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A

THEOLOGICAL DICTIONARY:

CONTAINING

DEFINITIONS OF ALL RELIGIOUS TERMS;

A COMPREHENSIVE

VIEW OF EVERY ARTICLE

IN THE

SYSTEM OF DIVINITY;

AN

IMPARTIAL ACCOUNT

OF

ALL THE PRINCIPAL DENOMINATIONS

which have subsisted in the

RELIGIOUS WORLD,

FROM

THE BIRTH OF CHRIST TO THE PRESENT DAY.

TOGETHER WITH

AN ACCURATE STATEMENT

OF

The most remarkable Transactions and Events

Recorded in Ecclesiastical History.

BY CHARLES BUCK.

IN TWO VOLUMES.

VOL. I.

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PREFACE.

IT was an observation of one of the wisest of men, "that the soul be without knowledge, it is not good." Knowledge, in a great measure, forms the true dignity and happiness of man: It is that by which he holds an honourable rank in the scale of being, and by which he is rendered capable of adding to the felicity of his fellow-creatures. Every attempt, therefore, to enlarge its boundaries, and facilitate its acquisition, must be considered as worthy of our attention and regard. The present Work is designed to promote these valuable and important ends.

The plan of conveying knowledge by dictionaries has been long established, and well received in the republic of letters. A dictionary, however, of a religious and ecclesiastical nature was still a desideratum in the religious world; for although we have had dictionaries which explained scripture terms, yet it is evident *these* could not embrace the history of the church since the sacred canon was concluded, nor explain the many terms which have been used; nor, indeed, point out the various sects and denominations which have subsisted since that time. I do not mean, by these remarks, to depreciate the valuable Works above referred to: I am sensible of their excellencies, and I have no wish to undervalue *them* in order to exalt my own. This Work, however, is of a different nature, as the Reader will easily see, if he take the trouble to compare and examine.

There may, doubtless, be defects in this publication which may have escaped my attention; but whoever considers the various books that must have been consulted; the discriminations that were necessary to be made; the patient investigation required; and the toil of selecting, transcribing, and composing, must be convinced that it has been attended with no small difficulty. The advantages, however, which my own mind derived from the Work, and the probability of its being useful to others, greatly encouraged me in its prosecution. Besides, to be active, to be useful, to do *something* for the good of mankind, I have always considered as the honour of an intelligent being. It is not the student wrapt up in metaphysical subtilties; it is not the recluse living in perpetual solitude; it is not the miser who is continually amassing wealth, that can be considered as the greatest ornaments or the greatest blessings to human society:—it is rather the *useful* than the *shining* talent that is to be coveted.

Perhaps it may be said, the Work is tinctured too much with my own sentiments, and that the theology is too antiquated to please a liberal, philosophizing, and refined age. In answer to this, I observe, that I could do no other, as an honest man, than communicate what I believed to be the truth. It is a false liberality to acquiesce with every man's opinion, to fall in with every man's scheme, to trifle with error, or imagine there is no difference between one sentiment and another; yet, notwithstanding this declaration, I trust the features of bigotry are not easily discernible in this Work; and that, while I have endeavoured to carry the torch of Truth in my hand, I have not forgotten to walk in the path of Candour.

It is almost needless here to say, that I have availed myself of all the writings of the best and most eminent authors I could obtain. Whatever has struck me as of importance in ecclesiastical history; whatever good and accurate in definition; whatever just views of the passions of the human mind; whatever terms used in the religious world; and whatever instructive and impressive in the systems of divinity and moral philosophy, I have endeavoured to incorporate in this Work. And in order to prevent its being a dry detail of terms and of dates, I have given the substance of what has been generally advanced on each subject, and occasionally selected some of the most interesting and practical passages from our best and celebrated sermons. I trust, therefore, it will not only be of use to inform the mind, but impress the heart; and thus promote the real good of the Reader. The Critic, however, may be disposed to be severe; and it will, perhaps, be easy for him to observe imperfections. But be this as it may: I can assure him I feel myself happy in the idea that the Work is not intended to serve a party, to encourage bigotry, or strengthen prejudice, but "for the service of Truth, by one who would be glad to attend and grace her triumphs; as her soldier, if he has had the honour to serve successfully under her banner; or as a captive tied to her chariot-wheels, if he has, though undesignedly, committed any offence against her." After all, however, what a learned author said of another work I say of this:—"If it have merit it will go down to posterity; if it have none, the sooner it dies and is forgot the better."

C. B.

A

THEOLOGICAL DICTIONARY.

A

ABBA, a Syriac word, signifying *Father*. It is more particularly used in the Syriac, Coptic, and Ethiopic churches, as a title given to the bishops. The bishops themselves bestowed the title *Abba* more eminently on the bishop of Alexandria, which occasioned the people to give him the title of *Baba*, or *Papa;* that is, Grandfather: a title which he bore before the bishop of Rome. It is a Jewish title of honour given to certain Rabbins called Tanaites: it is also used by some writers of the middle age for the superior of a monastery. Saint Mark and Saint Paul use this word in their Greek, Mark xiv, 36. Rom. viii, 15. Gal. iv, 6, because it was then commonly known in the synagogues and the primitive assemblies of the christians. It is thought by Selden, Witsius, Doddridge, and others, that Saint Paul alluded to a law among the Jews which forbade servants or slaves to call their master Abba, or Father; and that the apostle meant to convey the idea that those who believed in Christ were no longer slaves to sin; but, being brought into a state of holy freedom, might consequently address God as their Father.

ABBESS, the superior of an abbey or convent of nuns. The abbess has the same rights and authority over her nuns that the abbots regular have over their monks. The sex, indeed, does not allow her to perform the spiritual functions annexed to the priesthood, wherewith the abbot is usually invested; but there are instances of some abbesses who have a right, or rather a privilege, to commission a priest to act for them. They have even a kind of episcopal jurisdiction, as well as some abbots who are exempted from the visitation of their diocesan.

ABBEY, a monastery, governed by a superior under the title of Abbot or Abbess. Monasteries were at first nothing more than religious houses, whither persons retired from the bustle of the world to spend their time in solitude and devotion; but they soon degenerated from their original institution, and procured large privileges, exemptions, and riches. They

prevailed greatly in Britain before the reformation, particularly in England; and as they increased in riches, so the state became poor, for the lands which these regulars possessed could never revert to the lords who gave them. These places were wholly abolished by Henry VIII. He first appointed visitors to inspect into the lives of the monks and nuns, which were found in some places very disorderly; upon which the abbots, perceiving their dissolution unavoidable, were induced to resign their houses to the king, who by that means became invested with the abbey lands: these were afterwards granted to different persons, whose descendants enjoy them at this day: they were then valued at 2,853,000*l.* per annum; an immense sum in those days.—Though the suppression of these houses, considered in a religious and political light, was a great benefit to the nation, yet it must be owned, that, at the time they flourished, they were not entirely useless. Abbeys were then the repositories as well as the seminaries of learning: many valuable books and national records have been preserved in their libraries; the only places wherein they could have been safely lodged in those turbulent times. Indeed, the historians of this country are chiefly beholden to the monks for the knowledge they have of former national events. Thus a kind Providence overruled even the institutions of superstition for good. See MONASTERY.

ABBOT, the chief ruler of a monastery or abbey. At first they were laymen, and subject to the bishop and ordinary pastors. Their monasteries being remote from cities, and built in the farthest solitudes, they had no share in ecclesiastical affairs; but, there being among them several persons of learning, they were called out of their deserts by the bishops, and fixed in the suburbs of the cities; and at length in the cities themselves. From that time they degenerated, and, learning to be ambitious, aspired to be independent of the bishops, which occasioned some severe laws to be made against them. At length, however, the abbots carried their point, and obtained the title of lord, with other badges of the episcopate, particularly the mitre. Hence arose new distinctions among them. Those were termed *mitred abbots* who were privileged to wear the mitre and exercise episcopal authority within their respective precincts, being exempted from the jurisdiction of the bishop. Others were called *crosiered* abbots, from their bearing the *crosier*, or pastoral staff. Others were styled *œcumenical* or universal abbots, in imitation of the patriarch of Constantinople; while others were termed *cardinal* abbots, from their superiority over all other abbots. At present, in the Roman catholic countries, the chief distinctions are those of *regular* and *commendatory*. The former take the vow and wear the habit of their order; whereas the latter are seculars, though they are obliged by their bulls to take orders when of proper age.

ABELIANS, or ABELONIANS, a sect which arose in the diocese of Hippoo in Africa, and is supposed to have begun in the reign of Arcadius, and ended in that of Theodosius. Indeed, it was not calculated for being of any long continuance. They regulated marriage after the example of Abel, who, they pretended, was married, but lived in a state of continence: they therefore allowed each man to marry one woman, but enjoined them to live in the same state. To keep up the sect, when a man and woman entered into this society, they adopted a boy and a girl, who were to inherit their goods, and to marry upon the same terms of not having children, but of adopting two of different sexes.

ABESTA, the name of one of the sacred books of the Persian Magi, which they ascribe to their great founder Zoroaster. The Abesta is a commentary on two others of their religious books called *Zend* and *Pazend*; the three together including the whole system of the Ignicold, or worshippers of fire.

ABILITY. See INABILITY.

ABLUTION, a ceremony in use among the ancients, and still practised in several parts of the world. It consisted in washing the body, which was always done before sacrificing, or even entering their houses. Ablutions appear to be as old as any ceremonies, and external worship itself. Moses enjoined them, the heathens adopted them, and Mahomet and his followers have continued them. The Egyptians, the Greeks, the Romans, the Jews, all had them. The ancient christians had their ablutions before communion, which the Romish church still retain before their mass, and sometimes after. The Syrians, Copts, &c. have their solemn washings on Good Friday; the Turks also have their ablutions, their Ghast, their Wodou; Aman, &c.

ABRAHAMITES, an order of monks exterminated for idolatry by Theophilus, in the ninth century. Also the name of another sect of heretics who had adopted the errors of Paulus. See PAULICIANS.

ABSOLUTION signifies acquittal. It is taken also for that act whereby the priest declares the sins of such as are penitent remitted. The Romanists hold absolution a part of the sacrament of penance; and the council of Trent and that of Florence declare the form or essence of the sacrament to lie in the words of absolution. "I absolve thee of thy sins." According to this, no one can receive absolution without the privity, consent, and declaration of the priest; except, therefore, the priest be willing, God himself cannot pardon any man. This is a doctrine as blasphemous as it is ridiculous. The chief passage on which they ground their power of absolution is that in John xx, 23—"Whosesoever sins ye remit, they are remitted unto them, and whosesoever sins ye retain, they are retained." But this is not to the purpose; since this was a special commission to the apostles themselves, and the first preachers of the gospel, and most probably referred to the power he gave them of discerning spirits. By virtue of this

power, Peter struck Annanias and Sapphira dead, and Paul struck Elimas blind. But, supposing the passage in question to apply to the successors of the apostles, and to ministers in general, it can only import that their office is to preach pardon to the penitent, assuring those who believe that their sins are forgiven through the merits of Jesus Christ; and that those who remain in unbelief are in a state of condemnation. Any idea of authority given to fallible, uninspired men to absolve sinners, different from this, is unscriptural; nor can I see much utility in the terms *ministerial* or *declarative* absolution, as adopted by some divines, since absolution is wholly the prerogative of God; and the terms abovementioned may, to say the least, have no good influence on the minds of the ignorant and superstitious.

ABSTEMII, a name given to such persons as could not partake of the cup of the eucharist, on account of their natural aversion to wine.

ABSTINENCE, in a general sense, is the act of refraining from something which we have a propension to or find pleasure in. It is more particularly used for fasting or forbearing of necessary food. Among the Jews, various kinds of abstinence were ordained by their law. Among the primitive christians, some denied themselves the use of such meats as were prohibited by that law; others looked upon this abstinence with contempt; as to which Paul gives his opinion, Romans xiv, 1, 3. The council of Jerusalem, which was held by the apostles, enjoined the christian converts to abstain from meats strangled, from blood, from fornication, and from idolatry, Acts xv. The spiritual monarchy of the western world introduced another sort of abstinence, which may be called *ritual*, and consists in abstaining from particular meats at certain times and seasons, the rules of which are called rogations. If I mistake not, the impropriety of this kind of abstinence is clearly pointed out in 1st Tim. iv, 3.—In England, abstinence from flesh has been enjoined by statute, even since the reformation; particularly on Fridays and Saturdays, on vigils, and on all days commonly called fish days. The like injunctions were renewed under queen Elizabeth; but at the same time it was declared, that this was done not out of motives of religion, as if there were any difference in meats, but in favour of the consumption of fish, and to multiply the number of fishermen and mariners, as well as to spare the stock of sheep. See FASTING.

ABSTINENTS, a set of heretics that appeared in France and Spain about the end of the third century. They are supposed to have borrowed part of their opinions from the Gnostics and Manichæans, because they opposed marriage, condemned the use of flesh meat, and placed the Holy Ghost in the class of created beings.

ABYSS, in a general sense, denotes something profound; in its literal sense it signifies without a bottom; in a more particular sense, it denotes a deep mass or fund of waters. In this last sense the

word is used in the Septuagint for the water which God created at the beginning with the earth, which encompassed it round, and which our translators render by *deep*. Thus it is that darkness is said to have been on the face of the *abyss*, Gen. i, 2. *Abyss* is also used for an immense cavern in the earth, wherein God is supposed to have collected all those waters on the third day, which in our version is rendered the *seas*, and elsewhere the great deep. *Abyss* is likewise used to denote the grave or common receptacle of the dead, Rom. x, 7; also hell, or the bottomless pit, Luke viii, 31. Rev. ix, 1. Rev. xi, 7. See DELUGE.

ABYSSINIAN CHURCH, that which is established in the empire of Abyssinia. They are a branch of the Copts, with whom they agree in admitting only one nature in Jesus Christ, and rejecting the council of Chalcedon; whence they are also called Monophysites and Eutychians, which see. The Abyssinian church is governed by a bishop styled *abuna*. They have canons also, and monks. The emperor has a kind of supremacy in ecclesiastical matters. The Abyssinians have at divers times expressed an inclination to be reconciled to the see of Rome; but rather from interested views than any other motive. They practise circumcision on females as well as males. They eat no meats prohibited by the law of Moses. They observe both Saturday and Sunday sabbaths. Women are obliged to the legal purifications. Brothers marry their brothers' wives, &c. On the other hand, they celebrate the Epiphany with peculiar festivity; have four Lents; pray for the dead; and invoke angels. Images in painting they venerate; but abhor all those in relievo, except the cross. They admit the apocryphal books and the canons of the apostles, as well as the apostolical constitutions, for genuine. They allow of divorce, which is easily granted among them, and by the civil judge; nor do their civil laws prohibit polygamy.—They have, at least, as many miracles and legends of saints as the Romish church. They hold that the soul of man is not created; because, say they, God finished all his works on the sixth day. Thus we see that the doctrines and ritual of this sect form a strange compound of judaism and christianity, ignorance and superstition. Some, indeed, have been at a loss to know whether they are most Christians or Jews: it is to be feared, however, that there is little beside the name of christianity among them. Should the reader be desirous to know more of this sect, he may consult *Father Lobo's Voyage to Abyssinia*; *Bruce's Travels*; *Ludolph's Hist. of Ethiopia*; and *Dict. of Arts and Sciences*, vol. i, p. 15.

ACACIANS, a sect of heretics in the fourth century; so named from Acacius, bishop of Cæsarea, who denied the Son to be of the same substance with the Father, though some of them allowed that he was of a similar substance. Also the name of another sect, named after Acacius, patriarch of Constantinople, in the fifth century, who favoured the opinions of Eutyches. See EUTYCHIANS.

ACADEMICS, a denomination given to the cultivators of a species of philosophy originally derived from Socrates, and afterwards illustrated and enforced by Plato. The contradictory systems which had been successively urged upon the world were become so numerous, that, from a view of the variety and uncertainty of human opinions, many were led to conclude that truth lay beyond the reach of our comprehension. The consequence of this conclusion was absolute scepticism: hence the existence of God, the immortality of the soul, the preferableness of virtue to vice, were all held as uncertain. This sect, with that of the Epicureans, were the two chief that were in vogue at the time of Christ's appearance, and were embraced and supported by persons of high rank and wealth. A consideration of the principles of these two sects [see EPICUREANS] will lead us to form an idea of the deplorable state of the world at the time of Christ's birth; and the necessity there was of some divine teacher to convey to the mind true and certain principles of religion and wisdom. Jesus Christ, therefore, is with great propriety called the Day Spring from on High, the Sun of Righteousness, that arose upon a benighted world to dispel the clouds of ignorance and error, and discover to lost man the path to happiness and heaven. But, as we do not mean to enlarge much upon these and some other sects, which belong rather to philosophy than theology, we shall refer the reader to *Budden's Introduction to the History of Philosophy; Stanley's Lives; Brucker's History of Philosophy;* or (which is more modern) *Enfield's Abridgment.*

ACCLAMATIONS, ecclesiastical, were shouts of joy which the people expressed by way of approbation of their preachers. It hardly seems credible to us that practices of this kind should ever have found their way into the church, where all ought to be reverence and solemnity. Yet so it was in the fourth century. The people were not only permitted, but sometimes even exhorted, by the preacher himself, to approve his talents by clapping of hands, and loud acclamations of praise. The usual words they made use of were, "Orthodox," "Third apostle," &c. These acclamations being carried to excess, and often misplaced, were frequently prohibited by the ancient doctors, and at length abrogated. Even as late, however, as the seventeenth and eighteenth centuries, we find practices that were not very decorous; such as loud humming, frequent groaning, strange gestures of the body, &c. See articles DANCERS, SHAKERS.

ACCOMMODATION of SCRIPTURE is the application of it, not to its literal meaning, but to something analogous to it. Thus a prophecy is said to be fulfilled properly when a thing foretold comes to pass; and, by way of accommodation, when an event happens to any place or people similar to what fell out some time before to another. Thus the words of Isaiah, spoken to those of his own time, are said to be fulfilled in those who lived in our Saviour's,—"Ye hypocrites, well did Esaias pro-

phesy, &c.: which same words St. Paul afterwards accommodates to the Jews of his time, Is. xxix, 14. Matt. xv, 8. Acts xiii, 41. Great care, however, should be taken by preachers who are fond of accommodating texts, that they first clearly state the literal sense of the passage.

ACCURSED, something that lies under a curse or sentence of excommunication. In the Jewish idiom, *accursed* and *crucified* were synonymous: among them, every one was accounted *accursed* who died on a tree. This serves to explain the difficult passage in Rom. ix, 3. where the apostle wishes himself *accursed after the manner* of Christ; i. e. crucified, if happily he might by such a death save his countrymen. The preposition ανθ here made use of is used in the same sense, 2d Tim. i, 3, where it obviously signifies *after the manner* of.

ACEPHALI, such bishops as were exempt from the discipline and jurisdiction of their ordinary bishop or patriarch. It was also the denomination of certain sects; 1, of those who, in the affair of the council of Ephesus, refused to follow either St. Cyril or John of Antioch; 2, of certain heretics in the fifth century, who, at first, followed Peter Mongus, but afterwards abandoned him, upon his subscribing to the council of Chalcedon, they themselves adhering to the Eutychian heresy; and, 3, of the followers of Severus of Antioch, and of all, in general, who held out against the council of Chalcedon.

ACOEMETÆ, or ACOEMÉTI, an order of monks at Constantinople in the fifth century, whom the writers of that and the following ages called Ακοιμῆται; that is, Watchers, because they performed divine service day and night without intermission. They divided themselves into three classes, who alternately succeeded one another, so that they kept up a perpetual course of worship. This practice they founded upon that passage—"Pray without ceasing," 1st Thess. v, 17.

ACOLYTHI, or ACOLUTHI, young people who, in the primitive times, aspired to the ministry, and for that purpose continually attended the bishop. In the Romish church, Acolythi were of longer continuance; but their functions were different from those of their first institution. Their business was to light the tapers, carry the candlesticks and the incense pot, and prepare the wine and water. At Rome there were three kinds; 1, those who waited on the pope; 2, those who served in the churches; 3, and others, who, together with the deacons, officiated in other parts of the city.

ACT OF FAITH (*Auto da Fe*), in the Romish church, is a solemn day held by the Inquisition for the punishment of heretics, and the absolution of the innocent accused. They usually contrive the Auto to fall on some great festival, that the execution may pass with the more awe; and it is always on a Sunday. The *Auto da Fe* may be called the last act of the Inquisitorial tragedy: it is a kind of gaol-delivery, appointed as often as a competent number of prison-

ers in the Inquisition are convicted of heresy, either by their own voluntary or extorted confession, or on the evidence of certain witnesses. The process is thus:—In the morning they are brought into a great hall, where they have certain habits put on, which they are to wear in the procession, and by which they know their doom. The procession is led up by Dominican friars; after which come the penitents, being all in black coats without sleeves, and barefooted, with a wax candle in their hands. These are followed by the penitents who have narrowly escaped being burnt, who over their black coats have flames painted, with their points turned downwards. Next come the negative and relapsed, who are to be burnt, having flames on their habits pointing upwards. After these come such as profess doctrines contrary to the faith of Rome, who, besides flames pointing upwards, have their picture painted on their breasts, with dogs, serpents, and devils, all open-mouthed, about it. Each prisoner is attended with a familiar of the Inquisition; and those to be burnt have also a Jesuit on each hand, who are continually preaching to them to abjure. After the prisoners, comes a troop of familiars on horseback; and after them the Inquisitors, and other officers of the court, on mules: last of all, the Inquisitor-general on a white horse, led by two men with black hats and green hatbands. A scaffold is erected big enough for two or three thousand people; at one end of which are the prisoners, at the other the Inquisitors. After a sermon made up of encomiums of the Inquisition, and invectives against heretics, a priest ascends a desk near the scaffold, and, having taken the abjuration of the penitents, recites the final sentence of those who are to be put to death, and delivers them to the secular arm, earnestly beseeching at the same time the secular power *not to touch their blood, or put their lives in danger!!!* The prisoners, being thus in the hands of the civil magistrate, are presently loaded with chains, and carried first to the secular gaol, and from thence, in an hour or two, brought before the civil judge; who, after asking in what religion they intend to die, pronounces sentence on such as declare they die in the communion of the church of Rome, that they shall be first strangled, and then burnt to ashes; on such as die in any other faith, that they be burnt alive. Both are immediately carried to the Ribera, the place of execution, where there are as many stakes set up as there are prisoners to be burnt, with a quantity of dry furze about them. The stakes of the professed, that is, such as persist in the heresy, are about four yards high, having a small board towards the top for the prisoner to be seated on. The negative and relapsed being first strangled and burnt, the professed mount their stakes by a ladder; and the Jesuits, after several repeated exhortations to be reconciled to the church, part with them; telling them that they leave them to the devil, who is standing at their elbow, to receive

their souls, and carry them with him to the flames of hell. On this a great shout is raised; and the cry is, "*Let the dogs' beards be made!*" which is done by thrusting flaming furzes fastened to long poles against their faces, till their faces are burnt to a coal, which is accompanied with the loudest acclamations of joy. At last, fire is set to the furze at the bottom of the stake, over which the professed are chained so high, that the top of the flame seldom reaches higher than the seat they sit on; so that they rather seem roasted than burnt. There cannot be a more lamentable spectacle: the sufferers continually cry out, while they are able, "Pity, for the love of God!" Yet it is beheld, by all sexes and ages, with transports of joy and satisfaction.—O, merciful God! is this the benign, humane religion thou hast given to men? Surely not. If such were the genius of christianity, then it would be no honour to be a christian. Let us, however, rejoice that the time is coming when the demon of Persecution shall be banished out of this our world, and the true spirit of benevolence and candour pervade the universe; when none shall hurt or destroy, but the earth be filled with the knowledge of the Lord, as the waters cover the sea! See INQUISITION.

ACTION FOR THE PULPIT.—See DECLAMATION.

ACTS OF THE APOSTLES, one of the sacred books of the New Testament, containing the history of the infant church during the space of twenty-nine or thirty years from the ascension of our Lord to the year of Christ 63. It was written by Luke, and addressed to Theophilus, the person to whom the evangelist had before dedicated his gospel. The style of this work, which was originally composed in Greek, is much purer than that of the other canonical writers. For the contents of this book, we refer the reader to the book itself.

There have been several acts of the apostles, such as the acts of Abdias, of Peter, of Paul, St. John the Evangelist, St. Andrew, St. Thomas, St. Philip, and St. Matthias; but they have been all proved to be spurious.

ACTS OF PILATE, a relation sent by Pilate to the emperor Tiberius concerning Jesus Christ, his death, resurrection, ascension, and the crimes of which he was convicted before him. It was a custom among the Romans, that the pro-consuls and governors of provinces should draw up acts or memoirs of what happened in the course of their government, and send them to the emperor and senate. The genuine acts of Pilate were sent by him to Tiberius, who reported them to the senate; but they were rejected by that assembly, because not immediately addressed to them; as is testified by Tertullian, in his Apol., cap. 5, & 20, 21. The heretics forged acts in imitation of them; but both the genuine and the spurious are now lost.

ADAMITES, a sect that sprung up in the second century. Epiphanius tells us, that they were called Adamites from their pretending to

be re-established in the state of innocence, such as Adam was at the moment of his creation, whence they ought to imitate him in going naked. They detested marriage; maintaining that the conjugal union would never have taken place upon earth, had sin been unknown. This obscure and ridiculous sect did not last long. It was, however, revived with additional absurdities in the twelfth century. About the beginning of the fifteenth century, these errors spread in Germany and Bohemia: it found also some partizans in Poland, Holland, and England. They assembled in the night; and, it is said, one of the fundamental maxims of their society was contained in the following verse:

Jura, perjura, secretum prodere noli.
Swear, forswear, and reveal not the secret.

ADESSENARIANS, a branch of the Sacramentarians; so called from the Latin *Adesse*, to be present, because they believed the presence of Christ's body in the eucharist, though in a manner different from the Romanists.

ADIAPHORISTS, a name given in the sixteenth century to the moderate Lutherans who adhered to the sentiments of Melancthon; and afterwards to those who subscribed the interim of Charles V. [See INTERIM.] The word is of Greek origin (ἀδιάφορος), and signifies indifference or lukewarmness.

ADMIRATION is that passion of the mind which is excited by the discovery of any great excellence in an object. It has by some writers been used as synonymous with surprise and wonder; but it is evident they are not the same. Surprise refers to something unexpected; wonder, to something great or strange; but admiration includes the idea of high esteem or respect. Thus, we say we admire a man's excellencies; but we do not say that we are surprised at them. We wonder at an extraordinary object or event, but we do not always admire it.

ADMONITION denotes a hint or advice given to another, whereby we reprove him for his fault, or remind him of his duty. Admonition was a part of the discipline much used in the ancient church: it was the first act or step towards the punishment or expulsion of delinquents. In case of private offences, it was performed, according to the evangelical rule, *privately;* in case of public offence, *openly* before the church. If either of those sufficed for the recovery of the fallen person, all farther proceedings, in a way of censure, ceased; if they did not, recourse was had to excommunication.—Tit. iii, 10. 1st Thess. v, 14. Eph. vi, 4.

ADONAI, one of the names of the Supreme Being in the scriptures. The proper meaning of the word is "*my Lords*," in the plural number; as *Adoni* is *my Lord*, in the singular. The Jews, who either out of respect or superstition do not pronounce the name of Jehovah, read *Adonai* in the room of it, as often as they meet with Jehovah in the Hebrew text. But the ancient Jews were not so scrupulons; nor is there any law which forbids them to pronounce the name of God.

ADONISTS, a party among di-

vines and critics, who maintain that the Hebrew points ordinarily annexed to the consonants of the word Jehovah are not the natural points belonging to that word, nor express the true pronunciation of it; but are the vowel points belonging to the words *Adonai* and *Elohim*, applied to the consonants of the ineffable name Jehovah, to warn the readers, that instead of the word Jehovah, which the Jews were forbid to pronounce, and the true pronunciation of which had been long unknown to them, they are always to read *Adonai*. They are opposed to *Jehovists*, of whom the principal are Drusius, Capellus, Buxtorf, Alting, and Reland.

ADOPTIANISTS, the followers of Felix of Urgil and Elipand of Toledo, who, towards the end of the eighth century, advanced the notion that Jesus Christ in his human nature is the Son of God, not by nature but by adoption.

ADOPTION, an act whereby any person receives another into his family, owns him for his son, and appoints him his heir. 2. *Spiritual* adoption is an act of God's free grace, whereby we are received into the number, and have a right to all the privileges of the sons of God.—3. *Glorious*, is that in which the saints, being raised from the dead, are at the last day solemnly owned to be the children of God, and enter into the full possession of that inheritance provided for them, Rom. viii, 19, 23. Adoption is a word taken from the civil law, and was much in use among the Romans in the apostles' time; when it was a custom for persons who had no children of their own, and were possessed of an estate, to prevent its being divided, or descending to strangers, to make choice of such who were agreeable to them, and beloved by them, whom they took into this political relation of children; obliging them to take their name upon them, and to pay respect to them as though they were their natural parents, and engaging to deal with them as though they had been so; and accordingly to give them a right to their estates, as an inheritance. This new relation, founded in a mutual consent, is a bond of affection; and the privilege arising from thence is, that he who is in this sense a father, takes care of and provides for the person whom he adopts, as though he were his son by nature; and therefore civilians call it an act of *legitimation*, imitating nature, or supplying the place of it.

It is easy, then, to conceive the propriety of the term as used by the apostle in reference to this act, though it must be confessed there is some difference between civil and spiritual adoption. Civil adoption was allowed of and provided for the relief and comfort of those who had no children; but in spiritual adoption this reason does not appear. The Almighty was under no obligation to do this; for he had innumerable spirits whom he had created, besides his own Son, who had all the perfections of the divine nature, who was the object of his delight, and who is styled the heir of all things, Heb. i, 3. When men adopt, it is on account of some excellency in the persons who are adopted; thus

Pharaoh's daughter adopted Moses because he was exceeding fair, Acts vii, 20, 21; and Mordecai adopted Esther because she was his uncle's daughter, and exceeding fair, Esth. ii, 7: but man has nothing in him that merits this divine act, Ezek. xvi, 5. In civil adoption, though the name of a son be given, the nature of a son may not: this relation may not necessarily be attended with any change of disposition or temper. But in spiritual adoption we are made partakers of the divine nature, and a temper or disposition given us becoming the relationship we bear, Jer. iii, 19.

Much has been said as to the time of adoption. Some place it before regeneration, because it is supposed that we must be in the family before we can be partakers of the blessings of it. But it is difficult to conceive of one before the other; for although adoption may seem to precede regeneration in order of nature, yet not of time; they may be distinguished, but cannot be separated. "As many as received him, to them gave he power to become the sons of God, even to them that believe on his name," John i, 12. There is no adoption, says the great Charnock, without regeneration. "Adoption," says the same author, "is not a mere relation: the privilege and the image of the sons of God go together. A state of adoption is never without a separation from defilement, Cor. ii, 17, 18. The new name in adoption is never given till the new creature be formed. 'As many as are led by the Spirit of God, they are the sons of God,' Rom. viii, 14. Yet these are to be distinguished. Regeneration, as a *physical* act, gives us a likeness to God in our nature; adoption, as a *legal* act, gives us a right to an inheritance. Regeneration makes us *formally* his sons, by conveying a principle, Pet. i, 23; adoption makes us *relatively* his sons, by conveying a power, John i, 12. By the one we are instated in the divine affection; by the other we are partakers of the divine nature."

The privileges of adoption are every way great and extensive. 1. *It implies great honour.* They have God's name put upon them, and are described as "his people called by his name," 2d Chron. vii, 14. Eph. iii, 15. They are no longer slaves to sin and the world; but emancipated from its dreadful bondage, are raised to dignity and honour, Gal. iv, 7. 1st John iii, 1, 2.—2. *Inexhaustible provision and riches.* They inherit all things, Rev. xxi, 7. All the blessings of a temporal kind that are for their good shall be given them, Psalm lxxxiv, 11. All the blessings of grace are treasured up in Jesus Christ for them, Eph. i, 3. All the blessings of glory shall be enjoyed by them, Col. 1, 27. "All things are your's, "says the apostle, "whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come, all are your's," 1st Cor. iii, 22.—3. *Divine protection.* "In the fear of the Lord is strong confidence, and his children shall have a place of refuge," Prov. xiv, 26. As the master of a family is engaged to defend and secure all

under his roof and committed to his care, so Jesus Christ is engaged to protect and defend his people. "They shall dwell in a peaceable habitation, and in sure dwellings, and quiet resting places," Is. xxxii, 18. Heb. i, 14.—4. *Unspeakable felicity.* They enjoy the most intimate communion with the Father, and with his Son Jesus Christ. They have access to his throne at all times, and under all circumstances. They see divine wisdom regulating every affair, and rendering every thing subservient to their good, Heb. xii, 6 to 11. The laws, the liberty, the privileges, the relations, the provisions, and the security of this family, are all sources of happiness; but especially the presence, the approbation, and the goodness of God, as the governor thereof, afford joy unspeakable and full of glory, 1st Pet. i, 8. Prov. iii, 17. Heb. iv, 16.—5. *Eternal glory.* In some cases, civil adoption might be made null and void, as among the Romans, when against the right of the pontifex, and without the decree of the college; but spiritual adoption, as it is divine as to its origin, so it is perpetual as to its duration. "The Son abideth in the house for ever," John viii, 35. "The inheritance of the saints is incorruptible, undefiled, and never fadeth away," 1st Pet. i, 4. "Now are we the sons of God, and it doth not yet appear what we shall be: but we know that when he shall appear, we shall be like him, for we shall see him as he is," 1st John iii, 2. In the present state we are as children at school; but in heaven we shall be as children at home, where we shall always behold the face of our heavenly Father, for ever celebrating his praises, admiring his perfections, and enjoying his presence. "So shall we be ever with the Lord," 1st Thess. iv, 17.

The *evidences of adoption* are, 1. *Renunciation of all former dependencies.* When a child is adopted, he relinquishes the object of his past confidence, and submits himself to the will and pleasure of the adopter; so they who are brought into the family of God, will evidence it, by giving up every other object so far as it interferes with the will and glory of their heavenly Father. "Ephraim shall say, what have I to do any more with idols?" Hos. xiv, 8. "Other lords have had dominion over us; but by thee only will we make mention of thy name," Is. xxvi, 13. Matt. xiii, 45, 46. Phil. iii, 8.—2. *Affection.* This may not always apply to civil adoption, but it always does to spiritual. The children of God feel a regard for him above every other object. His own excellency, his unspeakable goodness to them, his promises of future blessings, are all grounds of the strongest love. "Whom have I in heaven but thee? and there is none upon earth that I desire besides thee," Psalm lxxiii, 25. "Thou art my portion, saith my soul, therefore will I hope in thee," Lam. iii, 24. Luke vii, 47. Ps. xviii, 1.—3. *Access to God with a holy boldness.* They who are children by adoption are supposed to have the same liberty of access as those who are children by nature; so those who are par-

takers of the blessings of spiritual adoption will prove it by a reverential yet familiar address to the Father of spirits: they will confess their unworthiness, acknowledge their dependance, and implore the mercy and favour of God. "Because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying Abba, Father," Gal. iv, 6. "Through Jesus Christ we have access by one Spirit unto the Father," Eph. ii, 18. Having such a privilege, they come boldly to the throne of grace, that they may obtain mercy, and find grace to help in time of need, Heb. iv, 16.—4. *Obedience.* Those who are adopted into a family must obey the laws of that family; so believers prove themselves adopted by their obedience to the word and ordinances of God. "Ye are my friends, if ye do whatsoever I command you," John xv. 14. "Whoso keepeth his word, in him verily is the love of God perfected: hereby know we that we are in him. He that saith he abideth in him, ought himself also to walk even as he walked" 1st John ii, 4, 5.—5. *Patient yet joyful expectation* of the inheritance. In civil adoption, indeed, an inheritance is not always certain; but in spiritual adoption it is. "To them who, by patient continuance in well doing, seek for glory, and honour, and immortality, eternal life," Rom. ii, 7. "We look not at the things which are seen, but at the things which are not seen; for the things which are seen are temporal, but the things which are not seen are eternal," 2d Cor. iv, 18. Rom. vi, 23. Heb. xi, 26, 27. From the consideration of the whole of this doctrine, we may learn that adoption is an act of free grace through Jesus Christ, Eph. i. 5. Applied to believers by the Holy Spirit, Gal. iv, 6. Rom. viii, 15, 16. A blessing of the greatest importance, 1st John iii, 1, and lays us under an inviolable obligation of *submission*, Heb. xii, 9, *imitation*, Eph. v, 1, and *dependance*, Matt. vi, 32. See *Ridgley's and Gill's Body of Div., art. Adoption; Charnock's Works*, vol. ii, p. 32-72; *Flavel's Works*, vol. ii, p. 601; *Brown's System of Nat. and Rev. Religion*, p. 442; *Witsii Oecon. Fœd.*, p. 165.

ADORATION, the act of rendering Divine honours, including in it reverence, esteem, and love: this is called supreme, or absolute. The word is compounded, of *ad*, "to," and *os*, *oris*, "mouth;" and literally signifies to apply the hand to the mouth, "to kiss the hand;" this being, in the eastern countries, one of the great marks of respect and submission. See Job xxxi, 26, 27. The attitude of adoration, however, we find, has not been confined to this mode. Standing, kneeling, uncovering the head, prostration, bowing, lifting up the eyes to heaven, or sometimes fixing them upon the earth with the body bending forward; sitting with the under parts of the thighs resting on the heels, have all been used, as expressive of veneration and esteem. Whatever be the form, however, it must be remembered, that adoration, as an act of worship, is due to God alone, Matt. iv, 10. Acts x, 25, 26. Rev. xix, 10. There is, 2, what may be

called adoration *human*, or paying homage or respect to persons of great rank and dignity. This has been performed by bowing, bending the knee, falling on the face. The practice of adoration may be said to be still subsisting in England, in the ceremony of kissing the king's or queen's hand, and in serving them at table, both being performed kneeling on one knee. There is also, 3, adoration *relative*, which consists in worship paid to an object as belonging to or representative of another. In this sense the Romanists profess to adore the cross not simply or immediately, but in respect of Jesus Christ, whom they suppose to be on it. This is generally, however, considered by Protestants as coming little short of idolatry. See IDOLATRY.

ADVERSARY, one who sets himself in opposition to another: one of the names of Satan. See SATAN.

ADVERSITY, a state which is opposite to our wishes, and the cause of sorrow. It stands opposed to prosperity. See AFFLICTION.

ADULTERY, an unlawful commerce between one married person and another, or between a married and unmarried person. 2. It is also used in scripture for idolatry, or departing from the true God, Jer. iii, 9.—3. Also for any species of impurity or crime against the virtue of chastity, Matt. v, 28. —4. It is also used in ecclesiastical writers for a person's invading or intruding into a bishopric during the former bishop's life.—5. The word is also used in ancient customs for the punishment or fine imposed for that offence, or the privilege of prosecuting for it.—Although adultery is prohibited by the law of God, yet some have endeavoured to explain away the moral turpitude of it; but it is evident, observes Paley, that, on the part of the *man* who solicits the chastity of a married woman, it certainly includes the crime of seduction, and is attended with mischief still more extensive and complicated: it creates a new sufferer, the injured husband, upon whose affection is inflicted a wound the most painful and incurable that human nature knows. The infidelity of the *woman* is aggravated by cruelty to her children, who are generally involved in their parent's shame, and always made unhappy by their quarrel. The marriage vow is witnessed before God, and accompanied with circumstances of solemnity and religion which approach to the nature of an oath. The married offender, therefore, incurs a crime little short of perjury, and the seduction of a married woman is little less than subornation of perjury. But the strongest apology for adultery is, the prior transgression of the other party; and so far, indeed, as the bad effects of adultery are anticipated by the conduct of the husband or wife who offends first, the guilt of the second offender is extenuated. But this can never amount to a justification, unless it could be shewn that the obligation of the marriage vow depends upon the condition of reciprocal fidelity; a construction which appears founded neither in expediency, nor in terms of the vow.

nor in the design of the legislature, which prescribed the marriage rite. To consider the offence upon the footing of *provocation*, therefore, can by no means vindicate retaliation. "Thou shalt not commit adultery," it must be ever remembered, was an interdict delivered by God himself. This crime has been punished in almost all ages and nations. By the Jewish law it was punished with death in both parties, where either the woman was married, or both. Among the Egyptians, adultery in the man was punished by a thousand lashes with rods, and in the woman by the loss of her nose. The Greeks put out the eyes of the adulterers. Among the Romans, it was punished by banishment, cutting off the ears, noses, and by sewing the adulterers in sacks, and throwing them into the sea; scourging, burning, &c. In Spain and Poland they were almost as severe. The Saxons formerly burnt the adulteress, and over her ashes erected a gibbet, whereon the adulterer was hanged. King Edmund, in this kingdom, ordered adultery to be punished in the same manner as homicide. Canute ordered the man to be banished, and the woman to have her nose and ears cut off. Modern punishments, in different nations, do not seem to be so severe. In Britain it is reckoned a spiritual offence, and is cognizable by the spiritual courts, where it is punished by fine and penance. See *Paley's Moral and Political Philosophy*, p. 309, vol. i, 12th edition.

AERIANS, a branch of Arians in the reign of Constantine, who held that there was no difference between bishops and priests; a doctrine maintained by many modern divines, particularly of the presbyterian and reformed churches. The sect received its denomination from Aerius, who founded his doctrine on 1st Tim. iv, 14. See EPISCOPACY.

AETIANS, those who maintained that the Son and Holy Ghost were in all things dissimilar to the Father. They received their name from Aetius, one of the most zealous defenders of Arianism, who was born in Syria, and flourished about the year 336. Besides the opinions which the Aetians held in common with the Arians, they maintained that faith without works was sufficient to salvation; and that no sin, however grievous, would be imputed to the faithful. Aetius, moreover, affirmed that what God had concealed from the apostles, he had revealed to him.

AFFECTION, in a philosophical sense, refers to the manner in which we are *affected* by any thing for a continuance, whether painful or pleasant; but, in the most common sense, it may be defined to be a settled bent of mind towards a particular being or thing. It holds a middle place between *disposition* on the one hand, and *passion* on the other. It is distinguishable from *disposition*, which, being a branch of one's nature originally, must exist before there can be any opportunity to exert it upon any particular object; whereas affection can never be original, because, having a special relation to a particular object, it cannot exist till the object have

once, at least, been presented. It is also distinguishable from *passion*, which, depending on the real or ideal presence of its object, vanishes with its object; whereas affection is a lasting connexion, and, like other connexions, subsist even when we do not think of the object. [See DISPOSITION and PASSION.] The affections, as they respect religion, deserve in this place a little attention. They may be defined to be the "vigorous and sensible exercises of the inclination and will of the soul towards religious objects." Whatever extremes stoics or enthusiasts have run into, it is evident that the exercise of the affections is essential to the existence of true religion. It is true, indeed, "that all affectionate devotion is not wise and rational; but it is no less true, that all wise and rational devotion must be affectionate." The affections are the springs of action; they belong to our nature, so that, with the highest perceptions of truth and religion, we should be inactive without them. They have considerable influence on men in the common concerns of life; how much more, then, should they operate in those important objects that relate to the Divine Being, the immortality of the soul, and the happiness or misery of a future state! The religion of the most eminent saints has always consisted in the exercise of holy affections. Jesus Christ himself affords us an example of the most lively and vigorous affections; and we have every reason to believe that the employment of heaven consists in the exercise of them. In addition to all which, the scriptures of truth teach us, that religion is nothing, if it occupy not the affections, Deut. vi, 45. Deut. xxx, 6. Rom. xii, 11. 1st Cor. xiii, 13. Ps. xxvii, 14.

A distinction, however, must be made between what may be *merely natural*, and what is *truly spiritual*. The affections may be excited in a natural way under ordinances by a *natural impression*, Ezek. xxxiii, 32; by a *natural sympathy*, or by the *natural temperament* of our constitution. It is no sign that our affections are spiritual because they are raised very high; produce great effects on the body; excite us to be very zealous in externals; to be always conversing about ourselves, &c. These things are often found in those who are only mere professors of religion, Matt. vii, 21, 22.

Now, in order to ascertain whether our affections are excited in a spiritual manner, we must enquire whether that which moves our affections be truly spiritual; whether our consciences be alarmed, and our hearts impressed; whether the judgment be enlightened, and we have a perception of the moral excellency of divine things; and, lastly, whether our affections have a holy tendency, and produce the happy effects of obedience to God, humility in ourselves, and justice to our fellow creatures.—As this is a subject worthy of close attention, the reader may consult *Lord Kaim's Elements of Criticism*, v. ii, p. 517; *Edwards on the Affections; Pike and Hayward's Cases of Conscience; Watts's Use and Abuse of the*

Passions; M'Laurin's Essays, sect. 5 and 6, where this subject is masterly handled.

AFFLICTION, that which causes a sensation of pain. Calamity or distress of any kind. The afflictions of the saints are represented in the scripture as *appointed*, 1st Thess. iii, 3. Job v, 6, 7; *numerous*, Ps. xxxiv, 19; *transient*, 2d Cor. iv, 17. Heb. x, 37; and when sanctified, *beneficial*, 1st Pet. i, 6. Ps. cxix, 67, 71. They wean from the world; work submission; produce humility; excite to diligence; stir up to prayer; and conform us to the Divine image. To bear them with patience, we should consider our own unworthiness; the design of God in sending them; the promises of support under them; and the real good they are productive of. The afflictions of a good man, says an elegant writer, never befal without a cause, nor are sent but upon a proper errand. These storms are never allowed to rise but in order to dispel some noxious vapours, and to restore salubrity to the moral atmosphere. Who that for the first time beheld the earth in the midst of winter bound up with frost, or drenched in floods of rain, or covered with snow, would have imagined that Nature, in this dreary and torpid state, was working towards its own renovation in the spring? Yet we by experience know that those vicissitudes of winter are necessary for fertilizing the earth; and that under wintry rains and snows lie concealed the seeds of those roses that are to blossom in the spring; of those fruits that are to ripen in the summer; and of the corn and wine which are in harvest to make glad the heart of man. It would be more agreeable to us to be always entertained with a fair and clear atmosphere, with cloudless skies, and perpetual sunshine; yet in such climates as we have most knowledge of, the earth, were it always to remain in such a state, would refuse to yield its fruits; and, in the midst of our imagined scenes of beauty, the starved inhabitants would perish for want of food. Let us, therefore, quietly submit to Providence. Let us conceive this life to be the winter of our existence. Now the rains must fall, and the winds must roar around us; but, sheltering ourselves under Him, who is the "covert from the tempest," let us wait with patience till the storms of life shall terminate in an everlasting calm. *Blair's Ser.*, vol. v, ser. 5; *Vincent, Case, and Addington, on Affliction; Willison's afflicted Man's Companion.*

AGAPÆ, or LOVE FEASTS (from αγαπη, "love"), feasts of charity among the ancient christians, when liberal contributions were made by the rich to the poor. St. Chrysostom gives the following account of this feast, which he derives from the apostolic practice. He says,—"The first christians had all things in common, as we read in the Acts of the Apostles; but when that equality of possessions ceased, as it did even in the apostles' time, the Agape or love feast was substituted in the room of it. Upon certain days, after partaking of the Lord's supper, they met at a common feast; the rich bringing provisions, and the

poor, who had nothing, being invited." It was always attended with receiving the holy sacrament; but there is some difference between the ancient and modern interpreters as to the circumstance of time; viz. whether this feast was held before or after the communion. St. Chrysostom is of the latter opinion; the learned Dr. Cave of the former. These love feasts, during the three first centuries, were held in the church without scandal or offence; but in after-times the heathens began to tax them with impurity. This gave occasion to a reformation of these Agapes. The kiss of charity, with which the ceremony used to end, was no longer given between different sexes; and it was expressly forbidden to have any beds or couches for the conveniency of those who should be disposed to eat more at their ease. Notwithstanding these precautions, the abuses committed in them became so notorious, that the holding them (in churches at least) was solemnly condemned at the council of Carthage in the year 397. Attempts have been made, of late years, to revive these feasts; but in a different manner from the primitive custom, and perhaps, with little edification. They are, however, not very general.

AGAPETÆ, a name given to certain virgins and widows, who in the ancient church associated themselves with and attended on ecclesiastics, out of a motive of piety and charity. See DEACONESSES.

AGENDA, among divines and philosophers, signifies the duties which a man lies under an obligation to perform: thus we meet with the *agenda* of a christian, or the duties he ought to perform, in opposition to the *credenda*, or things he is to believe. It is also applied to the service or office of the church, and to church books compiled by public authority, prescribing the order to be observed; and amounts to the same as ritual, formulary, directory, missal, &c.

AGENT, that which acts: opposed to *patient*, or that which is acted upon.

AGENTS, moral. See MORAL AGENT.

AGNOETÆ (from ἀγνοέω, "to be ignorant of"), a sect which appeared about 370. They called in question the omniscience of God; alleging that he knew things past only by memory, and things future only by an uncertain prescience. There arose another sect of the same name in the sixth century, who followed Themistius, deacon of Alexandria. They maintained that Christ was ignorant of certain things, and particularly of the time of the day of judgment. It is supposed they built their hypothesis on that passage in Mark xiii, 32—"Of that day and that hour knoweth no man; no, not the angels which are in heaven, neither the Son, but the Father." The meaning of which, most probably, is, that this was not known to the Messiah himself in his human nature, or by virtue of his unction, as any part of the mysteries he was to reveal; for, considering him as God, he could not be ignorant of any thing.

AGNUS DEI, in the church of Rome, a cake of wax, stamped with the figure of a lamb supporting the banner of the cross. The name literally signifies, "lamb of God." These cakes, being consecrated by the pope with great solemnity, and distributed among the people, are supposed to have great virtues. They cover them with a piece of stuff cut in the form of an heart, and carry them very devoutly in their processions. The Romish priests and religious derive considerable pecuniary advantage from selling these agnus dei to some, and presenting them to others.

AGONISTICI, a name given by Donatus to such of his disciples as he sent to fairs, markets, and other public places, to propagate his doctrine. They were called Agonistici from the Greek αγων "combat," because they were sent, as it were, to fight and subdue the people to their opinions. See DONATIST.

AGONYCLITÆ, a sect of christians in the seventh century, who prayed always standing, as thinking it unlawful to kneel.

AGYNIANI, a sect which appeared about 694. They condemned all use of flesh and marriage as not instituted by God, but introduced at the instigation of the devil.

ALASCANI, a sect of Anti-lutherans in the sixteenth century, whose distinguishing tenet, besides their denying baptism, is said to have been this, that the words, "This is my body," in the institution of the eucharist, are not to be understood of the bread, but of the whole action or celebration of the supper.

ALBANENSES, a denomination which commenced about the year 796. They held, with the Gnostics and Manicheans, two principles, the one of good and the other of evil. They denied the divinity and even the humanity of Jesus Christ; asserting that he was not truly man, did not suffer on the cross, die, rise again, nor really ascend into heaven. They rejected the doctrine of the resurrection, affirmed that the general judgment was past, and that hell torments were no other than the evils we feel and suffer in this life. They denied free will, did not admit original sin, and never administered baptism to infants. They held that a man can give the Holy Spirit of himself, and that it is unlawful for a christian to take an oath.

This denomination derived their name from the place where their spiritual ruler resided. See MANICHEANS and CATHERIST.

ALBANOIS, a denomination which sprung up in the eighth century, and renewed the greatest part of the Manichean principles. They also maintained that the world was from eternity. See MANICHEANS.

ALBIGENSES, a party of reformers about Toulouse and the Albigeois in Languedoc, who sprung up in the twelfth century, and distinguished themselves by their opposition to the church of Rome. They were charged with many errors by the monks of those days; but from these charges they

are generally acquitted by the Protestants, who consider them only as the inventions of the Romish church to blacken their character. The Albigenses grew so formidable, that the Catholics agreed upon a holy league or crusade against them. Pope Innocent III, desirous to put a stop to their progress, stirred up the great men of the kingdom to make war upon them. After suffering from their persecutors, they dwindled by little and little, till the time of the reformation; when such of them as were left fell in with the Vaudois, and conformed to the doctrine of Zuinglius, and the disciples of Geneva. The Albigenses have been frequently confounded with the Waldenses; from whom it is said they differ in many respects, both as being prior to them in point of time, as having their origin in a different country, and as being charged with divers heresies, particularly Manicheism, from which the Waldenses were exempt. See WALDENSES.

ALEXANDRIAN MANUSCRIPT, a famous copy of the scriptures, in four volumes quarto. It contains the whole Bible in Greek, including the Old and New Testament, with the Apocrypha, and some smaller pieces, but not quite complete. It is preserved in the British Museum: it was sent as a present to king Charles I. from Cyrillus Lucaris, patriarch of Constantinople, by Sir Thomas Rowe, ambassador from England to the Grand Seignior, about the year 1628. Cyrillus brought it with him from Alexandria, where probably it was written. In a schedule annexed to it, he gives this account:—That it was written, as tradition informed them, by Thecla, a noble Egyptian lady, about 1300 years ago, not long after the council of Nice. But this high antiquity, and the authority of the tradition to which the patriarch refers, have been disputed; nor are the most accurate biblical writers agreed about its age. Grabe thinks that it might have been written before the end of the fourth century; others are of opinion that it was not written till near the end of the fifth century, or somewhat later. See *Dr. Woide's edition of it.*

ALKORAN. See KORAN.

ALL-SUFFICIENCY OF GOD, is that power or attribute of his nature whereby he is able to communicate as much blessedness to his creatures as he is pleased to make them capable of receiving. As his *self-sufficiency* is that whereby he has enough in himself to denominate him completely blessed, as a God of infinite perfection, so his *all-sufficiency* is that by which he hath enough in himself to satisfy the most enlarged desires of his creatures, and to make them completely blessed. We practically deny this perfection, when we are discontented with our present condition, and desire more than God has allotted for us, Gen. iii, 5. Prov. xix, 3.—2. When we seek blessings of what kind soever in an indirect way, as though God were not able to bestow them upon us in his own way, or in the use of lawful means, Gen. xxvii, 35.—3. When we use unlawful means

to escape imminent dangers, 1st Sam. xxi, 13. Gen. xx and xxvi. —4. When we distrust his providence, though we have had large experience of his appearing for us in various instances, 1st Sam. xxvii, 1. Ps. lxxviii, 19. 2d Chron. xvi, 3. 2d Chron. xiv, 9, 13. Josh. vii, 7, 9.—5. When we doubt of the truth or certain accomplishment of the promises, Gen. xviii, 12. Ps. lxxvii, 74. Is. xlix, 14.—6. When we decline great services, though called to them by God, under a pretence of our unfitness for them, Jer. i, 6, 8.

The consideration of this doctrine should lead us, 1. To seek happiness in God alone, and not in human things, Jer. ii, 13.—2. To commit all our wants and trials to him, 1st Sam. xxx, 6. Heb. xi, 19. 2d Cor. xii, 8, 9.—3. To be courageous in the midst of danger and opposition, Ps. xxvii, 1.—4. To be satisfied with his dispensations, Rom. viii, 28.—5. To persevere in the path of duty, however difficult, Gen. xvii, 1. *Ridgley's Body of Div.*, ques. 17; *Saurin's Ser.*, ser. 5, vol. i; *Barrow's Works*, vol. ii, ser. 11.

ALMARICIANS, a denomination that arose in the thirteenth century. They derived their origin from Almaric, professor of logic and theology at Paris. His adversaries charged him with having taught that every christian was obliged to believe himself a member of Jesus Christ, and that without this belief none could be saved. His followers asserted that the power of the Father had continued only during the Mosaic dispensation, that of the Son twelve hundred years after his entrance upon earth; and that in the thirteenth century the age of the Holy Spirit commenced, in which the sacraments and all external worship were to be abolished; and that every one was to be saved by the internal operations of the Holy Spirit alone, without any external act of religion.

ALMONER, a person employed by another in the distribution of charity. In its primitive sense it denoted an officer in religious houses, to whom belonged the management and distribution of the alms of the house.

ALMS, what is given gratuitously for the relief of the poor. Alms, in the early ages of christianity, were divided into four parts; one of which was allotted to the bishops, another to the priests, a third to the deacons and subdeacons, and the fourth was employed in relieving the poor, and in repairing the churches. In giving of alms, the following rules should be observed: first, they should be given with *justice;* only our own, to which we have a just right, should be given.—2. With *cheerfulness*, Deut. xv, 10. 2d Cor. ix, 7.—3. With *simplicity and sincerity*, Romans xii. Matt. vi, 3.—4. With *compassion and affection*, Is. lviii, 10. 1st John iii, 17.—5. *Seasonably*, Gal. vi, 10. Prov. iv, 29. —6. *Bountifully*, Deut. xviii, 11. 1st Tim. vi, 18.—7. *Prudently*, according to every one's need, 1st Tim. v, 8. Acts iv. 35. See *Dr. Barrow's admirable Sermon on Bounty to the Poor, which took him up three hours and a half in preaching; Saurin's Ser.*, vol. iv, *Eng.*

Trans., ser. 9; *Paley's Mor. Phil.*, ch. 5, vol. i.

ALOGIANS, a sect of ancient heretics who denied that Jesus Christ was the Logos, and consequently rejected the gospel of St. John. The word is compounded of the privative α and λογος; q. d. *without logos, or word.* They made their appearance toward the close of the second century.

ALTAR, a kind of table or raised place whereon the ancient sacrifices were offered. 2. The table, in christian churches, where the Lord's supper is administered. Altars are, doubtless, of great antiquity; some suppose they were as early as Adam; but there is no mention made of them till after the flood, when Noah built one, and offered burnt offerings on it. The Jews had two altars in and about their temple; 1, the altar of burnt offerings; 2, the altar of incense; some also call the table for shew-bread an altar, but improperly, Exod. xx, 24, 25. 1st Kings xviii, 30. Exod. xxv, xxvii, and xxx. Heb. ix.

AMAZEMENT, a term sometimes employed to express our wonder; but it is rather to be considered as a medium between wonder and astonishment. It is manifestly borrowed from the extensive and complicated intricacies of a labyrinth, in which there are endless mazes, without the discovery of a clue. Hence an idea is conveyed of more than simple wonder; the mind is lost in wonder. See WONDER.

AMBITION, a desire of excelling, or at least of being thought to excel, our neighbours in any thing. It is generally used in a bad sense for an immoderate or illegal pursuit of power or honour. See PRAISE.

AMEDIANS, a congregation of religious in Italy; so called from their professing themselves *amantes Deum*, "lovers of God;" or rather *amati Deo*, "beloved of God." They wore a grey habit and wooden shoes, had no breeches, and girt themselves with a cord. They had twenty-eight convents, and were united by pope Pius V, partly with the Bistercian order, and partly with that of the Soccolanti, or wooden shoe wearers.

AMEN, a Hebrew word, which, when prefixed to an assertion, signifies *assuredly*, *certainly*, or emphatically *so it is;* but, when it concludes a prayer, *so be it*, or *so let it be*, is its manifest import. In the former case it is *assertive*, or assures of a truth or a fact; and is an asseveration, and is, properly translated, *verily*, John iii, 3. In the latter case it is *petitionary*, and, as it were, epitomizes all the requests with which it stands connected, Numb. v, 22. Rev. xxii, 20. This emphatical term was not used among the Hebrews by detached individuals only, but, on certain occasions, by an assembly at large, Deut. xxvii, 14, 26. It was adopted, also, in the public worship of the primitive churches, as appears by that passage, 1st Cor. xiv, 26, and was continued among the christians in following times; yea, such was the extreme into which many run, that Jerome informs us, in his time, that, at the conclusion of every public prayer, the united *amen* of the people sounded like the *fall of*

water, or the *noise of thunder*. Nor is the practice of some professors in our own time to be commended, who, with a low, though audible voice, add their *amen* to almost every sentence as it proceeds from the lips of him who is praying. As this has a tendency to interrupt the devotion of those that are near them, and may disconcert the thoughts of him who leads the worship, it would be better omitted, and a *mental* amen is sufficient. The term, as used at the end of our prayers, suggests that we should pray with understanding, faith, fervor, and expectation. See *Mr. Booth's Amen to social Prayers*.

AMMONIANS. See NEW PLATONICS.

AMSDORFIANS, a sect, in the sixteenth century, who took their name from Amsdorf, their leader. They maintained that good works were not only unprofitable, but were obstacles to salvation.

AMYRALDISM, a name given by some writers to the doctrine of universal grace, as explained and asserted by Amyraldus or Moses Amyrault, and others, his followers, among the reformed in France, towards the middle of the seventeenth century. This doctrine principally consisted of the following particulars, viz. that God desires the happiness of all men, and none are excluded by a divine decree; that none can obtain salvation without faith in Christ; that God refuses to none the power of believing, though he does not grant to *all* his assistance that they may improve this power to saving purposes; and that many perish thro' their own fault. Those who embraced this doctrine were called Universalists; though it is evident they rendered grace *universal* in words, but *partial* in *reality*. See CAMERONITES.

ANABAPTISTS, those who maintain that baptism ought always to be performed by immersion. The word is compounded of ἀνα, "new," and βαπτιστης, "a Baptist;" signifying that those who have been baptized in their infancy ought to be baptized *anew*. It is a word which has been indiscriminately applied to christians of very different principles and practices. The English and Dutch Baptists do not consider the word as at all applicable to their sect; because those persons whom they baptize they consider as never having been baptized before, although they have undergone what they term the ceremony of sprinkling in their infancy.

The Anabaptists of Germany, besides their notions concerning baptism, depended much upon certain ideas which they entertained concerning a perfect church establishment, pure in its members, and free from the institutions of human policy. The most prudent part of them considered it possible, by human industry and vigilance, to purify the church; and, seeing the attempts of Luther to be successful, they hoped that the period was arrived in which the church was to be restored to this purity. Others, not satisfied with Luther's plan of reformation, undertook a more perfect plan, or,

more properly, a visionary enterprise, to found a new church entirely spiritual and divine.

This sect was soon joined by great numbers, whose characters and capacities were very different. Their progress was rapid; for, in a very short space of time, their discourses, visions, and predictions, excited great commotions in a great part of Europe. The most pernicious faction of all those which composed this motley multitude, was that which pretended that the founders of this *new* and *perfect* church were under a divine impulse, and were armed against all opposition by the power of working miracles. It was this faction, that, in the year 1521, began their fanatical work under the guidance of Munzer, Stubner, Storck, &c. These men taught, that, among christians, who had the precepts of the gospel to direct and the Spirit of God to guide them, the office of magistracy was not only unnecessary, but an unlawful encroachment on their spiritual liberty; that the distinctions occasioned by birth, rank, or wealth, should be abolished; that all christians, throwing their possessions into one stock, should live together in that state of equality which becomes members of the same family; that, as neither the laws of Nature, nor the precepts of the New Testament, had prohibited polygamy, they should use the same liberty as the patriarchs did in this respect.

They employed, at first, the various arts of persuasion, in order to propagate their doctrines; and related a number of visions and revelations, with which they pretended to have been favoured from above; but, when they found that this would not avail, and that the ministry of Luther and other reformers was detrimental to their cause, they then madly attempted to propagate their sentiments by force of arms. Munzer and his associates, in the year 1525, put themselves at the head of a numerous army, and declared war against all laws, governments, and magistrates of every kind, under the chimerical pretext, that Christ himself was now to take the reins of all government into his hands; but this seditious crowd was routed and dispersed by the elector of Saxony and other princes, and Munzer, their leader, put to death.

Many of his followers, however, survived, and propagated their opinions through Germany, Switzerland, and Holland. In 1533 a party of them settled at Munster, under two leaders of the names of Matthias and Bockholdt. Having made themselves masters of the city, they deposed the magistrates, confiscated the estates of such as had escaped, and deposited the wealth in a public treasury for common use. They made preparations for the defence of the city; invited the Anabaptists in the low countries to assemble at Munster, which they called Mount Sion, that from thence they might reduce all the nations of the earth under their dominion. Matthias was soon cut off by the bishop of Munster's army, and was succeeded by Bockholdt, who was proclaimed, by a special designation of heaven, as the pretended king

of Sion, and invested with legislative powers like those of Moses. The city of Munster, however, was taken, after a long siege, and Bockholdt punished with death.'

It must be acknowledged that the true rise of the insurrections of this period ought not to be attributed to religious opinions. The first insurgents groaned under severe oppressions, and took up arms in defence of their civil liberties; and of these commotions the Anabaptists seemed rather to have availed themselves, than to have been the prime movers. That a great part was Anabaptists, seems indisputable; at the same time it appears from history, that a great part also were Roman catholics, and a still greater part of those who had scarcely any religious principles at all. Indeed, when we read of the vast numbers that were concerned in these insurrections, of whom it is reported that 100,000 fell by the sword, it appears reasonable to conclude that they were not all Anabaptists.

It is but justice to observe also, that the Baptists in England and Holland are to be considered in a different light from those above mentioned: they profess an equal aversion to all principles of rebellion on the one hand, and to enthusiasm on the other. See *Robertson's Hist. of Charles V.; Enc. Brit.*, vol. i, p. 644; and articles BAPTISTS and MENNONITES.

ANALOGY OF FAITH, is the proportion that the doctrines of the gospel bear to each other, or the close connexon between the truths of revealed religion, Rom. xii, 6. This is considered as a grand rule for understanding the true sense of scripture. It is evident that the Almighty doth not act without a design in the system of christianity any more than he does in the works of Nature. Now this design must be uniform; for as in the system of the universe every part is proportioned to the whole, and made subservient to it, so in the system of the gospel all the various truths, doctrines, declarations, precepts, and promises, must correspond with and tend to the end designed. For instance, supposing the glory of God in the salvation of man by free grace be the grand design; then whatever doctrine, assertion, or hypothesis, agree not with this, it is to be considered as false.—Great care, however, must be taken, in making use of this method, that the enquirer previously understand the whole scheme, and that he harbour not a predilection only for a part; without attention to this, we shall be liable to error. If we come to the scriptures with any preconceived opinions, and are more desirous to put that sense upon the text which quadrates with our sentiments rather than the truth, it becomes then the analogy of *our* faith, rather than that of the whole system. This was the source of the error of the Jews, in our Saviour's time. They searched the scriptures; but, such were their favourite opinions, that they could not, or would not, discover that the sacred volume testified of Christ. And the reason was evident, for their great rule of interpretation was what they might call

the *analogy of faith;* i. e. the system of the Pharisean scribes, the doctrine then in vogue, and in the profound veneration of which they had been educated. Perhaps there is hardly any sect but what has more or less been guilty in this respect. It may, however, be of use to the serious and candid enquirer; for, as some texts may seem to contradict each other, and difficulties may present themselves, by keeping the analogy of faith in view, he will the more easily resolve those difficulties, and collect the true sense of the sacred oracles. What "the aphorisms of Hippocrates are to a physician, the axioms in geometry to a mathematician, the adjudged cases in law to a counsellor, or the maxims of war to a general, such is the analogy of faith to a christian." Of the analogy of religion to the constitution and course of nature, we must refer our readers to bishop Butler's excellent treatise on that subject.

ANACHORETS, or ANCHORITES, a sort of monks in the primitive church, who retired from the society of mankind into some desert with a view to avoid the temptations of the world, and to be more at leisure for prayer, meditation, &c. Such were Paul, Anthony, and Hilarion, the first founders of monastic life in Egypt and Palestine.

ANAGOGICAL, signifies mysterious, transporting; and is used to express whatever elevates the mind, not only to the knowledge of divine things, but of divine things in the next life. The word is seldom used, but with regard to the different senses of scripture. The anagogical sense is, when the sacred text is explained with regard to eternal life, the point which christians should have in view; for example, the rest of the sabbath, in the anagogical sense, signifies the repose of everlasting happiness.

ANATHEMA, imports whatever is set apart, separated, or divided; but is most usually meant to express the cutting off of a person from the communion of the faithful. It was practised in the primitive church against notorious offenders. Several councils also have pronounced anathemas against such as they thought corrupted the purity of the faith. *Anathema Maranatha*, mentioned by Paul (1st Cor. xiv, 22,) imports that he who loves not the Lord Jesus will be accursed at his coming. *Anathema* signifies a thing devoted to destruction, and *Maranatha* is a Syriac word, signifying *the Lord* comes. It is probable in this passage there is an allusion to the form of the Jews, who, when unable to inflict so great a punishment as the crime deserved, devoted the culprit to the immediate vindictive retribution of divine vengeance, both in this life and in a future state.

ANDRONA, a term used for that part in churches which was destined for the men. Anciently, it was the custom for the men and women to have separate apartments in places of worship, where they performed their devotions asunder, which method is still religiously observed in the Greek church.

ANGEL, a spiritual intelligent

substance, the first in rank and dignity among created beings. The word angel (αγγελος) is Greek, and signifies a messenger. The Hebrew word מלאך signifies the same. Angels, therefore, in the proper signification of the word, do not import the nature of any being, but only the office to which they are appointed, especially by way of message or intercourse between God and his creatures. Hence the word is used differently in various parts of the scripture, and signifies, 1. Human messengers, or agents for others, 2d Sam. ii, 5. "David sent messengers (Heb. angels) to Jabesh Gilead, Prov. xiii, 17. Mark i, 2. James ii, 25.—2. Officers of the churches, whether prophets or ordinary ministers, Hag. i, 13. Rev. i. 20.—3. Jesus Christ, Mal. iii, 1. Is. lxiii, 9.—4. Some add the dispensations of God's providence, either beneficial or calamitous, Gen. xxiv, 7. Ps. xxxiv, 7. Acts xii, 23. 1st Sam. xvi, 14; but I must confess, that, though I do not at all see the impropriety of considering the providences of God as his angels or messengers for good or for evil, yet the passages generally educed under this head do not prove to me that the providences of God are meant in distinction from created angels.—5. Created intelligences, both good and bad, Heb. i, 14. Jud. vi, the subject of the present article.—As to the *time* when the angels were created, much has been said by the learned. Some wonder that Moses, in his account of the creation, should pass this over in silence. Others suppose that he did this because of the proneness of the Gentile world, and even the Jews, to idolatry; but a better reason has been assigned by others, viz. that this first history was purposely and principally written for information concerning the visible world; the invisible, of which we know but in part, being reserved for a better life. Some think that the idea of God's not creating them before this world was made, is very contracted. To suppose, say they, that no creatures whatever, neither angels nor other worlds, had been created previous to the creation of our world, is to suppose that a Being of infinite power, wisdom, and goodness, had remained totally inactive from all eternity, and had permitted the infinity of space to continue a perfect vacuum till within these 6000 years; that such an idea only tends to discredit revelation, instead of serving it. On the other hand it is alleged, that they must have been created within the six days; because it is said, that within this space God made heaven and earth, and all things that are therein. It is, however, a needless speculation, and we dare not indulge a spirit of conjecture. It is our happiness to know that they are all ministering spirits, sent forth to minister to them who are heirs of salvation.

As to the *nature* of these beings, we are told that they are spirits; but whether pure spirits divested of all matter, or united to some thin bodies or corporeal vehicles, has been a controversy of long standing: the more general opinion is, that they are substances entirely spiritual, though they can at any

time assume bodies, and appear in human shape, Gen. xviii, and xix. Gen. xxxii. Matt. xxviii. Luke i, &c. The scriptures represent them as endued with extraordinary wisdom and power, 2d Sam. xiv, 20. Ps. ciii, 20; holy, and regular in their inclinations; zealous in their employ, and completely happy in their minds, Job xxxviii, 7. Heb. i, 7. Matt. xviii, 10. Their number seems to be great, Ps. lxviii, 17. Heb. xii, 22; and perhaps have distinct orders, Col. i, 16, 17. 1st Pet. iii, 22. 1st Thess. iv, 16. Dan. x, 13. They are delighted with the grand scheme of redemption, and the conversion of sinners to God, Luke ii, 12. 1st Pet. i, 12. Luke xv, 10. They not only worship God, and execute his commands at large, but are attendant on the saints of God while here below, Ps. xci, 11, 12. Heb. i, 13. Luke xvi, 22. Some conjecture that every good man has his particular guardian angel, Matt. xviii, 10. Acts xii, 15; but this is easier to be supposed than to be proved; nor is it a matter of consequence to know. "What need we dispute," says Henry, "whether every particular saint has a *guardian* angel, when we are sure he has a *guard* of angels about him?" They will gather the elect in the last day, attend the final judgment, Matt. xxv, 31. Rev. xiv, 18. Matt. xiii, 39, and live for ever in the world of glory, Luke xx, 36.

Although the angels were originally created perfect, yet they were mutable: some of them sinned, and kept not their first estate; and so, of the most blessed and glorious, became the most vile and miserable of all God's creatures. They were expelled the regions of light, and with heaven lost their heavenly disposition, and fell into a settled rancour against God, and malice against men. What their offence was, is difficult to determine, the scripture being silent about it. Some think envy, others unbelief; but most suppose it was pride. As to the time of their fall, we are certain it could not be before the sixth day of the creation, because on that day it is said—"God saw every thing that he had made, and behold it was very good;" but that it was not long after, is very probable, as it must have preceded the fall of our first parents. Their number seems to be great, and there appears from scripture to be various orders among them, Matt. xii, 24. Eph. ii, 2. Eph. vi, 12. Col. ii, 15. Rev. xii, 7. Their constant employ is not only doing evil themselves, but endeavouring by all arts to seduce and pervert mankind, 1st Pet. v, 8. Job i, 6. It is supposed they will be restrained during the millennium, Rev. xx, 2, but afterwards again, for a short time, deceive the nations, Rev. xx, 8, and then finally punished, Matt. xxv, 41. The authors who have written on this subject have been very numerous; we shall only refer to a few: *Reynolds's Enquiry into the State and Economy of the Angelical World; Doddridge's Lect.*, p. 10, lect. 210 *to* 214; *Milton's Paradise Lost; Bp. Newton's Works*, vol. iii, p. 538, 568; *Shepherd of Angels; Gilpin on Temptation; Casmanni Angelographia; Gill and Ridgley's Bodies of Divinity.*

ANGELICS, an ancient sect, supposed by some to have got this appellation from their excessive veneration of angels, and by others from maintaining that the world was created by angels.

ANGELITES, a sect in the reign of the emperor Anastasius, about the year 494; so called from Angelium, a place in the city of Alexandria where they held their first meetings. They were called likewise *Severites*, from Severus, who was the head of their sect; as also *Theodosians*, from one Theodosius, whom they made pope at Alexandria. They held that the persons of the Trinity are not the same; that none of them exists of himself, and of his own nature; but that there is a common God or Deity existing in them all, and that each is God by a participation of this Deity.

ANGER, a violent passion of the mind, arising upon the receipt, or supposed receipt, of any injury, with a present purpose of revenge. All anger is by no means sinful; it was designed by the Author of our nature for self defence; nor is it altogether a selfish passion, since it is excited by injuries offered to others as well as ourselves, and sometimes prompts us to reclaim offenders from sin and danger, Eph. iv, 26; but it becomes sinful when conceived upon trivial occasions or inadequate provocations; when it breaks forth into outrageous actions; vents itself in reviling language, or is concealed in our thoughts to the degree of hatred. To suppress this passion, the following reflections of archdeacon Paley may not be unsuitable.—"We should consider the possibility of mistaking the motives from which the conduct that offends us proceeded; how often *our* offences have been the effect of inadvertency, when they were construed into indications of malice; the inducement which prompted our adversary to act as he did, and how powerfully the same inducement has, at one time or other, operated upon ourselves; that he is suffering, perhaps, under a contrition, which he is ashamed, or wants opportunity, to confess; and how ungenerous it is to triumph by coldness or insult over a spirit already humbled in secret; that the returns of kindness are sweet, and that there is neither honour, nor virtue, nor use, in resisting them; for some persons think themselves bound to cherish and keep alive their indignation, when they find it dying away of itself. We may remember that others have their passions, their prejudices, their favourite aims, their fears, their cautions, their interests, their sudden impulses, their varieties of apprehension, as well as we: we may recollect what hath sometimes passed in our own minds, when we have got on the wrong side of a quarrel, and imagine the same to be passing in our adversary's mind now: when we became insensible of our misbehaviour, what palliations we perceived in it, and expected others to perceive; how we were affected by the kindness, and felt the superiority of a generous reception and ready forgiveness; how persecution revived our spirits with our enmity, and seemed to justify the conduct in ourselves,

which we before blamed. Add to this, the indecency of extravagant anger; how it renders us, whilst it lasts, the scorn and sport of all about us, of which it leaves us, when it ceases, sensible and ashamed; the inconveniences and irretrievable misconduct into which our irascibility has sometimes betrayed us; the friendships it has lost us; the distresses and embarrassments in which we have been involved by it; and the repentance which, on one account or other, it always costs us.

"But the reflection, calculated above all others to allay that haughtiness of temper which is ever finding out provocations, and which renders anger so impetuous, is, that which the gospel proposes; namely, that we ourselves are, or shortly shall be, suppliants for mercy and pardon at the judgment seat of God. Imagine our secret sins all disclosed and brought to light; imagine us thus humbled and exposed; trembling under the hand of God; casting ourselves on his compassion; crying out for mercy; imagine such a creature to talk of satisfaction and revenge; refusing to be entreated, disdaining to forgive; extreme to mark and to resent what is done amiss; imagine, I say, this, and you can hardly feign to yourself an instance of more impious and unnatural arrogance." *Paley's Mor. Phil.*, ch. 7, vol. i; *Fawcett's excellent Treatise on Anger; Seed's Posth. Ser.*, ser. 11.

ANGER OF GOD. See WRATH.

ANGLO CALVINISTS, a name given by some writers to the members of the church of England, as agreeing with the other Calvinists in most points excepting church government.

ANNIHILATION, the act of reducing any created being into nothing. The sentiments of mankind have differed widely as to the possibility and impossibility of annihilation. According to some, nothing is so difficult; it requires the infinite power of God to effect it: according to others, nothing so easy. Existence, say they, is a state of violence; all things are continually endeavouring to return to their primitive nothing: it requires no power at all; it will do itself; nay, more—it requires an Infinite power to prevent it. With respect to human beings, it appears probable from reason; but it is confirmed by scripture that they will not be annihilated, but exist in a future state, Matt. x, 28. Ecc. xii, 7. John v, 24. 1st Thess. v, 10. Matt. xxv, 34, 41. Luke xvi, 22, 28. Luke xx, 37, 38. 1st Cor. xv. See 158, &c. vol. i, *Massilon's Ser., Eng. Trans.; No.* 129, *Guardian; Blair's Ser.*, vol. i, p. 461; and articles DESTRUCTIONISTS, RESURRECTION, SOUL.

ANNUNCIATION, the tidings brought by the angel Gabriel to the Virgin Mary of the incarnation of Christ. It is also used to denote a festival kept by the church on the 25th of March, in commemoration of these tidings.

ANOMOEANS, the name by which the pure Arians were called in the fourth century, in contradistinction to the Semi-arians. The word is formed from the Greek ανομοιος, *different*. See ARIANS and SEMI-ARIANS.

ANTEDILUVIANS, a gene-

nal name for all mankind who lived before the flood, including the whole human race from the creation to the deluge. For the history of the Antediluvians, see *Book of Genesis*, *Whiston's Josephus*, *Cockburn's Treatise on Deluge*, and article DELUGE.

ANTHEM, a church song performed in cathedral service by choristers who sung alternately. It was used to denote both psalms and hymns, when performed in this manner; but, at present, anthem is used in a more confined sense, being applied to certain passages taken out of the scriptures, and adapted to a particular solemnity. Anthems were first introduced in the reformed service of the English church, in the beginning of the reign of queen Elizabeth.

ANTHROPOMORPHITES, a sect of ancient heretics, who taking every thing spoken of God in scripture in a literal sense, particularly that passage of Genesis in which it is said—"God made man after his own image," maintained that God had a human shape.

ANTHROPOPATHY, a figure, expression, or discourse, whereby some passion is attributed to God which properly belongs only to man. Anthropopathy is frequently used pomiscuously with anthropology; yet in strictness they ought to be distinguished, as the genus from the species. Anthropology may be understood of any thing human attributed to God, as eyes, hands, &c.; but anthropopathy only of human affections and passions, as joy, grief. We have frequent instances of the use of these figures in holy scripture.

ANTIBURGHERS, a numerous and respectable body of dissenters from the church of Scotland, who differ from the established church chiefly in matters of church government; and who differ, also, from the Burgher seceders, with whom they were originally united, chiefly, if not solely, respecting the lawfulness of taking the Burgess oath. For an account of their origin and principles, see SECEDERS.

ANTICHRIST, an adversary to Jesus Christ. There have been various opinions concerning the Antichrist mentioned in the scripture, 1st John ii, 18. Some have held that the Jews are to be reputed as Antichrist; others Caligula; others Mahomet; others Simon Magus; others infidelity; and others, that the devil himself is the Antichrist. Most authors agree, however, that it applies to the church of Rome. Grotius, Hammond, Bossuet, and others, supposed Rome pagan to be designed; but Rome Christian seems more evident, for John "saw the beast rise up out of the sea," Rev. xiii, 1. Now, as heathen Rome had risen and been established long before his time, this could not refer to the Roman empire then subsisting, but to a form of government afterwards to arise. As, therefore, none did arise, after Rome was broken to pieces by the barbarians, but that of the papal power, it must be considered as applying to that. The descriptions, also, of the beast as the *great apostacy*, the *man of sin*, the

mystery of iniquity, and the *son of perdition*, will apply only to christian Rome. See Daniel vii. 2d Thess. ii. and Rev. xiii. Besides, the time allowed for the continuance of the beast will not apply to heathen Rome; for power was given to the beast for 1260 years, whereas heathen Rome did not last 400 years after this prophecy was delivered.

Authors have differed as to the time when Antichrist arose. Some suppose that his reign did not commence till he became a temporal prince, in the year 756, when Pepin wrested the exarchate of Ravanna from the Lombards, and made it over to the pope and his successors. Others think that it was in 727, when Rome and the Roman dukedom came from the Greeks to the Roman pontiff. Mede dates his rise in the year 456; but others, and I think with the greatest reason, place it in the year 606. Now, it is generally agreed that the reign of Antichrist is 1260 years; consequently, if his rise is not to be reckoned till he was possessed of secular authority, then his fall must be when this power is taken away. According to the first opinion, he must have possessed his temporal power till the year 2016; according to the second, he must have possessed it till the year 1987. If his rise began, according to Mede, in 456, then he must have fallen in 1716. Now that these dates were wrong, circumstances have proved; the first and second being too late, and the third too early. As these hypotheses, therefore, must fall to the ground, it remains for us to consider why the last mentioned is the more probable. It was about the year 606 that pope Boniface III, by flattering Phocas, the emperor of Constantinople, one of the worst of tyrants, procured for himself the title of Universal Bishop. The bishops of Rome and Constantinople had long been struggling for this honour; at last, it was decided in favour of the bishop of Rome; and from this time he was raised above all others, and his supremacy established by imperial authority: it was now, also, that the most profound ignorance, debauchery, and superstition, reigned. From this time the popes exerted all their power in promoting the idolatrous worship of images, saints, reliques, and angels. The church was truly deplorable; all the clergy were given up to the most flagrant and abominable acts of licentiousness. Places of worship resembled the temples of heathens more than the churches of christians; in fine, nothing could exceed the avarice, pride, and vanity of all the bishops, presbyters, deacons, and even the cloistered monks! All this fully answered the description St. Paul gave of Antichrist, 2d Thess. ii. It is necessary also to observe, that this epoch agrees best with the time when, according to prophecy, he was to be revealed. The rise of Antichrist was to be preceded by the dissolution of the Roman empire, the establishment of a different form of government in Italy, and the division of the empire into ten kingdoms; all these events taking place, make it very probable that the year 606 was the time of

his rise. Nor have the events of the last century made it less probable. The power of the pope was never so much shaken as within a few years: "his dominion is, in a great measure, taken from him;" and every thing seems to be going on gradually to terminate his authority; so that, by the time these 1260 years shall be concluded, we may suppose that Antichrist shall be finally destroyed.

As to the cruelties of Antichrist, the persecutions that have been carried on, and the miseries to which mankind have been subject, by the power of the beast, the reader may consult the articles INQUISITION and PERSECUTION. In this we have to rejoice, that, however various the opinions of the learned may be as to the time when Antichrist rose, it is evident to all that he is fast declining, and will certainly fall, Rev. xviii, 1, 5. What means the Amighty may farther use, the *exact* time when, and the manner how, all shall be accomplished, we must leave to him who ordereth all things after the counsel of his own will. See *Bp. Newton on the Prophecies; Simpson's Key to ditto; Mosely's Ser. on Fall of Babylon; Ward's three Discourses on Prophecy*, and books under that article.

ANTIDORON, a name given by the Greeks to the consecrated bread; out of which the middle part, marked with the cross, wherein the consecration resides, being taken away by the priest, the remainder is distributed after mass to the poor.

ANTINOMIANS, those who maintain that the law is of no use or obligation under the gospel dispensation, or who hold doctrines that clearly supersede the necessity of good works. The Antinomians took their origin from John Agricola, about the year 1538, who taught that the law is no way necessary under the gospel; that good works do not promote our salvation, nor ill ones hinder it; that repentance is not to be preached from the decalogue, but only from the gospel. This sect sprung up in England during the protectorate of Cromwell, and extended their system of libertinism much farther than Agricola did. Some of them, it is said, maintained, that if they should commit any kind of sin, it would do them no hurt, nor in the least affect their eternal state; and that it is one of the distinguishing characters of the elect, that they cannot do any thing displeasing to God. It is necessary, however, to observe here, and candour obliges us to confess, that there have been others, who have been styled Antinomians, who cannot, strictly speaking, be ranked with these men: nevertheless, the unguarded expressions they have advanced, the bold positions they have laid down, and the double construction which might so easily be put upon many of their sentences, have led some to charge them with Antinomian principles. For instance; when they have asserted justification to be eternal, without distinguishing between the secret determination of God in eternity and the execution of it in time; when they have spoken lightly of good

works, or asserted that believers have nothing to do with the law of God, without fully explaining what they mean; when they assert that God is not angry with his people for their sins, nor in any sense punishes them for them, without distinguishing between fatherly corrections and vindictive punishment; these things, whatever be the private sentiments of those who advance them, have a tendency to injure the minds of many. It has been alleged, that the principal thing they have had in view, was, to counteract those legal doctrines which have so much abounded among the self-righteous; but, granting this to be true, there is no occasion to run from one extreme to another. Had many of those writers proceeded with more caution, been less dogmatical, more explicit in the explanation of their sentiments, and possessed more candour towards those who differed from them, they would have been more serviceable to the cause of truth and religion. Some of the chief of those who have been charged as favouring Antinominianism, or at least whose works have that tendency, are, *Crisp*, *Richardson*, *Saltmarsh*, *Hussey*, *Eaton*, *Town*, &c. These have been answered by *Gataker*, *Sedgwick*, *Witsius*, *Bull*, *Williams*, *Ridgley*, *Beart*, *De Fleury*, &c. See also *Bellamy's Letters and Dialogues between Theron*, *Paulinus*, *and Aspasio*; with his *Essay on the Nature and Glory of the Gospel.*

ANTIPATHY, hatred, aversion, repugnancy. *Hatred* is entertained against persons, *aversion* and *antipathy* against persons or things, and *repugnancy* against actions alone. *Hatred* is more voluntary than *aversion*, *antipathy*, or *repugnancy*: these last have greater affinity with the animal constitution. The causes of *antipathy* are less known than those of *aversion*. *Repugnancy* is less permanent than either one or the other. We hate a vicious character; we feel *aversion* to its exertions. We are affected with antipathy for certain persons at first sight; there are some affairs which we transact with *repugnancy*. *Hatred* calumniates, *aversion* keeps us at a distance from certain persons. *Antipathy* makes us detest them; *repugnancy* hinders us from imitating them.

ANTIPÆDOBAPTISTS (from ἀντὶ, "against," and παῖς παιδὸς, "child," and βαπτίζω, "baptize,") is a distinguishing denomination given to the those who object to the baptism of infants. See BAPTISTS, BAPTISM.

ANTIQUITIES, a term implying all testimonies or authentic accounts that have come down to us of ancient nations. As the study of antiquities may be useful both to the enquiring christian, as well as to those who are employed in or are candidates for the gospel ministry, we shall here subjoin a list of those which are esteemed the most valuable.—*Fabricii Bibliographia Antiquaria; Spencer de Legibus Heb Ritualibus; Godwyn's Moses and Auron; Bingham's Antiquities of the Christian Church; Jennings's Jewish Antiquities; Potter's and Harwood's Greek, and Kennett's and Adams's Roman Antiquities; Preface to the Prussian*

Testament, published by L'Enfant and Beausobre; Prideaux and Shuckford's Connections; Jones's Asiatic Researches; and *Maurice's Indian Antiquities.*

ANTISABBATARIANS, a modern religious sect, who deny the necessity of observing the Sabbath Day. Their chief arguments are, 1. That the Jewish Sabbath was only of ceremonial, not of moral, obligation; and, consequently, is abolished by the coming of Christ.—2. That no other Sabbath was appointed to be observed by Christ or his apostles.—3. That there is not a word of *Sabbath* breaking in all the New Testament.—4. That no command was given to Adam or Noah to keep any Sabbath.—And, 5. That, therefore, although christians are commanded "not to forsake the assembling of themselves together," they ought not to hold one day more holy than another. See article SABBATH.

ANTITACTÆ, a branch of Gnostics, who held that God was good and just, but that a creature had created evil; and, consequently, that it is our duty to oppose this author of evil, in order to avenge God of his adversary.

ANTITRINITARIANS, those who deny the Trinity, and teach that there are not three persons in the Godhead. See TRINITY.

ANTITYPE, a Greek word, properly signifying a type or figure corresponding to some other type.

The word antitype occurs twice in the New Testament, viz. in the Epistle to the Hebrews, chap. ix, v. 24, and in the 1st Epistle of St. Peter, chap. iii, v. 21, where its genuine import has been much controverted. The former says, that "Christ is not entered into the holy places made with hands, which are αντιτυπα, the figures or antitypes of the true—now to appear in the presence of God." Now τυπος signifies the pattern by which another thing is made; and as Moses was obliged to make the tabernacle, and all things in it, according to the pattern shewn him in the Mount, the tabernacle so formed was the antitype of what was shewn to Moses: any thing, therefore, formed according to a model or pattern, is an antitype. In the latter passage, the apostle, speaking of Noah's flood, and the deliverance only of eight persons in the ark from it, says, Ω και ημας αντιτυπον νυν σωζει βαπτισμα: *Baptism being an antitype to that, now saves us; not putting away the filth of the flesh, but the answer of a good conscience toward God,* &c. The meaning is, that righteousness, or the answer of a good conscience towards God, now saves us, by means of the resurrection of Christ, as formerly righteousness saved these eight persons by means of the ark during the flood. The word antitype, therefore, here signifies a general similitude of circumstances; and the particle Ω, *whereunto*, refers not to the immediate antecedent υδατος, *water*, but to all that precedes.

ANTOSIANDRIANS, a sect of rigid Lutherans who opposed the doctrine of Osiander relating to justification. These are otherwise denominated *Osiandromastiges.*—The Antosiandrians deny that man is made just, with that justice wherewith God himself is just;

that is, they assert that he is not made essentially but only imputatively just; or that he is not really made just, but only pronounced so.

APATHY, among the ancient philosophers, implied an utter privation of passion, and an insensibility of pain. The word is compounded of α *priv* and παθος, *affection*. The Stoics affected an entire apathy; they considered it as the highest wisdom to enjoy a perfect calmness or tranquillity of mind, incapable of being ruffled by either pleasure or pain. In the first ages of the church, the christians adopted the term *apathy* to express a contempt of all earthly concerns; a state of mortification such as the gospel prescribes. Clemens Alexandrinus, in particular, brought it exceedingly in vogue, thinking hereby to draw such philosophers to christianity who aspired after such a sublime pitch of virtue.

APELLEANS, so called from Apelles, in the second century. They affirmed that Christ, when he came down from heaven, received a body not from the substance of his mother, but from the four elements, which at his death he rendered back to the world, and so ascended into heaven without a body.

APHTHARTODOCITES, a denomination in the sixth century; so called from the Greek αφθαρτος, *incorruptible*, and δοκεω, *to judge*; because they held that the body of Jesus Christ was incorruptible, and not subject to death. They were a branch of the Eutychians.

APOCARITÆS, a denomination, in the third century, which sprung from the Manicheans. They held that the soul of man was of the substance of God.

APOCRYPHA, books not admitted into the canon of scripture, being either spurious, or at least not acknowledged as divine. The word is Greek, and derived from απο, "from," and κρυπτω, "to hide or conceal." They seem most of them to have been composed by Jews. None of the writers of the New Testament mention them; neither Philo nor Josephus speak of them. The christian church was for some ages a stranger to them. Origen, Athanasius, Hilary, Cyril of Jerusalem, and all the orthodox writers who have given catalogues of the canonical books of scripture, unanimously concur in rejecting these out of the canon. The Protestants acknowledge such books of scripture only to be canonical as were esteemed to be so in the first ages of the church; such as are cited by the earliest writers among the christians as of divine authority, and after the most diligent enquiry were received and judged to be so by the council of Laodicea. They were written after the days of Malachi, in whom, according to the universal testimony of the Jews, the spirit of prophecy ceased, Mal. iv, 4 to 6. Not one of the writers in direct terms advances a claim to inspiration. They contain fables, lies, and contradictions, 1st Macc. vi, 4, 16. 2d Macc. i, 13, 16. 2d Macc. ix, 28. The apocryphal books are in general believed to be canonical by the church of Rome; and, even by the sixth article of the

church of England, they are ordered to be read for example of life and instruction of manners, though it doth not apply them to establish any doctrine. Other reformed churches do not so much as make even this use of them. See *Prideaux's Connections*, vol. i, p. 36-42: *Lee's Dissert. on Esdras; Dick on Inspiration*, p. 344.

APOLLINARIANS were ancient heretics, who denied the proper humanity of Christ, and maintained that the body which he assumed was endowed with a sensitive and not a rational soul; but that the divine nature supplied the place of the intellectual principle in man. This sect derived its name from Apollinaris, bishop of Laodicea. Their doctrine was first condemned by a council at Alexandria in 362, and afterwards in a more formal manner by a council at Rome in 375, and by another council in 378, which deposed Apollinaris from his bishopric. This, with other laws enacted against them, reduced them to a very small number; so that at last they dwindled away.

APOSTACY, a forsaking or renouncing our religion, either by an open declaration in words, or a virtual declaration of it by our actions. The primitive christian church distinguished several kinds of apostacy; the first, of those who went entirely from christianity to judaism; the second, of those who complied so far with the Jews, as to communicate with them in many of their unlawful practices, without making a formal profession of their religion; thirdly, of those who mingled judaism and christianity together; and, fourthly, of those who voluntarily relapsed into paganism. Apostacy may be farther considered as, 1, original, in which we have all participated, Rom. iii, 23;—2, national, when a kingdom relinquishes the profession of christianity;—3, personal, when an individual backslides from God, Heb. x, 38;—4, final, when men are given up to judicial hardness of heart, as Judas. See BACKSLIDING.

APOSTLE, properly signifies a messenger or person sent by another upon some business. It is particularly applied to them whom our Saviour deputed to preach.—2. Apostle, in the Greek liturgy, is used for a book containing the epistles of St. Paul, printed in the order wherein they are to be read in churches through the course of the year.—3. The appellation was also given to the ordinary travelling ministers of the church, Rom. xvi, 7. Phil. ii, 25, though in our translation the last is rendered messenger.—4. It is likewise given to those persons who first planted the christian faith in any place. Thus Dionysius of Corinth is called the Apostle of France, Xavier the Apostle of the Indies, &c.

APOSTLES' CREED. See CREED.

APOSTOLATE, in a general sense, is used for mission; but it more properly denotes the dignity or office of an apostle of Christ. It is also used in ancient writers for the office of a bishop. But as the title *apostolicus* has been appropriated to the pope, so that of apostolate became at length

restrained to the sole dignity of the popedom.

APOSTOLIC, apostolical; something that relates to the apostles, or descends from them. Thus we say the *apostolical* age, *apostolical* doctrine, *apostolical* character, constitutions, traditions, &c.

APOSTOLIC, in the primitive church, was an appellation given to all such churches as were founded by the apostles; and even to the bishops of those churches, as being the reputed successors of the apostles. These were confined to four, viz. Rome, Alexandria, Antioch, and Jerusalem. In after times, the other churches assumed the same quality, on account, principally, of the conformity of their doctrine with that of the churches which were apostolical by foundation, and because all bishops held themselves successors of the apostles, or acted in their dioceses with the authority of apostles.

The first time the term *apostolical* is attributed to bishops, as such, is in a letter of Clovis to the council of Orleans, held in 511, though that king does not there expressly denominate them *apostolical*, but (*apostolica sede dignissimi*) highly worthy of the apostolical see. In 581, Guntram calls the bishops, met at the council of Macon, *apostolical* pontiffs, *apostolici pontifices*.

In progress of time, the bishop of Rome growing in power above the rest, and the three patriarchates of Alexandria, Antioch, and Jerusalem, falling into the hands of the Saracens, the title *apostolical* was restrained to the pope and his church alone; though some of the popes, and St. Gregory the Great, not contented to hold the title by this tenure, began at length to insist that it belonged to them by another and peculiar right, as being the successors of St. Peter. The country of Rheims, in 1049, declared that the pope was the sole apostolical primate of the universal church. And hence a great number of apostolicals; *apostolical* see, *apostolical* nuncio, *apostolical* notary, *apostolical* brief, *apostolical* chamber, *apostolical* vicar, &c.

APOSTOLICAL CONSTITUTIONS, a collection of regulations attributed to the apostles, and supposed to have been collected by St. Clement, whose name they likewise bear. It is the general opinion, however, that they are spurious, and that St. Clement had no hand in them. They appeared first in the fourth century, but have been much changed and corrupted since. There are so many things in them different from and even contrary to the genius and design of the New Testament writers, that no wise man would believe, without the most convincing and irresistible proof, that both could come from the same hand. *Grabe's Answer to Whiston; Saurin's Ser.*, vol. ii, p. 185; *Lardner's Cred.*, vol. viii, p. 11, *ch. ult.*; *Doddridge's Lect.*, lec. 119.

APOSTOLIC FATHERS, an appellation usually given to the writers of the first century, who employed their pens in the cause of christianity. Of these writers, Cotelerius, and after him Le Clerc,

have published a collection in two volumes, accompanied both with their own annotations, and the remarks of other learned men. See also the genuine epistles of the apostolic fathers by abp. Wake.

APOSTOLICI, or APOSTOLICS, a name assumed by different sects on account of their pretending to imitate the practice of the apostles.

APOTACTITÆ, an ancient sect, who affected to follow the examples of the apostles, and renounced all their effects and possessions. It does not appear that they held any errors at first; but afterwards they taught that the renouncing of all riches was not only a matter of counsel and advice, but of precept and necessity.

APPLICATION, is used for the act whereby our Saviour transfers or makes over to us what he had earned or purchased by his holy life and death. Accordingly it is by this application of the merits of Christ that we are to be justified and entitled to grace and glory.

Application is also used for that part of a sermon in which the preacher brings home or applies the truth of religion to the consciences of his hearers. See SERMON.

APPROBATION, a state or disposition of the mind, wherein we put a value upon, or become pleased with, some person or thing. Moralists are divided on the principle of approbation, or the motive which determines us to approve or disapprove. The Epicureans will have it to be only self-interest: according to them, that which determines any agent to approve his own action, is its apparent tendency to his private happiness; and even the approbation of another's action flows from no other cause but an opinion of its tendency to the happiness of the approver, either immediately or remotely. Others resolve approbation into a moral sense, or a principle of benevolence, by which we are determined to approve every kind affection either in ourselves or others, and all publicly useful actions which we imagine to flow from such affections, without any view therein to our own private happiness.

But may we not add, that a true christian's approbation arises from his perception of the will of God? See OBLIGATION.

APPROPRIATION, the annexing a benefice to the proper and perpetual use of some religious house. It is a term also often used in the religious world as referring to that act of the mind by which we apply the blessings of the gospel to ourselves. This appropriation is *real* when we are enabled to believe in, feel, and obey the truth; but merely *nominal* and *delusive* when there are no fruits of righteousness and true holiness. See ASSURANCE.

AQUARIANS, those who consecrated water in the eucharist instead of wine. Another branch of them approved of wine at the sacrament, when received in the evening; they likewise mixed water with the wine.

ARABICI, erroneous christians, in the third century, who

thought that the soul and body died together, and rose again. It is said that Origen convinced them of their error, and that they then abjured it.

ARCHANGEL, according to some divines, means an angel occupying the eighth rank in the celestial hierarchy; but others, not without reason, reckon it a title only applicable to our Saviour. Compare Jude ix, with Dan. xii, 1. 1st Thess. iv, 16.

ARCHBISHOP, the chief or metropolitan bishop, who has several suffragans under him. Archbishops were not known in the East till about the year 320; and though there were some soon after this who had the title, yet that was only a personal honour, by which the bishops of considerable cities were distinguished. It was not till of late that archbishops became metropolitans, and had suffragans under them. The ecclesiastical government of England is divided into two provinces, viz. Canterbury and York. The first archbishop of Canterbury was Austin, appointed by king Ethelbert, on his conversion to christianity, about the year 598. His grace of Canterbury is the first peer of England, and the next to the royal family, having precedence of all dukes, and all great officers of the crown. It is his privilege, by custom, to crown the kings and queens of this kingdom. The archbishop of York has precedence of all dukes not of the royal blood, and of all officers of state except the lord high chancellor. The first archbishop of York was Paulinus, appointed by pope Gregory about the year 622.

ARCHDEACON, a priest invested with authority or jurisdiction over the clergy and laity, next to the bishop, either through the whole diocese, or only a part of it. There are sixty in England, who visit every two years in three, when they enquire into the reparations and moveables belonging to churches; reform abuses; suspend; excommunicate; in some places prove wills; and induct all clerks into benefices within their respective jurisdictions.

ARCHONTICS, a sect about the year 160 or 203. Among many other extravagant notions, they held that the world was created by archangels; they also denied the resurrection of the body.

ARCH-PRESBYTER, or ARCH-PRIEST, a priest established in some dioceses with a superiority over the rest. He was anciently chosen out of the college of presbyters, at the pleasure of the bishop. The arch-presbyters were much of the same nature with our deans in cathedral churches.

ARRHABONARII, a sect who held that the eucharist is neither the real flesh or blood of Christ, nor yet the sign of them, but only the pledge or earnest thereof.

ARIANS, followers of Arius, a presbyter of the church of Alexandria, about 315, who maintained that the Son of God was totally and essentially distinct from the Father; that he was the first and noblest of those beings whom God had created—the instrument, by whose subordinate operation he

formed the universe; and, therefore, inferior to the Father both in nature and dignity: also, that the Holy Ghost was not God, but created by the power of the Son. The Arians owned that the Son was the Word; but denied that Word to have been eternal. They held that Christ had nothing of man in him but the flesh, to which the λογος, or word, was joined, which was the same as the soul in us.—The Arians were first condemned and anathematized by a council at Alexandria, in 320, under Alexander, bishop of that city, who accused Arius of impiety, and caused him to be expelled from the communion of the church; and afterwards by 380 fathers in the general council of Nice, assembled by Constantine, in 325. His doctrine, however, was not extinguished; on the contrary, it became the reigning religion, especially in the East. Arius was recalled from banishment by Constantine in two or three years after the council of Nice, and the laws that had been enacted against him were repealed. Notwithstanding this, Athanasius, then bishop of Alexandria, refused to admit him and his followers to communion. This so enraged them, that, by their interest at court, they procured that prelate to be deposed and banished; but the church of Alexandria still refusing to admit Arius into their communion, the emperor sent for him to Constantinople; where, upon delivering in a fresh confession of his faith in terms les offensive, the emperor commanded him to be received into their communion; but that very evening, it is said, Arius died as his friends were conducting him in triumph to the great church of Constantinople. Arius, pressed by a natural want, stepped aside, but expired on the spot, his bowels gushing out. The Arian party, however, found a protector in Constantius, who succeeded his father in the East. They underwent various revolutions and persecutions under succeeding emperors; till, at length, Theodosius the Great exerted every effort to suppress them. Their doctrine was carried, in the fifth century, into Africa, under the Vandals; and into Asia under the Goths.—Italy, Gaul, and Spain, were also deeply infected with it; and towards the commencement of the sixth century, it was triumphant in many parts of Asia, Africa, and Europe: but it sunk, almost at once, when the Vandals were driven out of Africa, and the Goths out of Italy, by the arms of Justinian. However, it revived again in Italy, under the protection of the Lombards, in the seventh century, and and was not extinguished till about the end of the eighth. Arianism was again revived in the West by Servetus, in 1531, for which he suffered death. After this the doctrine got footing in Geneva, and in Poland; but at length degenerated in a great measure into Socinianism. Erasmus, it is thought, aimed at reviving it, in his commentaries on the New Testament; and the learned Grotius seems to lean that way. Mr. Whiston was one of the first divines who revived this controversy in the eighteenth cen-

tury. He was followed by Dr. Clark, who was chiefly opposed by Dr. Waterland. Those who hold the doctrine which is usually called *Low Arianism*, say that Christ pre-existed; but not as the eternal Logos of the Father, or as the Being by whom he made the worlds, and had intercourse with the patriarchs, or as having any certain rank or employment whatever in the divine dispensations. In modern times, the term *Arian* is indiscriminately applied to those who consider Jesus simply subordinate to the Father. Some of them believe Christ to have been the creator of the world; but they all maintain that he existed previously to his incarnation, though in his pre-existent state they assign him different degrees of dignity. Hence the terms *High* and *Low Arian*. See PRE-EXISTENCE. Some of the more recent vindicators of Arianism have been *H. Taylor*, in his *Apology of Ben Mordecai to his Friends for embracing Christianity; Dr. Harwood*, in his *Five Dissertations; Dr. Price*, in his *Sermons on the Christian Doctrine*. See also the 4th volume of the *Theological Repository*, p. 153-163, and *Cornish's Tract on the Pre-existence of Christ*.

For a refutation of the Arian doctrine, see article JESUS CHRIST; and *Abbadie, Waterland, Guyse, Hey, Robinson, Eveleigh, Hawker on the Divinity of Christ;—Calamy, Taylor, Gill, Jones, Pike*, and *Simpson, on the Trinity*.

ARISTOTELIANS, the followers of Aristotle. They believed in the eternity of the world, and represented the Deity as somewhat similar to a principle of power giving motion to a machine; and as happy in the contemplation of himself, but regardless of human affairs. They were uncertain as to the immortality of the soul.—As this was rather a philosophical than religious sect, we shall not enlarge on it.

ARK, or NOAH'S ARK, a floating vessel built by Noah for the preservation of his family, and the several species of animals, during the deluge. See Gen. vi.

ARK OF THE COVENANT, a small chest or coffer, three feet nine inches in length, two feet three inches in breadth, and two feet three inches in height, in which were contained the golden pot that had manna, Aaron's rod, and the tables of the covenant. The ark was reposited in the holiest place of the tabernacle. It was taken by the Philistines, and detained twenty (some say forty) years at Kirjath-jearim; but, the people being afflicted with emerods on account of it, returned it with divers presents. It was afterwards placed in the temple.

The lid or covering of the ark was called the *propitiatory*, or *mercy-seat;* over which two figures were placed, called *cherubims*, with expanded wings of a peculiar form. Here the Shechinah rested both in the tabernacle and temple in a visible cloud: hence were issued the Divine oracles by an audible voice; and the high priest appeared before this mercy-seat once every year on the great day of expiation; and the Jews, wherever they worshipped, turned their

faces towards the place where the ark stood.

In the second temple there was also an ark, made of the same shape and dimensions with the first, and put in the same place, but without any of its contents and peculiar honours. It was used as a representative of the former on the day of expiation, and a repository of the original copy of the holy scriptures, collected by Ezra and the men of the great synagogue after the captivity: and, in imitation of this, the Jews, to this day, have a kind of ark in their synagogues, wherein their sacred books are kept.

ARMENIANS, the inhabitants of Armenia, whose religion is the christian, of the Eutychian sect; that is, they hold but one nature in Jesus Christ. See EUTYCHIANS. They assert also the procession of the Holy Ghost from the Father only. They believe that Christ at his descent into hell freed the souls of the damned from thence, and reprieved them to the end of the world, when they shall be remanded to eternal flames. They believe that the souls of the righteous shall not be admitted to the beatific vision till after the resurrection, notwithstanding which they pray to departed saints, adore their pictures, and burn lamps before them. The Armenian clergy consist of patriarchs, archbishops, doctors, secular priests, and monks. The Armenian monks are of the order of St. Basil; and every Wednesday and Friday they eat neither fish, nor eggs, nor oil, nor any thing made of milk; and during Lent they live upon nothing but roots. They have seven sacraments; baptism, confirmation, penance, the eucharist, extreme unction, orders and matrimony.——They admit infants to the communion at two or three months old. They seem to place the chief part of their religion in fastings and abstinences; and, among the clergy, the higher the degree, the lower they must live; insomuch that it is said the archbishops live on nothing but pulse. They consecrate holy water but once a year; at which time every one fills a pot, and carries it home, which brings in a considerable revenue to the church.

ARMINIANS, persons who follow the doctrines of Arminius, who was pastor at Amsterdam, and afterwards professor of divinity at Leyden. Arminius had been educated in the opinions of Calvin; but, thinking the doctrine of that great man with regard to free will, predestination, and grace, too severe, he began to express his doubts concerning them in the year 1591; and, upon farther inquiry, adopted the sentiments of those whose religious system extends the love of the Supreme Being and the merits of Jesus Christ to all mankind. The Arminians are also called Remonstrants, because, in 1611, they presented a remonstrance to the states-general, wherein they state their grievances, and pray for relief.

The distinguishing *tenets* of the Arminians may be comprised in the five following articles relative to predestination, universal re-

demption, the corruption of man, conversion, and perseverance, viz.

I. That God, from all eternity, determined to bestow salvation on those whom he foresaw would persevere unto the end; and to inflict everlasting punishments on those who should continue in their unbelief, and resist his divine succours; so that election was conditional, and reprobation, in like manner, the result of foreseen infidelity and persevering wickedness.

II. That Jesus Christ, by his sufferings and death, made an atonement for the sins of all mankind in general, and of every individual in particular; that, however, none but those who believe in him can be partakers of divine benefits.

III. That true faith cannot proceed from the exercise of our natural faculties and powers, nor from the force and operation of free will; since man, in consequence of his natural corruption, is incapable either of thinking or doing any good thing; and that, therefore, it is necessary, in order to his conversion and salvation, that he be regenerated and renewed by the operation of the Holy Ghost, which is the gift of God through Jesus Christ.

IV. That this divine grace or energy of the Holy Ghost begins and perfects every thing that can be called good in man, and, consequently, all good works are to be attributed to God alone; that, nevertheless, this grace is offered to all, and does not force men to act against their inclinations, but may be resisted and rendered ineffectual by the perverse will of the impenitent sinner. Some modern Arminians interpret this and the last article with a greater latitude.

V. That God gives to the truly faithful who are regenerated by his grace the means of preserving themselves in this state. The first Arminians, indeed, had some doubt with respect to the closing part of this article; but their followers uniformly maintain "that the regenerate may lose true justifying faith, fall from a state of grace, and die in their sins."

After the appointment of Arminius to the theological chair at Leyden, he thought it his duty to avow and vindicate the principles which he had embraced; and the freedom with which he published and defended them, exposed him to the resentment of those that adhered to the theological system of Geneva, which then prevailed in Holland; but his principal opponent was Gomar, his colleague. The controversy which was thus begun became more general after the death of Arminius in the year 1609, and threatened to involve the United Provinces in civil discord. The Arminian tenets gained ground under the mild and favourable treatment of the magistrates of Holland, and were adopted by several persons of merit and distinction. The Calvinists, or Gomarists, as they were now called, appealed to a national synod; accordingly the synod of Dort was convened, by order of the states-general, in 1618; and was composed of ecclesiastic deputies from the United Provinces, as well as from the reformed churches of England, Hessia, Bremen, Switzerland, and the Palatinate. The

principal advocate in favour of the Arminians was Episcopius, who at that time was professor of divinity at Leyden. It was first proposed to discuss the principal subjects in dispute, that the Arminians should be allowed to state and vindicate the grounds on which their opinions were founded; but, some difference arising as to the proper mode of conducting the debate, the Arminians were excluded from the assembly, their case was tried in their absence, and they were pronounced guilty of pestilential errors, and condemned as corruptors of the true religion. A curious account of the proceedings of the above synod may be seen in a series of letters written by Mr. John Hales, who was present on the occasion.

In consequence of the above-mentioned decision, the Arminians were considered as enemies to their country and its established religion, and were much persecuted. They were treated with great severity, and deprived of all their posts and employments; their ministers were silenced, and their congregations were suppressed. The great Barneveldt was beheaded on a scaffold; and the learned Grotius, being condemned to perpetual imprisonment, fled, and took refuge in France.

After the death of prince Maurice, who had been a violent partisan in favour of the Gomarists in the year 1625, the Arminian exiles were restored to their former reputation and tranquillity; and, under the toleration of the state, they erected churches and founded a college at Amsterdam, appointing Episcopius the first theological professor. The Arminian system has very much prevailed in England since the time of archbishop Laud, and its votaries in other countries are very numerous. It is generally supposed that a majority of the clergy in both the established churches of Great Britain favour the Arminian system, notwithstanding their articles are strictly Calvinistic. The name of Mr. John Wesley hardly need be mentioned here. Every one knows what an advocate he was for the tenets of Arminius, and the success he met with. See METHODISTS.

Some of the principal writers on the side of the Arminians have been *Arminius*, *Episcopius*, *Vorsius*, *Grotius*, *Curcellæus*, *Limborch*, *Le Clerc*, *Wetstein*, *Goodwin*, *Whitby*, *Taylor*, *Fletcher*, &c. &c.

Some of the principal writers on the other side have been *Polhill* in his *Book on the Decrees*; *John Edwards* in his *Veritas Redux*; *Cole* in his *Sovereignty of God*; *Edwards on the Will, and Original Sin*; *Dr. Owen* in his *Display of Arminianism, and on particular Redemption*; *Gill* in his *Cause of God and Truth*; and *Toplady* in almost all his works.

ARNOLDISTS, the followers of Arnold, of Brescia, in the twelfth century, who was a great declaimer against the wealth and vices of the clergy. He is also charged with preaching against baptism and the eucharist. He was burnt at Rome in 1155, and his ashes cast into the Tiber.

ARTEMONTES, a denomination in the second century; so

called from Artemon, who taught that, at the birth of the man Christ, a certain divine energy, or portion of the divine nature, united itself to him.

ARTICLE OF FAITH is, by some, defined a point of christian doctrine, which we are obliged to believe as having been revealed by God himself, and allowed and established as such by the church. See CONFESSION.

ARTICLES OF THE CHURCH OF ENGLAND. See CHURCH OF ENGLAND.

ARTICLES LAMBETH. The Lambeth articles were so called, because drawn up at Lambeth palace, under the eye and with the assistance of archbishop Whitgift, bishop Bancroft, bishop Vaughan, and other eminent dignitaries of the church. That the reader may judge how Calvinistic the clergy were under the reign of queen Elizabeth, we shall here insert them. "1. God hath from eternity predestinated certain persons to life, and hath reprobated certain persons unto death.—2. The moving or efficient cause of predestination unto life is not the foresight of faith, or of perseverance, or of good works, or of any thing that is in the persons predestinated; but the alone will of God's good pleasure.—3. The predestinati are a pre-determined and certain number, which can neither be lessened nor increased.—4. Such as are not predestinated to salvation shall inevitably be condemned on account of their sins.—5. The true, lively, and justifying faith, and the Spirit of God justifying, is not extinguished, doth not utterly fail, doth not vanish away, in the elect, either finally or totally.—6. A true believer, that is, one who is endued with justifying faith, is certified by the full assurance of faith that his sins are forgiven, and that he shall be everlastingly saved by Christ.—7. Saving grace is not allowed, is not imparted, is not granted to all men, by which they may be saved if they will.—8. No man is able to come to Christ, unless it be given him, and unless the Father draw him; and all men are not drawn by the Father, that they may come to his Son.—9. It is not in the will or power of every man to be saved." What gave occasion to the framing these articles was this:—Some persons had distinguished themselves at the university of Cambridge by opposing predestination. Alarmed at the opinions that were vented, the above mentioned archbishop, with others, composed these articles, to prevent the belief of a contrary doctrine. These, when completed, were sent down to Cambridge, to which the scholars were strictly enjoined to conform.

ARTOTYRITES, a christian sect in the primitive church, who celebrated the eucharist with bread and cheese. The word is derived from ἄρτος, "bread," and τυρος, "cheese." The Artotyrites admitted women to the priesthood and episcopacy; and Epiphanius tells us that it was a common thing to see seven girls at once enter into their church robed in white, and holding a torch in their hand; where they wept and be-

wailed the wretchedness of human nature, and the miseries of this life.

ASCENSION OF CHRIST, his visible elevation to heaven. The ascension of Jesus Christ was not only presignified by many scripture types, but also by many remarkable scripture prophecies, Ps. xlvii, 5. Ps. cx, 1. Dan. vii, 13, 14. Mic. ii, 13. Ps. lxviii, 18.

The evidences of his ascension were numerous. The disciples saw him ascend Acts, i, 9, 10. Two angels testified that he did ascend, Acts i, 11. Stephen, Paul, and John, saw him in his ascended state, Acts vii, 55, 56. Acts ix. Rev. i. The marvellous descent of the Holy Ghost demonstrated it, John xvi, 7, 14. Acts ii, 33. The terrible overthrow and dispersion of the Jewish nation is a standing proof of it, John viii, 21. Matt. xxvi, 64.

The time of his ascension. It was forty days after his resurrection. He continued so many days on earth, that he might give many repeated proofs of his resurrection, Acts i, 3; that he might instruct his followers in every thing which pertained to the abolishment of the Jewish ceremonies, Acts i, 3; and that he might open to them the scriptures concerning himself, and renew their commission to preach the gospel, Acts i, 5, 6. Mark xvi, 15.

The manner of his ascension. It was from Mount Olivet to heaven, Acts i, 12; not in appearance only, but in reality and truth; visibly and locally; a real motion of his human nature; sudden, swift, glorious, and in a triumphant manner. He was parted from his disciples while he was solemnly blessing them; and multitudes of angels attended him with shouts of praise, Ps. lxviii, 17. Ps. xlvii, 5, 6.

The effects or ends of Christ's ascension were, 1. To fulfil the prophecies and types concerning it.—2. To take upon him more openly the exercise of his kingly office.—3. To receive gifts for men both ordinary and extraordinary, Ps. lxviii, 18.—4. To open the way into heaven for his people, Heb. x, 19, 20.—5. To assure the saints of their ascension also, John xiv, 1, 2.

ASCETIC, one who retires from the world for the purpose of devotion and mortification. When the monks came in fashion, this title was bestowed upon them, especially such as lived in solitude. It was also the title of several books of spiritual exercises, as the *Ascetics* or devout exercises of St. Basil, &c.

ASCODROGITES, a denomination which arose about the year 181. They brought into their churches bags or skins filled with new wine, to represent the new bottles filled with new wine mentioned by Christ. They danced round these bags or skins, and, it is said, intoxicated themselves with the wine.

ASCOODRUTES, a sect, in the second century, who rejected the use of all symbols and sacraments on this principle, that incorporeal things cannot be communicated by things corporeal, nor divine mysteries by any thing visible.

ASSEMBLIES OF THE CLERGY are called convocations,

nods, councils. The annual meeting of the church of Scotland is called a general assembly. In this assembly his majesty is represented by his commissioner, who dissolves one meeting and calls another in the name of the king, while the moderator does the same in the name of Jesus Christ. See CONVOCATION, PRESBYTERIANS.

ASSENT, that act of the mind whereby it takes or acknowledges any proposition to be true or false. There are three degrees of *assent;* —*conjecture*, *opinion*, and *belief*. *Conjecture* is but a slight and weak inclination to assent to the thing proposed, by reason of the weighty objections that lie against it. *Opinion* is a more steady and fixed assent, when a man is almost certain, though yet with some fear of the contrary remains with him. *Belief* is a more full and assured assent to the truth. See BELIEF.

ASSURANCE is the firm persuasion we have of the certainty of any thing, or a certain expectation of something future.

Assurance of the Understanding is a well-grounded knowledge of divine things founded on God's word, Col. ii, 2.—*Assurance of Faith* does not relate to our personal interest in Christ, but consists in a firm belief of the revelation that God has given us of Christ in his word, with an entire dependance on him, Heb. x, 22.—*Assurance of Hope* is a firm expectation that God will grant us the complete enjoyment of what he has promised, Heb. vi, 11.

The doctrine of assurance has afforded matter for dispute among divines. Some have asserted that it is not to be obtained in the present state, allowing that persons may be in a hopeful way to salvation, but that they can have no real or absolute assurance of it: but this is clearly refuted by fact as well as by scripture. That it is to be obtained is evident, for we have reason to believe many persons have actually obtained it, Job xix, 25. Ps. xvii, 15. 2d Tim. i, 12. The scriptures exhort us to obtain it, 2d Cor. xiii, 5. Heb. vi, 11. 1st Thess. v, 21. The Holy Spirit is said to bear witness of it, Rom. viii. 16. The exercise of the christian graces is considered as a proof of it, 1st John iii, 14. 1st John ii, 3. We must, however, guard against presumption; for a mere persuasion that Christ is our's, is no proof that he is so. We must have evidence before we can have assurance. It is necessary to observe also, that it is not a duty imposed upon all mankind, so that every one, in whatsoever state he may be, ought to be fully persuaded of his salvation. "We do not affirm," says Saurin, "that christians of whose sincerity there may be some doubt have a right to assurance; that backsliders, as such, ought to persuade themselves that they shall be saved; nor do we say that christians who have arrived to the highest degree of holiness can be persuaded of the certainty of their salvation in every period of their lives; nor, if left to their own efforts, can they enjoy it: but believers supported by the Divine aid, who walk in all

good conscience before him, these only have ground to expect this privilege.

Some divines have maintained that assurance is included in the very essence of faith, so that a man cannot have faith without assurance; but we must distinguish between assurance and justifying faith. The apostle, indeed, speaks of the full assurance of faith; but then this is a full and firm persuasion of what the gospel reveals; whereas the assurance we are speaking of relates to our personal interest in Christ, and is an effect of this faith, and not faith itself. Faith in Christ certainly includes some idea of assurance; for, except we be assured that he is the Saviour, we shall never go to or rely upon him as such: but faith in Christ does not imply an aasurance of *our interest* in him; for there may be faith long before the assurance of personal interest commences. The confounding of these ideas has been the cause of presumption on the one hand, and despair on the other. When men have been taught that faith consisted in believing that Christ died for them, and been assured that, if they can only believe so, all is well, and that then they are immediately pardoned and justified, the consequence has been, that the bold and self-conceited have soon wrought themselves up to such a persuasion, without any ground for it, to their own deception; whilst the dejected, humble, and poor in spirit, not being able to work themselves to such a pitch of confidence, have concluded that they have not the faith of God's elect, and must inevitably be lost.

The means to attain assurance are not those of an extraordinary kind, as some people imagine; such as visions, dreams, voices, &c.; but such as are ordinary—self-examination, humble and constant prayer, consulting the sacred oracles, christian communication, attendance on the divine ordinances and perseverance in the path of duty; without which all our assurance is but presumption, and our profession but hypocrisy.

Assurance may be lost for a season through bodily diseases which depress the spirits, unwatchfulness, falling into sin, manifold temptations, worldly cares, and neglect of private duty. He, therefore, who would wish to enjoy this privilege, let him cultivate communion with God, exercise a watchful spirit against his spiritual enemies, and give himself unreservedly to Him whose he is, and whom he professes to serve. See *Saurin's Ser.*, vol. iii, ser. 10, Eng. ed.; *Case's Sermons*, ser. 13; *Lambert's Ser. on John* ix, 35; *Hervey's Theron and Aspasia*, dialogue 17; *Howe's Works*, vol. i, p. 342, 348; *Brooks on Assurance; Horæ Sol.*, vol. ii. p. 269.

ASSURITANS, a branch of the Donatists, who held that the Son was inferior to the Father, and the Holy Ghost to the Son. See DONATISTS.

ASTONISHMENT, a kind or degree of wonder introduced by surprise. This emotion always relates to things of the highest importance; to things which appear

too vast and extensive for the grasp of intellect, rather than to any thing of an intricate nature. The body marks in a striking manner the singular state of the mind under this emotion. The eyes are firmly fixed, without being directed to any particular object; the character of countenance, which was formed by the habitual influence of some predominant affection, is for a time effaced; and a suspension of every other expression, a certain vacuity, strongly notes this state of mind.

ATHANASIANS, those who profess the sentiments held in the Athanasian Creed. See CREED.

ATHEIST, one who denies the existence of God:—this is called speculative atheism. Professing to believe in God, and yet acting contrary to this belief, is called practical atheism. Absurd and irrational as atheism is, it has had its votaries and martyrs. In the seventeenth century, Spinosa, a foreigner, was its noted defender. Lucilio Vanini, a native of Naples, also publicly taught atheism in France; and, being convicted of it at Toulouse, was condemned and executed in 1619. It has been questioned, however, whether any man ever seriously adopted such a principle. The pretensions to it have been generally founded on pride or affectation. The open avowal of atheism by several of the leading members of the French convention seems to have been an extraordinary moral phenomenon. This, however, as we have seen, was too vague and uncomfortable a principle to last long. Archbishop Tillotson justly observes, that speculative atheism is unreasonable upon five accounts. 1. Because it gives no tolerable account of the existence of the world.—2. It does not give any reasonable account of the universal consent of mankind in this apprehension, that there is a God.—3. It requires more evidence for things than they are capable of giving.—4. The Atheist pretends to know that which no man can know.—5. Atheism contradicts itself. Under the first of these he thus argues:—"I appeal to any man of reason whether any thing can be more unreasonable than obstinately to impute an effect to chance, which carries in the very face of it all the arguments and characters of a wise design and contrivance. Was ever any considerable work, in which there was required a great variety of parts, and a regular and orderly disposition of those parts, done by chance? Will chance fit means to ends, and that in ten thousand instances, and not fail in any one? How often might a man, after he had jumbled a set of letters in a bag, fling them out upon the ground before they would fall into an exact poem; yea, or so much as make a good discourse in prose? And may not a little book be as easily made by chance as the great volume of the world? How long might a man be in sprinkling colours upon canvass with a careless hand, before they would happen to make the exact picture of a man? And is a man easier made by chance than his picture? How long might twenty thousand blind men, which should be sent out

from several remote parts of England, wander up and down before they would all meet upon Salisbury plain, and fall into rank and file in the exact order of an army? And, yet, this is much more easy to be imagined than how the innumerable blind parts of matter should rendezvous themselves into a world. A man that sees Henry the Seventh's chapel at Westminster might with as good reason maintain (yea, with much better, considering the vast difference betwixt that little structure and the huge fabric of the world) that it was never contrived or built by any means, but that the stones did by chance grow into those curious figures into which they seem to have been cut and graven; and that upon a time (as tales usually begin) the materials of that building, the stone, mortar, timber, iron, lead, and glass, happily met together, and very fortunately ranged themselves into that delicate order in which we see them now, so close compacted, that it must be a very great chance that parts them again. What would the world think of a man that should advance such an opinion as this, and write a book for it? If they would do him right, they ought to look upon him as mad; but yet with a little more reason than any man can have to say that the world was made by chance, or that the first men grew up out of the earth as plants do now. For, can any thing be more ridiculous, and against all reason, than to ascribe the production of men to the first fruitfulness of the earth, without so much as one instance and experiment, in any age or history, to countenance so monstrous a supposition? The thing is, at first sight, so gross and palpable, that no discourse about it can make it more apparent. And, yet, these shameful beggars of principles give this precarious account of the original of things; assume to themselves to be the men of reason, the great wits of the world, the only cautious and wary persons that hate to be imposed upon, that must have convincing evidence for every thing, and can admit of nothing without a clear demonstration for it." See EXISTENCE OF GOD.

Some of the principal writers on the existence of a Deity have been *Newton*, *Boyle*, *Cheyne*, *Locke*, *Nieuwentyt*, *Derham*, *Bentley*, *Ray*, *Cudworth*, *Samuel* and *John Clarke*, *Abernethy*, *Balguy*, *Baxter*, *Fenelon*, &c. &c. Tillotson's sermon on the subject, as quoted above, has been considered as one of the best in the English language. See ser. 1, vol. i.

ATONEMENT is the satisfying Divine Justice by Jesus Christ giving himself a ransom for us, undergoing the penalty due to our sins, and thereby releasing us from that punishment which God might justly inflict upon us, Rom. v, 11, The Hebrew word signifies *covering*, and intimates that our offences are, by a proper atonement, covered from the avenging justice of God. In order to understand the *manner* wherein Christ becomes an atonement, "we should," says Dr. Watts, "consider the following propositions, 1. The great God having made man, appointed to

govern him by a wise and righteous law, wherein glory and honour, life and immortality, are the designed rewards for perfect obedience; but tribulation and wrath, pain and death, are the appointed recompense to those who violate this law, Gen. iii. Rom. ii, 6, 16. Rom. i, 32.—2. All mankind have broken this law, Romans iii, 23. Rom. v, 12.—3. God, in his infinite wisdom, did not think fit to pardon sinful man, without some compensation for his broken law; for, 1. If the great Ruler of the world had pardoned the sins of men without any satisfaction, then his laws might have seemed not worth the vindicating.—2. Men would have been tempted to persist in their rebellion, and to repeat their old offences.—3. His forms of government among his creatures might have appeared as a matter of small importance.—4. God had a mind to make a very illustrious display both of his justice and of his grace among mankind; on these accounts he would not pardon sin without a satisfaction.—5. Man, sinful man, is not able to make any satisfaction to God for his own sins, neither by his labours, nor by his sufferings, Eph. ii, 1, 8, 9.—6. Though man be incapable to satisfy for his own violation of the law, yet God would not suffer all mankind to perish.—7. Because God intended to make a full display of the terrors of his justice, and his divine resentment for the violation of his law, therefore he appointed his own Son to satisfy for the breach of it, by becoming a proper sacrifice of expiation or atonement, Gal. iii, 10, 13.—8. The Son of God being immortal, could not sustain all these penalties of the law which man had broken without taking the mortal nature of man upon him, without assuming flesh and blood, Heb. ii, 13, 14.—9. The Divine Being having received such ample satisfaction for sin by the sufferings of his own Son, can honourably forgive his creature man, who was the transgressor, Rom. iii, 25, 26. *Now that this doctrine is true, will appear, if we consider*, 1. That an atonement for sin, or an effectual method to answer the demands of an offended God, is the first great blessing guilty man stood in need of, Mic. vi, 6, 7.—2. The very first discoveries of grace which were made to man after his fall implied in them something of an atonement for sin, and pointed to the propitiation Christ has now made, Gen. iii, 15.—3. The train of ceremonies which were appointed by God in the Jewish church are plain significations of such an atonement, 2d Cor. iii. Col. ii, 7, 8, 9. Heb. x.—4. Some of the prophecies confirm and explain the first promise, and shew that Christ was to die as an atoning sacrifice for the sins of men, Dan. ix, 24 to 26. Is. liii.—5. Our Saviour himself taught us the doctrine of the atonement for sin by his death, Matt. xx, 28. John vi, 51. Luke xxii, 19.—6. The terrors of soul, the consternation and inward agonies which our blessed Lord sustained a little before his death, were a sufficient proof that he endured punishments in his soul which were due to sin, Mark xiv,

33. Heb. v, 7.—7. This doctrine is declared, and confirmed, and explained at large, by the apostles in their writings, 1st Cor. xv, 3. Eph. i, 7. 1st John ii, 2, &c. &c. —8. This was the doctrine that was witnessed to the world by the amazing gifts of the Holy Ghost, which attended the gospel. [See the Acts of the Apostles.] *The inferences and uses to be derived from this doctrine are these:* 1. How vain are all the labours and pretences of mankind to seek or hope for any better religion than that which is contained in the gospel of Christ. It is here alone that we can find the solid and rational principles of reconciliation to an offended God, Heb. iv, 14.—2. How strange and unreasonable is the doctrine of the Popish church, who, while they profess to believe the religion of Christ, yet introduce many other methods of atonement for sin, besides the sufferings of the Son of God. [See above.] —3. Here is a solid foundation, on which the greatest of sinners may hope for acceptance with God, 1st Tim. i, 15.—4. This doctrine should be used as a powerful motive to excite repentance, Acts v, 31.—5. We should use this atonement of Christ as our constant way of access to God in all our prayers, Heb. x, 19, 22.—6. Also as a divine guard against sin, Rom. vi, 1, 2. 1st Pet. i, 15, 19.—7. As an argument of prevailing force to be used in prayer, Rom. viii, 32, —8. As a spring of love to God, and to his Son Jesus Christ, 1st John iv, 10.—9. As a strong persuasive to that love and pity which we should shew on all occasions to our fellow creatures, 1st John iv. 11.—10. It should excite patience and holy joy under afflictions and earthly sorrows, Rom. v, 1 to 3. —11. We should consider it as an invitation to the Lord's supper, where Christ is set forth to us in the memorials of his propitiation —12. As a most effectual defence against the terrors of dying, and as our joyful hope of a blessed resurrection, 1st Cor. xv, 56.—13. Lastly, as a divine allurement to the upper world." See *Watts's Ser.*, ser. 34, 35, 36, 37; *Evans on the Atonement; Dr. Owen on the Satisfaction of Christ; West's Scripture Doctrine of the Atonement; Hervey's Theron and Aspasia*, dial. 3; *Dr. Magee's Discourses on the Atonement; Jerram's Letters on ditto.*

ATTRIBUTES OF GOD are the several qualities or perfections of the Divine nature. Some distinguish them into negative, and positive or affirmative. The negative are such as remove from him whatever is imperfect in creatures; such are infinity, immutability, immortality, &c. The positive are such as assert some perfection in God which is in and of himself, and which in the creatures, in any measure, is from him. This distinction is now mostly discarded. Some distinguish them into absolute and relative: absolute ones are such as agree with the essence of God; as Jehovah, Jah, &c.: relative ones are such as agree with him in time, with some respect to his creatures, as Creator, Governor, Preserver, Redeemer, &c. But the more commonly received distinction of the attributes of God, is into *communicable* and

incommunicable ones. The communicable ones are those of which there is some resemblance in men; as goodness, holiness, wisdom, &c.: the incommunicable ones are such as there is no appearance or shadow of in men; as independence, immutability, immensity, and eternity. See those different articles in this work; and *Bates*, *Charnock*, *Abernethy*, and *Saurin*, *on the Divine Perfections*.

ATTRITION. The casuists of the Church of Rome have made a distinction between a perfect and an imperfect *contrition*. The latter they call attrition; which is the lowest degree of repentance, or a sorrow for sin arising from a sense of shame, or any temporal inconvenience attending the commission of it, or merely from fear of the punishment due to it, without any resolution to sin no more: in consequence which doctrine, they teach that, after a wicked and flagitious course of life, a man may be reconciled to God, and his sins forgiven on his death-bed, by confessing them to the priest with this imperfect degree of sorrow and repentance. This distinction was settled by the council of Trent. It might, however, be easily shewn that the mere sorrow for sin because of its consequences, and not on account of its evil nature, is no more acceptable to God than hypocrisy itself can be.

AVARICE is an immediate love to and desire after riches, attended with extreme diffidence of future events, making a person rob himself of the necessary comforts of life, for fear of diminishing his riches. See COVETOUSNESS and MISER.

AVERSION, hatred or dislike.—Dr. Watts and others oppose aversion to desire. When we look, say they, upon an object as good, it excites desire; but when we look upon an object as evil, it awakens what we call aversion or avoidance. But lord Kaims observes, that aversion is opposed to affection and not to desire. We have an affection to one person; we have an aversion to another: the former disposes us to do good, the latter to do ill.

AUDIENTES, an order of catechumens in the primitive christian church. They were so called from their being admitted to hear sermons and the scriptures read in the church; but they were not allowed to be present at the prayers.

AUGSBURGH, or AUGUSTAN, CONFESSION, a celebrated confession of faith drawn up by Luther and Melancthon on behalf of themselves and other ancient reformers, and presented in 1550 to the emperor Charles V, at the diet of Augusta, or Augsburgh, in the name of the evangelic body. This confession contains twenty eight chapters, of which the greatest part is employed in representing with perspicuity and truth the religious opinions of the Protestants, and the rest in pointing out the errors and abuses that occasioned their separation from the church of Rome. The leading doctrines of this confession are, the true and essential divinity of the Son of God; his substitution, and vicarious sacrifice; and the necessity, freedom, and efficacy of Divine grace. A civil war followed this diet that lasted upwards of twenty years, but which only

spread the new opinions, instead of extirpating them.

AUGUSTINS, a religious order, who observed the rule of St. Augustin, prescribed them by pope Alexander IV, in 1256. This rule was, to have all things in common; the rich who enter among them to sell their possessions, and give them to the poor; to employ the first part of the morning in labouring with their hands, and the rest in reading: when they go abroad, to go always two in company; never to eat but in their monastery, &c.

AUSTERITY, a state of rigid mortification. It is distinguished from severity and rigour thus. *Austerity* relates to the manner of living; *severity* to the manner of thinking; *rigour* to the manner of punishing. To austerity is opposed effeminacy; to severity, relaxation; to rigour, clemency. A hermit is austere in his life; a casuist severe in his application of religion or law; a judge rigorous in his sentences.

AUTOCEPHALI BISHOPS. This denomination was given to such bishops in the primitive church as were exempted from the jurisdiction of others.

B.

BACKBITING. Se DETRACTION and SLANDER.

BACKSLIDING, the act of turning from the path of duty. It may be considered as *partial* when applied to true believers, who do not backslide with the whole bent of their will; as *voluntary*, when applied to those who, after professing to know the truth, wilfully turn from it, and live in the practice of sin; as *final*, when the mind is given up to judicial hardness, as in the case of Judas. *Partial backsliding* must be distinguished from *hypocrisy*, as the former may exist where there are gracious intentions on the whole; but the latter is a studied profession of appearing to be what we are not.

The *causes* of backsliding are—the cares of the world; improper connections; inattention to secret or closet duties; self-conceit and dependance; indolence; listening to and parleying with temptations. A *backsliding state is manifested* by indifference to prayer and self-examination; trifling or unprofitable conversation; neglect of public ordinances; shunning the people of God; associating with the world; thinking lightly of sin; neglect of the Bible; and often by gross immorality. The *consequences* of this awful state are—loss of *character*; loss of *comfort*; loss of *usefulness*; and, as long as any remain in this state, a loss of a *well-grounded* hope of future happiness. To *avoid this state*, or recover from it, we should beware of the first appearance of sin; be much in prayer; attend the ordinances; and unite with the people of God. We should consider the awful instances of apostacy, as Saul, Judas, Demas, &c.; the many warnings we have of it, Matt. xxiv, 13. Heb. x, 38. Luke ix, 62; how it

grieves the Holy Spirit; and how wretched it makes us: above all things, our dependance should be on God, that we may always be directed by his Spirit, and kept by his power. See APOSTACY.

BANGORIAN CONTROVERSY, so called from Bangor, or the bishop thereof. Bishop Hoadley, the bishop of that diocese, preaching before George I, asserted the supreme authority of Christ, as king in his own kingdom; and that he had not delegated his power, like temporal lawgivers during their absence from their kingdom, to any persons, as his vicegerents or deputies. In 1717, he also published his *Preservative*, in which he advanced some positions contrary to temporal and spiritual tyranny, and in behalf of the civil and religious liberties of mankind: upon which he was violently opposed, accused, and persecuted, by the advocates for church power: but he was defended and supported by the civil powers, and his abilities and meekness gained him the plaudits of many.

BAPTISM, the ceremony of washing, or the application of water to a person, in the name of the Father, the Son, and the Holy Ghost, by which he is initiated into the visible church. Baptism exhibits to us the blessings of pardon, salvation through Jesus Christ, union to and communion with him, the out-pouring of the Spirit, regeneration, and sanctification. From baptism results the obligation of repentance, love to Christ, and perpetual devotedness to his praise. Baptism does not constitute a visible subject, but only recognizes one. Ministers only have a right to administer it; and have a negative voice in opposition to all claims. It is an ordinance binding on all who have been given up to God in it; and to be perpetuated to the end of the world. It is not, however, essential to salvation; for mere participation of sacraments cannot qualify men for heaven: many have real grace, consequently in a salvable state, before they were baptized: besides, to suppose it essential, is to put it in the place of *that* which it signifies.

Baptism has been supposed by many learned persons to have had its origin from the Jewish church; in which, they maintain, it was the practice, long before Christ's time, to baptize proselytes or converts to their faith, as part of the ceremony of their admission. "It is strange to me, says Dr. Doddridge, "that any should doubt of this, when it is plain, from express passages in the Jewish law, that no Jew who had lived like a Gentile for one day could be restored to the communion of this church without it. Compare Num. xix, 19 and 20, and many other precepts relating to ceremonial pollutions, in which may be seen, that the Jews were rendered incapable of appearing before God in the tabernacle or temple, till they were washed either by bathing or sprinkling." Others, however, insist, that the Jewish proselyte baptism is not by far so ancient; and that John the Baptist was the first administrator of baptism among the Jews.

The baptism of John, and that

of our Saviour and his apostles, have been supposed to be the same; because they agree, it is said, in their subjects, form, and end. But it must be observed, that though there be an agreement in some particulars, yet there is not in all. The immediate institutor of John's baptism was God the Father, John i, 33; but the immediate institutor of the Christian baptism was Christ, Matt. xxviii, 19. John's baptism was a *preparatory* rite, referring the subjects to Christ, who was about to confer on them spiritual blessings, Mat. iii, 11. John's baptism was confined to the Jews; but the christian was common to Jews and Gentiles, Matt. iii, 5, 7. Matt. xxviii, 19. It does not appear that John had any formula of administration; but the christian baptism has, viz. "In the name," &c. The baptism of John was the concluding scene of the legal dispensation, and, in fact, part of it; and to be considered as one of those "divers washings" among the Jews; for he did not attempt to make any alteration in the Jewish religion, nor did the persons he baptized cease to be members of the Jewish church on the account of their baptism; but christian baptism is the regular entrance into, and is a part of, the evangelical dispensation, Gal. iii, 27. It does not appear from the inspired narrative (however probable from inferential reasoning) that any but John himself was engaged as operator in his baptism; whereas Christ himself baptized none; but his disciples, by his authority, and in his name, John iv, 2.

Baptism has been the subject of long and sharp controversy, both as it respects the subject and the mode. To state all that has been said on both sides, would be impossible in a work of this kind. An abstract, however, of the chief arguments I think it my duty to present to the reader, in order that he may judge for himself.

As to the subject.

The ANTIPÆDOBAPTISTS hold that believing adults only are proper subjects, because Christ's commission to baptize appears to them to restrict this ordinance to such only as are taught, or made disciples; and that, consequently, infants, who cannot be thus taught, are to be excluded. It does not appear, say they, that the apostles, in executing Christ's commission, ever baptized any but those who were first instructed in the christian faith, and professed their belief of it. They contend that infants can receive no benefit from it, and are not capable of faith and repentance, which are to be considered as pre-requisites.

As to the mode.

They observe that the meaning of the word Βαπτιζω signifies immersion or dipping only; that John baptized *in* Jordan; that he chose a place where there was *much* water; that Jesus came up *out of* the water; that Philip and the Eunuch went down both *into* the water. That the terms washing, purifying, burying in baptism, so often mentioned in scripture, allude to this mode; that immersion *only* was the practice of the apostles

and the first christians; and that it was only laid aside from the love of novelty, and the coldness of our climate. These positions, they think, are so clear from scripture, and the history of the church, that they stand in need of but little argument to support them. Farther, they also insist that all positive institutions depend entirely upon the will and declaration of the institutor, and that, therefore, reasoning by analogy, from previous abrogated rites, is to be rejected, and the express command of Christ respecting baptism ought to be our rule.

PÆDOBAPTISTS.

The Pædobaptists, however, are of a different opinion. As to the *subject*, they believe that qualified adults who have not been baptized before are certainly proper subjects; but, then, they think also that infants are not to be excluded. They believe that, as the Abrahamic and the christian covenants are the same, Gen. xvii, 7. Heb. viii, 12; that as children were admitted under the former; and that as baptism is now a seal, sign, or confirmation of this covenant, infants have as great a right to it as the children had a right to the seal of circumcision under the law, Acts ii, 39. Rom. iv, 11. That if children are not to be baptized because there is no positive command for it, for the same reason women should not come to the Lord's supper; we should not keep the first day of the week, nor attend public worship, for none of these are expressly commanded; that if infant baptism had been a human invention, how would it have been so universal in the first 300 years, and yet no record left when it was introduced, nor any dispute or controversy about it? Some bring it to these two ideas: —1. That God did constitute in his church the membership of infants, and admitted them to it by a religious ordinance, Gen. xvii. Gal. iii, 14, 17.—2. That this right of infants to church membership was never taken away. This being the case, infants must be received, because God has instituted it; and, since infants must be received, it must be either without baptism or with it; but none must be received without baptism, therefore infants must of necessity be baptized. Hence it is clear, that, under the gospel, infants are still continued exactly in the same relation to God and his church, in which they were originally placed under the former dispensation.

That infants are to be received into the church, and as such baptized, is also inferred from the following passages of scripture:— Gen. xvii. Is. xliv, 3. Matt. xix, 13. Luke ix, 47, 48. Mark ix, 14. Acts ii, 38, 39. Rom. xi, 17, 21. 1st Cor. vii, 14.

Though there are no express examples in the New Testament of Christ and his apostles baptizing infants, yet this is no proof that they were excluded. Jesus Christ actually blessed little children; and it would be hard to believe that such received his blessing, and yet were not to be members of the gospel church. If Christ

received them, and would have us receive them in his name, how can it be reconciled to keep them out of the visible church? Besides, if children were not to be baptized, it would have been expressly forbidden. None of the Jews had any apprehension of the rejection of infants, which they must have had, if infants had been rejected. As whole households were baptized, it is probable there were children among them. From the year 400 to 1150, no society of men, in all that period of 750 years, ever pretended to say it was unlawful to baptize infants; and still nearer the time of our Saviour there appears to have been scarcely any one that so much as advised the delay of infant baptism. Irenæus, who lived in the second century, and was well acquainted with Polycarp, who was John's disciple, declares expressly that the church learned from the apostles to baptize children. Origen, in the third century, affirmed that the custom of baptizing infants was received from Christ and his apostles. Cyprian, and a council of ministers (held about the year 254), no less than sixty-six in number, unanimously agreed that children might be baptized as soon as they were born. Ambrose, who wrote about 274 years from the apostles, declares that the baptism of infants had been the practice of the apostles themselves, and of the church, till that time. The catholic church every where declared, says Chrysostom, in the fifth century, that infants should be baptized; and Augustin affirmed that he never heard or read of any christian, catholic, or sectarian, but who always held that infants were to be baptized. They farther believe, that there needed no mention in the New Testament of receiving infants into the church, as it had been once appointed, and never repealed. The dictates of Nature, also, in parental feelings; the verdict of reason in favour of privileges; the evidence in favour of children being sharers of the seals of grace, in common with their parents, for the space of 4000 years; and especially the language of prophecy, in reference to the children of the gospel church, make it very probable that they were not to be rejected. So far from confining it to adults, it must be remembered that there is not a single instance recorded in the New Testament in which the descendants of christian parents were baptized in adult years.

That infants are not proper subjects for baptism, because they cannot profess faith and repentance, they deny. This objection falls with as much weight upon the institution of circumcision as infant baptism; since they are as capable or are as fit subjects for the one as the other. It is generally acknowledged, that, if infants die (and a great part of the human race do die in infancy), they are saved: if this be the case, then, why refuse them the sign in infancy, if they are capable of enjoying the thing signified?— "Why," says Dr. Owen, "is it the will of God that unbelievers should not be baptized? It is because, not granting them the grace,

he will not grant them the sign. If God, therefore, denies the sign to the infant seed of believers, it must be because he denies them the grace of it; and then all the children of believing parents (upon these principles) dying in their infancy, must, without hope, be eternally damned. I do not say that all must be so who are not baptized; but all must be so whom God would not have baptized." Something is said of baptism, it is observed, that cannot agree to infants: faith goes before baptism; and, as none but adults are capable of believing, so no others are capable of baptism; but it is replied, if infants must not be baptized because something is said of baptism that does not agree to infants, Mark xvi, 16, then infants must not be saved, because something is said of salvation which does not agree to infants, Mark xvi, 16. As none but adults are capable of believing, so, by the argument of the Baptists, none but adults are capable of salvation: for he that believeth not shall be damned. But Christ, it is said, set an example of adult baptism. True; but he was baptized in honour to John's ministry; and to conform himself to what he appointed to his followers; for which last reason he drank of the sacramental cop: but this is rather an argument for the Pædobaptists than against them; since it plainly shews, as Doddridge observes, that baptism may be administered to those who are not capable of all the purposes for which it was designed; since Jesus Christ, not being a sinner, could not be capable of that faith and repentance which are said to be necessary to this ordinance.

As to the mode.

They believe that the word Βαπτω signifies to dip or to plunge; but that the term Βαπτιζω, which is only a derivative of Βαπτω, and consequently must be somewhat less in its signification, should be invariably used in the New Testament to express plunging, is not so clear. It is therefore doubted whether dipping be the *only* meaning, and whether Christ absolutely enjoined immersion, and that it is his positive will that no other should be used. As the word Βαπτιζω is used for the various ablutions among the Jews, such as sprinkling, pouring, &c. Heb. ix, 10; for the custom of washing before meals, and the washing of household furniture, pots, &c.; it is evident from hence that it does not express the manner of doing, whether by immersion or affusion, but only the thing done; that is, washing, or the application of water in some form or other. Dr. Owen observes, that it no where signifies to *dip*, but as denoting a mode of and in order to washing or cleansing; and, according to others, the mode of use is only the ceremonial part of a positive institute; just as in the supper of the Lord—the time of day, the number and posture of communicants, the quality and quantity of bread and wine, are circumstances not accounted essential by any party of Christians. As to the Hebrew word *Tabal*, it is considered as a *generic* term; that its radical, primary, and

proper meaning is, to tinge, to dye, to wet, or the like; which primary design is effected by different modes of application. If in baptism also there is an expressive emblem of the descending influence of the Spirit, pouring must be the mode of administration; for that is the scriptural term most commonly and properly used for the communication of divine influences. There is no object whatever in all the New Testament so frequently and so explicitly signified by baptism as these divine influences, Matt. iii, 11. Mark i, 8, 10. Luke iii, 16 to 22. John i, 33. Acts i, 5. Acts ii, 38, 39. Acts viii, 12, 17. Acts xi, 15, 16.—The term sprinkling, also, is made use of in reference to the act of purifying, Is. lii, 15. Heb. ix. 13. 14. Ezek. xxxvi, 25, and therefore cannot be inapplicable to baptismal purification. But it is observed that John baptized *in Jordan:* to this it is replied, to infer always a plunging of the whole body in water from this word, would, in many instances, be false and absurd: the same Greek preposition ἐν is used when it is said they should be baptized *with* fire; which few will assert that they should be *plunged* into it. The apostle, speaking of Christ, says, he came not (ἐν) by water only, but (ἐν) by water and blood. There the same word ἐν is translated *by*, and with justice and propriety, for we know no good sense in which we could say he came *in* water. It has been remarked, that ἐν is more than a hundred times, in the New Testament, rendered "*at;*" and in a hundred and fifty others it is translated *with*. If it be rendered so here, "John baptized at Jordan," or with the water of Jordan, there is no proof from thence that he *plunged* his disciples in it.

It is urged that John's choosing a place were there was *much* water is a certain proof of immersion. To which it is answered, that as there went out to him Jerusalem, and all Judea, and all the region round about Jordan, that by choosing a place where there were many streams or rivulets, it would be much more expeditiously performed by pouring; and that it seems in the nature of things highly improbable that John should have baptized this vast multitude by immersion; to say nothing of the indecency of both sexes being baptized together.

Jesus, it is said, came up *out of* the water; but this is said to be no proof of his being immersed, as the Greek term ἀπὸ often signifies *from;* for instance, "Who hath warned you to flee *from*, not *out of*, the wrath to come," with many others which might be mentioned.

Again: it is said that Philip and the Eunuch went down both *into* the water. To this it is answered, that here is no proof of *immersion;* for if the expression of their going down *into* the water necessarily includes dipping, then Philip was dipped as well as the Eunuch. The preposition (εἰς) translated *into*, often signifies no more than to or unto. See Matt. xv, 24. Rom. x, 10. Acts xxviii, 14. Matt. xvii, 27. Matt. iii, 11. So that, from all these circumstances, it cannot

be concluded that there was a single person of all the baptized who went into the water ankle deep. As to the apostle's expression, buried with him in baptism, "they think it has no force; and that it does not allude to any custom of dipping, any more than our baptismal crucifixion and death has any such reference. It is not the sign but the thing signified that is here alluded to. As Christ was buried and rose again to a heavenly life, so we by baptism signify that we are cut off from the life of sin, that we may rise again to a new life of faith and love."

To conclude this article, it is observed against the mode of immersion, that, as it carries with it too much of the appearance of a burdensome rite for the gospel dispensation; that as it is too indecent for so solemn an ordinance; as it has a tendency to agitate the spirits, often rendering the subject unfit for the exercise of proper thoughts and affections, and indeed utterly incapable of them: as in many cases the immersion of the body would in all probability be instant death; as in other situations it would be impracticable for want of water, it cannot be considered as necessary to the ordinance of baptism.

See *Gale*, *Robinson*, *Stennet*, *Gill*, and *Booth*, *on Antipædobaptism;* and *Wall*, *Henry*, *Bostwick*, *Towgood*, *Addington*, *Williams*, *Edwards*, *Miller*, *Evans*, &c. on the other side.

BAPTISM OF THE DEAD, a custom which anciently prevailed, among some people in Africa, of giving baptism to the dead. The third council of Carthage speaks of it as a thing that ignorant christians were fond of: Gregory Nazianzen also takes notice of the same superstitious opinion. The practice seems to be grounded on a vain idea, that, when men had neglected to receive baptism in their life-time, some compensation might be made for this default by receiving it after death.

BAPTISM FOR THE DEAD, a practice formerly in use, when a person dying without baptism, another was baptized in his stead; thus supposing that God would accept the baptism of the proxy, as though it had been administered to the principal. Chrysostom says, this was practised among the Marcionites with a great deal of ridiculous ceremony, which he thus describes:—After any catechumen was dead, they hid a living man under the bed of the deceased; then coming to the dead man, they asked him whether he would receive baptism; and he making no answer, the other answered for him, and said he would be baptized in his stead; and so they baptized the living for the dead. If it can be proved (as some think it can) that this practice was as early as the days of the apostle Paul, it might probably form a solution of those remarkable words in 1st Cor. xv, 29—"If the dead rise not at all, what shall they do who are baptized for the dead?" The allusion of the apostle to this practice, however, is rejected by some, and especially by Dr. Doddridge, who thinks it too early: he thus paraphrases the

passage. "Such are our views and hopes as christians; *else*, if it were not so, what should they do who are baptized in token of their embracing the christian faith, *in the room of the dead*, who are just fallen in the cause of Christ, but are yet supported by a succession of new converts, who immediately offer themselves to fill up their places, as ranks of soldiers that advance to the combat in the room of their companions who have just been slain in their sight?"

Lay baptism we find to have been permitted by both the common prayer books of king Edward and queen Elizabeth, when an infant was in immediate danger of death, and a lawful minister could not be had. This was founded on a mistaken notion of the impossibility of salvation without the sacrament of baptism; but afterwards, when they came to have clearer notions of the sacraments, it was unanimously resolved, in a convocation held in 1575, that even private baptism in a case of necessity was only to be administered by a lawful minister.

BAPTISTS, a denomination of christians who maintain that baptism is to be administered by immersion, and not by sprinkling. See BAPTISM.

Although there were several Baptists among the Albigenses, Waldenses, and the followers of Wickliffe, it does not appear that they were formed into any stability until the time of Menno, about the year 1536. See ANABAPTISTS and MENNONITES. About 1644 they began to make a considerable figure in England, and spread themselves into several separate congregations. They separated from the Independents about the year 1638, and set up for themselves under the pastoral care of Mr. Jesse; and, having renounced their former baptism, they sent over one of their number to be immersed by one of the Dutch Anabaptists of Amsterdam, that he might be qualified to baptize his friends in England after the same manner.

The Baptists subsist under two denominations, viz. the *particular* or *Calvinistical*, and the *general* or *Arminian*. Their modes of church government and worship are the same as the independents; in the exercise of which they are protected, in common with other dissenters, by the act of toleration. Some of both denominations allow of mixed communion; by which it is understood that those who have not been baptized by immersion, on the profession of their faith, may sit down at the Lord's table with those who have been thus baptized. Others, however, disallow it, supposing that such have not been actually baptized at all. See FREE COMMUNION.

Some of them observe the seventh day of the week as the Sabbath, apprehending the law that enjoined it not to have been repealed by Christ.

Some of the general Baptists have, it is said, gone into Socinianism or Arianism; on account of which several of their ministers and churches who disapprove of these principles have within the

last forty years formed themselves into a distinct connexion called the New Association. The churches in this union keep up a friendly acquaintance in some outward things with those from whom they have separated; but in things more essential disclaim any connexion with them, particularly as to changing ministers, and the admission of members. The general Baptists have, in some of their churches, three distinct orders separately ordained, viz.—messengers, elders, and deacons. Their general assembly is held annually in Worship Street, London, on the Tuesday in the Whitsun week. The Baptists have two exhibitions for students to be educated at one of the universities of Scotland, given them by Dr. Ward, of Gresham College. There is likewise an academy at Bristol for students, generally known by the name of the Bristol Education Society. The Baptists in America and in the East and West Indies are chiefly Calvinists, and hold occasional fellowship with the particular Baptist churches in England. Those in Scotland having imbibed a considerable part of the principles of Messrs. Glass and Sandeman, have no communion with the other. They have liberally contributed, however, towards the translation of the scripture into the Bengalee language, which some of the Baptist brethren are now accomplishing in the East. See *Rippon's Baptist Register*, vol. i, p. 772-175; *Adams's View of Religions, article Baptists; Evans's Sketch of Religious Denominations.*

BAPTISTERY, the place in which the ceremony of baptism is performed. In the ancient church, it is said, it was generally a building separate and distinct from the church. It consisted of an anteroom, where the adult persons to be baptized made their confession of faith; and an inner room, where the ceremony of baptism was performed. Thus it continued to the sixth century, when the baptisteries began to be taken into the church.

BARDESANISTS, a sect so denominated from their leader Bardesanes, a Syrian, of Edessa, in Mesopotamia, who lived in the second century. They believed that the actions of men depended altogether on fate, and that God himself is subject to necessity.—They denied the resurrection of the body, and the incarnation and death of our Saviour.

BARLAAMITES, the followers of Barlaam, in the fourteenth century, who was a very zealous champion in behalf of the Greek against the Latin church. It is said that he adopted the sentiments and precepts of the stoics, with respect to the obligations of morality and the duties of life; and digested them into a work of his, which is known by the title of Ethica ex Stoicis.

BARNABAS, EPISTLES OF, an apocryphal work ascribed to St. Barnabas. It was first published in Greek, from a copy of father Hugh Menaed, a monk. Vossius published it, in 1656, with the epistles of Ignatius.—Barnabas's gospel is another apocryphal work ascribed to Barnabas, wherein the history of Jesus Christ is given in

a different manner from that of the evangelist.

BARTHOLOMITES, a religious order founded at Geneva in 1307; but, the monks leading irregular lives, it was suppressed in 1650, and their effects confiscated. In the church of the monastery of this order at Geneva is preserved the image, which, it is pretended, Christ sent to king Abgarus.

BASILIAN MONKS, religious, of the order of St. Basil, in the fourth century, who, having retired into a desert in the province of Pontus, founded a monastery, and drew up rules, to the amount of some hundreds, for his disciples. This new society soon spread all over the East; nor was it long before it passed into the West. Some pretend that St. Basil saw himself the spiritual father of more than 90,000 monks in the East only; but this order, which flourished for more than three centuries, was considerably diminished by heresy, schism, and a change of empire. The historians of this order say that it has produced 14 popes, 1805 bishops, 3010 abbots, and 11,085 martyrs, besides an infinite number of confessors and virgins. This order likewise boasts of several emperors, kings, and princes, who have embraced its rule.

BASILIDIANS, a denomination, in the second century, from Basilides, chief of the Egyptian Gnostics. He acknowledged the existence of one Supreme God, perfect in goodness and wisdom, who produced from his own substance seven beings, or *aions*, of a most excellent nature. Two of these *aions*, called Dynamis and Sophia (i. e, *power* and *wisdom*), engendered the angels of the highest order. These angels formed a heaven for their habitation, and brought forth other angelic beings of a nature somewhat inferior to their own. Many other generations of angels followed these. New heavens were also created, until the number of angelic orders, and of their respective heavens, amounted to three hundred and sixty-five, and thus equalled the days of the year. All these are under the empire of an omnipotent Lord, whom Basilides called *Abraxas*.

The inhabitants of the lowest heavens, which touched upon the borders of the eternal, malignant, and self-animated matter, conceived the design of forming a world from that confused mass, and of creating an order of beings to people it. This design was carried into execution, and was approved by the Supreme God, who to the animal life, with which only the inhabitants of this new world were at first endowed, added a reasonable soul, giving at the same time to the angels the empire over them.

These angelic beings, advanced to the government of the world which they had created, fell by degrees from their original purity, and soon manifested the fatal marks of their depravity and corruption. They not only endeavoured to efface in the minds of men their knowledge of the Supreme Being, that they might be worshipped in his stead, but also began to war against each other, with an ambitious view to enlarge

every one the bounds of his respective dominion. The most arrogant and turbulent of all these angelic spirits was that which presided over the Jewish nation.—Hence the Supreme God, beholding with compassion the miserable state of rational beings, who groaned under the contest of these jarring powers, sent from heaven his son *Nus*, or Christ, the chief of the *aions*, that, joined in a substantial union with the man Jesus, he might restore the knowledge of the Supreme God, destroy the empire of those angelic natures which presided over the world, and particularly that of the arrogant leader of the Jewish people. The God of the Jews, alarmed at this, sent forth his ministers to seize the man Jesus, and put him to death. They executed his commands: but their cruelty could not extend to Christ, against whom their efforts were vain. Those souls who obey the precepts of the Son of God, shall, after the dissolution of their mortal frame, ascend to the Father, while their bodies return to the corrupt mass of matter whence they were formed. Disobedient spirits, on the contrary, shall pass successively into other bodies.

BATH-KOL (i. e. the daughter of a voice), an oracle among the Jews, frequently mentioned in their books, especially the Talmud. It was a fantastical way of divination invented by the Jews, though called by them a revelation from God's will, which he made to his chosen people after all verbal prophecies had ceased in Israel.

BAXTERIANS, so called from the learned and pious Mr. Richard Baxter, who was born in the year 1615. His design was to reconcile Calvin and Arminius: for this purpose he formed a middle scheme between their systems. He taught that God had elected some, whom he is determined to save, without any foresight of their good works; and that others to whom the gospel is preached have common grace, which if they improve, they shall obtain saving grace, according to the doctrine of Arminius. This denomination own, with Calvin, that the merits of Christ's death are to be applied to believers only; but they also assert that all men are in a state capable of salvation.

Mr. Baxter maintains that there may be a certainty of perseverance here, and yet he cannot tell whether a man may not have so weak a degree of saving grace as to lose it again.

In order to prove that the death of Christ has put all in a state capable of salvation, the following arguments are alleged by this learned author. 1. It was the nature of all mankind which Christ assumed at his incarnation, and the sins of all mankind were the occasion of his suffering.—2. It was to Adam, as the common father of lapsed mankind, that God made the promise (Gen. iii, 15). The conditional new covenant does equally give Christ, pardon, and life, to all mankind, on condition of acceptance. The conditional grant is universal: *Whosoever believeth shall be saved.*—3. It is not to the elect only, but to all man-

kind, that Christ has commanded his ministers to proclaim his gospel, and offer the benefits of his procuring.

There are, Mr. Baxter allows, certain fruits of Christ's death which are proper to the elect only: 1. Grace eventually worketh in them true faith, repentance, conversion, and union with Christ, as his living members.—2. The actual forgiveness of sin as to the spiritual and eternal punishment. —3. Our reconciliation with God, and adoption and right to the heavenly inheritance.—4. The spirit of Christ to dwell in us, and sanctify us, by a habit of divine love, Rom. viii, 9-13. Gal. v, 6.—5. Employment in holy, acceptable service, and access in prayer, with a promise of being heard through Christ, Heb. ii, 5, 6. John xiv, 13.—6. Well grounded hopes of salvation, peace of conscience, and spiritual communion with the church mystical in heaven and earth, Rom. v, 12. Heb. xii, 22. —7. A special interest in Christ, and intercession with the Father, Rom. viii, 32, 33.—8. Resurrection unto life, and justification in judgment; glorification of the soul at death, and of the body at the resurrection, Phil. iii, 20, 21. 2d Cor. v, 1, 2, 3.

Christ has made a conditional deed of gift of these benefits to all mankind; but the elect only accept and possess them. Hence he infers, that though Christ never absolutely intended or decreed that his death should eventually put all men in possession of those benefits, yet he did intend and decree that all men should have a conditional gift of them by his death.

Baxter, it is said, wrote 120 books, and had 60 written against him. 20,000 of his Call to the Unconverted were sold in one year. He told a friend, that six brothers were converted by reading that Call. The eminent Mr. Elliott, of New England, translated this tract into the Indian tongue. —A young Indian prince was so taken with it, that he read it with tears, and died with it in his hand. *Calamy's Life of Baxter; Baxter's Catholic Theology*, p. 51-53; *Baxter's End of Doctrinal Controversie*, p. 154, 155.

BEATIFICATION, in the Romish church, the act whereby the pope declares a person happy after death. See CANONIZATION.

BEATITUDE imports the highest degree of happiness human nature can arrive to: the fruition of God in a future life to all eternity. It is also used in speaking of the theses contained in Christ's sermon on the Mount, whereby he pronounces the several characters there mentioned blessed.

BEGHARDS, or BEGUARDS, a sect that arose in Germany in the thirteenth century, and took St. Begghe for their patroness. They employed themselves in making linen cloth, each supporting himself by his labour, and were united only by the bonds of charity, without having any particular rule; but when pope Nicholas IV had confirmed that of the third order of St. Francis in 1289, they embraced it the year following.

BEGUINES, a congregation of

nuns founded either by St. Beggne or by Lambert le Begue. They were established, first at Liege, and afterwards at Neville, in 1207; and from this last settlement sprang the great number of Beguinages which are spread over all Flanders, and which have passed from Flanders into Germany. In the latter country some of them fell into extravagant errors persuading themselves that it was possible in the present life to arrive to the highest perfection, even to impeccability, and a clear view of God; in short, to so eminent a degree of contemplation, that there was no necessity, after this, to submit to the laws of mortal men, civil or ecclesiastical. The council of Vienna, in 1113, condemned these errors; permitting, nevertheless, those among them who continued in the true faith to live in chastity and penitence, either with or without vows. There still subsists, or at least subsisted till lately, many communities of them in Flanders. What changes the late revolutions may have effected upon these nurseries of superstition we have yet to learn.

BEHMENISTS, a name given to those mystics who adopt the explications of the mysteries of nature and grace, as given by Jacob Behmen. This writer was born, in the year 1575, at Old Seidenburg, near Gorlitz, in Upper Lusatia: he was a shoemaker by trade. He is described as having been thoughtful and religious from his youth up, taking peculiar pleasure in frequenting public worship. At length, seriously considering within himself that speech of our Saviour, *My Father which is in heaven will give the Holy Spirit to them that ask him*, he was thereby thoroughly awakened in himself, and set forward to desire that promised Comforter; and, continuing in that earnestness, he was at last, to use his own expression, "surrounded with a divine light for seven days, and stood in the highest contemplation and kingdom of joys!" After this, about the year 1600, he was again surrounded by the divine light, and replenished with the heavenly knowledge; insomuch as, going abroad into the fields, and viewing the herbs and grass, by his inward light he saw into their essences, use, and properties, which were discovered to him by their lineaments, figures, and signatures. In the year 1610 he had a third special illumination, wherein still farther mysteries were revealed to him. It was not till the year 1612 that Behmen committed these revelations to writing. His first treatise is entitled *Aurora*, which was seized on and withheld from him by the senate of Gorlitz (who persecuted him at the instigation of the primate of that place) before it was finished, and he never afterwards proceeded with it farther than by adding some explanatory notes. The next production of his pen is called *The Three Principles*. In this work he more fully illustrates the subjects treated of in the former, and supplies what is wanting in that work. The contents of these two treatises may be divided as follow: 1. How all things came from a working will of the holy triune incomprehensible God, manifesting

himself as Father, Son, and Holy Spirit, through an outward perceptible working triune power of fire, light, and spirit, in the kingdom of heaven.—2. How and what angels and men were in their creation; that they are in and from God, his real offspring; that their life begun in and from this divine fire which is the Father of Light, generating a birth of light in their souls; from both which proceeds the Holy Spirit, or breath of divine love in the triune creature, as it does in the triune Creator.—3. How some angels, and all men, are fallen from God, and their first state of a divine triune life in him; what they are in their fallen state, and the difference between the fall of angels and that of man.—4. How the earth, stars, and elements, were created in consequence of the fall of angels.—5. Whence there is good and evil in all this temporal world, in all its creatures, animate and inanimate; and what is meant by the curse that dwells every where in it.—6. Of the kingdom of Christ; how it is set in opposition to and fights and strives against the kingdom of hell.—7. How man, through faith in Christ, is able to overcome the kingdom of hell, and triumph over it in the divine power, and thereby obtain eternal salvation; also how, through working in the hellish quantity or principle, he casts himself into perdition.—8. How and why sin and misery, wrath and death, shall only reign for a time, till the love, the wisdom, and the power of God shall in a supernatural way (the mystery of God made man) triumph over sin, misery, and death; and make fallen man rise to the glory of angels, and this material system shake off its curse, and enter into an everlasting union with that heaven from whence it fell.

The year after he wrote his *Three Principles*, by which are to be understood—the dark world, or hell, in which the devils live—the light world, or heaven, in which the angels live—the external and visible world, which has proceeded from the internal and spiritual worlds, in which man, as to his bodily life, lives—Behmen produced his *Threefold Life of Man, according to the Three Principles*. In this work he treats more largely of the state of man in this world: 1. That he has that immortal spark of life which is common to angels and devils.—2. That divine life of the light and spirit of God, which makes the essential difference between an angel and a devil, the last having extinguished this divine life in himself; but that man can only attain unto this heavenly life of the second principle through the new birth in Christ Jesus.—3. The life of the third principle, or of this external and visible world. Thus the life of the first and third principles is common to all men; but the life of the second principle only to a true christian, or child of God.

Behmen wrote several other treatises, besides the three already enumerated; but these three being, as it were, the basis of all his other writings, it was thought proper to notice them particularly. His conceptions are often clothed under allegorical symbols; and

in his latter works he has frequently adopted chemical and Latin phrases to express his ideas, which phrases he borrowed from conversation with learned men, the education he had received being too illiterate to furnish him with them: but as to the matter contained in his writings, he disclaimed having borrowed it either from men or books. He died in the year 1624. His last words were, "Now I go hence into Paradise."

Some of Behmen's principles were adopted by the late ingenious and pious William Law, who has clothed them in a more modern dress, and in a less obscure style. See *Behmen's Works; Okely's Memoirs of Behmen.*

BELIEF, in its general and natural sense, denotes a persuasion or an assent of the mind to the truth of any proposition. In this sense belief has no relation to any particular kind of means or arguments, but may be produced by any means whatever: thus we are said to believe our senses, to believe our reason, to believe a witness. Belief in its more restrained sense, denotes that kind of assent which is grounded only on the authority or testimony of some person. In this sense belief stands opposed to knowledge and science. We do not say that we *believe* snow is white, but we *know* it to be so. But when a thing is propounded to us, of which we ourselves have no knowledge, but which appears to us to be true from the testimony given to it by another, this is what we call belief. See FAITH.

BELIEVERS, an appellation given, toward the close of the first century, to those christians who had been admitted into the church by baptism, and instructed in all the mysteries of religion. They were thus called in contradistinction to the catechumens who had not been baptized, and were debarred from those privileges. Among us it is often used synonymously with christian. See CHRISTIAN.

BENEDICTINES, an order of monks who professed to follow the rules of St. Benedict. They were obliged to perform their devotions seven times in twenty-four hours. They were obliged always to go two and two together. Every day in Lent they fasted till six in the evening, and abated of their usual time in sleeping, eating, &c.—Every monk had two coats, two cowls, a table-book, a knife, a needle, and a handkerchief; and the furniture of his bed was a mat, a blanket, a rug, and a pillow. The time when this order came into England is well known, for to it the English owe their conversion from idolatry. They founded the metropolitan church of Canterbury, and all the cathedrals that were afterwards erected. The order has produced a vast number of eminent men.—Their Alcuinus founded the university of Paris; their Dionysius Exiguus perfected the ecclesiastical computation; their Guido invented the scale of music; and their Sylvester the organ.

BENEFICENCE, the practice of doing good; active goodness.—Next to justice, the most prominent virtue in the system of morality, is beneficence. Power

makes us to be feared, riches to be flattered, learning to be admired; but beneficence renders us amiable and useful in the scale of society. Some qualifications are solitary, and centre mostly in ourselves; but this is social, diffusive, and kind. The objects of our beneficence are all those who are in the sphere of our influence and action, without respect to party or sect. Toward superiors, beneficence expresseth itself in respect, honour, submission, and service; toward inferiors, in liberality, condescension, protection, and support; toward equals, in all the offices of love their cases require, and which they have ability for. It includes all the kind exertions on the behalf of the poor, the sick, the fatherless, the widow, the distressed, &c. and especially those "who are of the household of faith," Gal. vi, 10. The *means* of beneficence are—communication of temporal supplies, Gal. vi, 6; prayer, James v, 16; sympathy, Rom. xii, 15; appropriate advice and conversation, Col. iii, 16.—*Obligations* to beneficence arise from the law of nature, Acts xvii, 26; the law of revelation, Heb. xiii, 16; the relations we stand in to each other, Gal. vi, 1, 2; the example of Christ and illustrious characters, Acts x, 38; the resemblance we herein bear to the best of Beings, Acts xiv, 17; and the pleasure we receive and give in so noble an employ. See BENEVOLENCE, CHARITY, LOVE.

BENEVOLENCE, the love of mankind in general, accompanied with a desire to promote their happiness. It is distinguished from *beneficence*, that being the *practice*; benevolence the *desire* of doing good. Benevolence must be universal, reaching to every man without exception; but beneficence cannot be so universal, for it is necessarily confined by several considerations; such as our knowledge of objects, and their different circumstances, as well as our own abilities and opportunities of exercising them. Benevolence or good will to others does not imply that we are to neglect our own interests. Our salvation, health, prosperity, and reputation, should all be objects of concern: nor will this clash with the affection we may bear to others; on the contrary, experiencing the importance of these blessings ourselves, we shall be anxious for others to possess them also. The *duties* of benevolence include those we owe to men purely on the ground of their being of the same species with ourselves; such as sympathy, relief, &c.; those we owe to our country, desiring its honour, safety, prosperity; those we owe to the church of God, as love, zeal, &c.; those we owe to families and individuals, as affection, care, provision, justice, forbearance, &c. Benevolence manifests itself by being pleased with the share of good every creature enjoys; in a disposition to increase it; in feeling an uneasiness at their sufferings; and in the abhorrence of cruelty under every disguise or pretext. The desire of doing good unconnected with any idea of advantage to ourselves is called *disinterested* benevolence; though some doubt whether, strictly speaking,

there be any such thing; because benevolence is always attended with a pleasure to ourselves, which forms a kind of mental interest. So far, however, as we are able to prefer the good of others to our own, and sacrifice our own comfort for the welfare of any about us, so far it may be said to be disinterested. See *Hutcheson on the Passions*, p. 13-26; *Doddridge's Lect.*, 65; *Beattie's Elements of Moral Science*, vol. i, p. 244-249; *Brown's Second Essay on Shaftesbury's Characteristics;* and articles LOVE, and SELF-LOVE.

BEREANS, a sect of protestant dissenters from the church of Scotland, who take their title from and profess to follow the example of the ancient Bereans, in building their system of faith and practice upon the scriptures alone, without regard to any human authority whatever.

As to the *origin* of this sect, we find that the Bereans first assembled as a separate society of christians, in the city of Edinburgh, in the autumn of 1773, and soon after in the parish of Fettercairn. The opponents of the Berean doctrines allege that this new system of faith would never have been heard of, had not Mr. Barclay, the founder of it, been disappointed of a settlement in the church of Scotland. But the Bereans in answer to this charge appeal not only to Mr. Barclay's doctrine, uniformly preached in the church of Fettercairn, and many other places in that neighbourhood, for fourteen years before that benefice became vacant, but likewise to two different treatises, containing the same doctrines, published by him about ten or twelve years before that period. They admit, indeed, that previous to May 1773, when the general assembly, by sustaining the king's presentation in favour of Mr. Foote, excluded Mr. Barclay from succeeding to the church of Fettercairn (notwithstanding the almost unanimous desire of the parishioners), the Bereans had not left the established church, or attempted to erect themselves into a distinct society; but they add, that this was by no means necessary on their part, until by the assembly's decision they were in danger of being not only deprived of his instructions, but of being scattered as sheep without a shepherd. And they add, that it was Mr. Barclay's open and public avowal, both from the pulpit and the press, of those peculiar sentiments which now distinguish the Bereans, that was the first and principal, if not the only cause of the opposition set on foot against his settlement in Fettercairn.

The Bereans agree with the great majority of christians respecting the doctrine of the Trinity, which they hold as a fundamental article; and they also agree in a great measure with the professed principles of both our established churches respecting predestination and election, though they allege that these doctrines are not consistently taught in either church. But they differ from the majority of all sects of christians in various other important particulars, such as, 1. Respecting our knowledge of the Deity. Upon this subject they

say, the majority of professed christians stumble at the very threshold of revelation; and, by admitting the doctrine of natural religion, natural conscience, natural notices, &c. not founded upon revelation, or derived from it by tradition, they give up the cause of christianity at once to the infidels; who may justly argue, as Mr. Paine in fact does in his Age of Reason, that there is no occasion for any revelation or word of God, if man can discover his nature and perfections from his works alone. But this the Bereans argue is beyond the natural powers of human reason; and therefore our knowledge of God is from revelation alone, and that without revelation man would never have entertained an idea of his exlstence.—2. With regard to faith in Christ, and assurance of salvation through his merits, they differ from almost all other sects whatsoever. These they reckon inseparable, or rather the same, because (say they) "God hath expressly declared, he that believeth shall be saved; and therefore it is not only absurd but impious, and in a manner calling God a liar, for a man to say, I believe the gospel, but have doubts, nevertheless, of my own salvation." With regard to the various distinctions and definitions that have been given of different kinds of faith, they argue that there is nothing incomprehensible or obscure in the meaning of this word as used in scripture; but that as faith, when applied to human testimony, signifies neither more nor less than the mere simple belief of that testimony as true, upon the authority of the testifier, so, when applied to the testimony of God, it signifies precisely "the belief of his testimony, and resting upon his veracity alone, without any kind of collateral support from concurrence of any other evidence or testimony whatever." And they insist that, as this faith is the gift of God alone, so the person to whom it is given is as conscious of possessing it as the being to whom God gives life is of being alive; and therefore he entertains no doubts either of his faith or his consequent salvation through the merits of Christ, who died and rose again for that purpose. In a word, they argue that the gospel would not be, what it is held forth to be, glad tidings of great joy, if it did not bring full personal assurance of eternal salvation to the believer; which assurance, they insist, is the present infallible privilege and portion of every individual believer of the gospel.—3. Consistently with the above definition of faith, they say that the sin against the Holy Ghost, which has alarmed and puzzled so many in all ages, is nothing else but unbelief; and that the expresion—"it shall not be forgiven neither in this world, nor that which is to come," means only that a person dying in infidelity would not be forgiven neither under the former dispensation by Moses (the then *present* dispensation, kingdom, or government of God), nor under the gospel dispensation, which, in respect of the Mosaic, was a kind of future world or kingdom to come.—4. The Bereans interpret

a great part of the Old Testament prophecies, and in particular the whole of the Psalms, excepting such as are merely historical or laudatory, to be typical or prophetical of Jesus Christ, his sufferings, atonement, mediation, and kingdom; and they esteem it a gross perversion of these psalms and prophecies to apply them to the experiences of private christians. In proof of this, they not only urge the words of the apostle, that no prophecy is of any private interpretation, but they insist that the whole of the quotations from the ancient prophecies in the New Testament, and particularly those from the Psalms, are expressly applied to Christ. In this opinion many other classes of protestants agree with them.—5. Of the absolute all-superintending sovereignty of the Almighty, the Bereans entertain the highest idea, as well as of the uninterrupted exertion thereof over all his works, in heaven, earth, and hell, however unsearchable by his creatures. A God without election, they argue, or choice in all his works, is a God without existence, a mere idol, a non-entity. And to deny God's election, purpose, and express will in all his works, is to make him inferior to ourselves.

As to their *practice* and *discipline*, they consider infant baptism as a divine ordinance, instituted in the room of circumcision; and think it absurd to suppose that infants, who all agree are admissible to the kingdom of God in heaven, should, nevertheless, be incapable of being admitted into his visible church on earth. They commemorate the Lord's supper generally once a month; but as the words of the institution fix no particular period, they sometimes celebrate it oftener, and sometimes at more distant periods, as it may suit their general convenience. They meet every Lord's day for the purpose of preaching, praying, and exhorting to love and good works. With regard to admission and exclusion of members, their method is very simple: when any person, after hearing the Berean doctrines, professes his belief and assurance of the truths of the gospel, and desires to be admitted into their communion, he is cheerfully received upon his profession, whatever may have been his former manner of life. But if such a one should afterwards draw back from his good profession or practice, they first admonish him, and, if that has no effect, they leave him to himself. They do not think that they have any power to deliver a backsliding brother to Satan: that text, and other similar passages, such as, "Whatsoever ye shall bind on earth shall be bound in heaven," &c. they consider as restricted to the apostles and to the inspired testimony alone, and not to be extended to any church on earth, or any number of churches or of christians, whether decided by a majority of votes, or by unanimous voices. Neither do they think themselves authorized, as a christian church, to enquire into each other's political opinions, any more than to examine into each other's notions of philosophy They both recommend and prac-

tise, as christian duties, submission to lawful authority; but they do not think that a man by becoming a christian, or joining their society, is under any obligation by the rules of the gospel to renounce his right of private judgment upon matters of public or private importance. Upon all such subjects they allow each other to think and act as each may see it his duty: and they require nothing more of the members than a uniform and steady profession of the apostolic faith, and a suitable walk and conversation.

It is said that their doctrine has found converts in various places of Scotland, England, and America: and that they have congregations in Edinburgh, Glasgow, Paisley, Stirling, Crieff, Dundee, Arbroath, Montrose, Fettercairn, Aberdeen, and other towns in Scotland, as well as in London, and various places in England.

For farther particulars of the doctrines of this sect, see the works of Messrs. *Barclay*, *Nicol*, *Brooksbank*, and *M'Rae*. See also *Mr. A. M'Lean's Treatise on the Commission*, first edition, p. 88, in which Mr. Barclay's notion of assurance is combated.

BERENGARIANS, a denomination, in the eleventh century, which adhered to the opinions of Berengarius, who asserted that the bread and wine in the Lord's supper are not really and essentially, but figuratively changed into the body and blood of Christ. His followers were divided in opinion as to the eucharist. Some allowed them to be changed in effect; others admitted a change in part; and others an entire change, with this restriction, that, to those who communicated unworthily, the elements were changed back again.

BERYLLIANS, so called from Beryllus, an Arabian, bishop of Bozrah, who flourished in the third century. He taught that Christ did not exist before Mary; but that a spirit issuing from God himself, and therefore superior to all human souls, as being a portion of the divine nature, was united to him at the time of his birth.

BETHLEHEMITES, a sect called also Star-bearers, because they were distinguished by a red star having five rays, which they wore on their breast, in memory of the star which appeared to the wise men. Several authors have mentioned this order, but none of them have told us their origin, nor where their convents were situated; if we except Matthew Paris, who says that, in 1257, they obtained a settlement in England, which was at Cambridge, in Trumpington Street.

BIBLE, the name applied by christians, by way of eminence, to the collection of sacred writings, or the holy scriptures of the Old and New Testaments.

I. BIBLE, *ancient Divisions and Order of.* After the return of the Jews from the Babylonish captivity, Ezra collected as many copies as he could of the sacred writings, and out of them all prepared a correct edition, arranging the several books in their proper order. These books he divided into three parts. I. The law. II. The prophets. III. The Hagiographia,

i. e. the holy writings. I. The law, contains—1, Genesis;—2, Exodus;—3, Leviticus;—4, Numbers;—5, Deuteronomy. II. The writings of the prophets are—1, Joshua;—2, Judges, with Ruth;—3, Samuel;—4, Kings;—5, Isaiah;—6, Jeremiah, with his Lamentations;—7, Ezekiel;—8, Daniel;—9, The twelve minor prophets;—10, Job;—11, Ezra;—12, Nehemiah;—13, Esther. III. The Hagiographia consists of—1, The Psalms;—2, The Proverbs;—3, Ecclesiastes;—4, The Song of Solomon. This division was made for the sake of reducing the number of the sacred books to the number of the letters in their alphabet, which amount to twenty-two. Afterwards the Jews reckoned twenty-four books in their canon of scripture; in disposing of which the law stood as in the former division, and the prophets were distributed into former and latter: the former prophets are Joshua, Judges, Samuel, and Kings; the latter prophets are Isaiah, Jeremiah, Ezekiel, and the twelve minor prophets. And the Hagiographia consists of the Psalms, the Proverbs, Job, the Song of Solomon, Ruth, the Lamentations, Ecclesiastes, Esther, Daniel, Ezra, the Chronicles. Under the name of Ezra they comprehend Nehemiah: this order hath not always been observed, but the variations from it are of no moment. The five books of the law are divided into forty-five sections. This division many of the Jews hold to have been appointed by Moses himself; but others, with more probability, ascribe it to Ezra. The design of this division was, that one of these sections might be read in their synagogues every sabbath day: the number was fifty-four, because in their intercalated years, a month being then added, there were fifty-four sabbaths: in other years they reduced them to fifty-two, by twice joining together two short sections. Till the persecution of Antiochus Epiphanes, they read only the law; but, the reading of it being then prohibited, they substituted in the room of it fifty-four sections out of the prophets; and when the reading of the law was restored by the Maccabees, the section which was read every sabbath out of the law served for their first lesson, and the section out of the prophets for their second. These sections were divided into verses; of which division if Ezra was not the author, it was introduced not long after him, and seems to have been designed for the use of the Targumists, or Chaldee interpreters; for after the return of the Jews from the Babylonish captivity, when the Hebrew language ceased to be their mother tongue, and the Chaldee grew into use instead of it, the custom was, that the law should be first read in the original Hebrew, and then interpreted to the people in the Chaldee language; for which purpose these shorter sections were very convenient.

II. Bible, *History of.* It is though that Ezra published the scriptures in the Chaldee character, for, that language being generally used among the Jews, he thought proper to change the old

Hebrew character for it, which hath since that time been retained only by the Samaritans, among whom it is preserved to this day. Prideaux is of opinion that Ezra made additions in several parts of the Bible, where any thing appeared necessary for illustrating, connecting, or completing the work; in which he appears to have been assisted by the same spirit in which they were first written. Among such additions are to be reckoned the last chapter of Deuteronomy, wherein Moses seems to give an account of his own death and burial, and the succession of Joshua after him. To the same cause, our learned author thinks, are to be attributed many other interpolations in the Bible, which created difficulties and objections to the authenticity of the sacred text, no ways to be solved without allowing them. Ezra changed the names of several places which were grown obsolete, and, instead of them, put their new names by which they were then called in the text. Thus it is that Abraham is said to have pursued the kings who carried Lot away captive as far as Dan; whereas that place in Moses's time was called Laish, the name Dan being unknown till the Danites, long after the death of Moses, possessed themselves of it. The Jewish canon of scripture was then settled by Ezra, yet not so but that several variations have been made in it. Malachi, for instance, could not be put in the Bible by him, since that prophet is allowed to have lived after Ezra; nor could Nehemiah be there, since that book mentions (chap. xii, v. 22) Jaddua as high priest, and Darius Coddamannus as king of Persia, who were at least a hundred years later than Ezra. It may be added, that, in the first book of Chronicles, the genealogy of the sons of Zerubbabel is carried down for so many generations as must necessarily bring it to the time of Alexander; and consequently this book, or at least this part of it, could not be in the canon in Ezra's days. It is probable the two books of Chronicles, Ezra, Nehemiah, Esther, and Malachi, were adopted into the Bible in the time of Simon the Just, the last of the men of the great synagogue. The Jews, at first, were very reserved in communicating their scriptures to strangers; despising and shunning the Gentiles, they would not disclose to them any of the treasures concealed in the Bible. We may add, that the people bordering on the Jews, as the Egyptians, Phœnicians, Arabs, &c. were not very curious to know the laws or history of a people, whom in their turn they hated and despised. Their first acquaintance with these books was not till after the several captivities of the Jews, when the singularity of the Hebrew laws and ceremonies induced several to desire a more particular knowledge of them. Josephus seems surprised to find such slight footsteps of the scripture history interspersed in the Egyptian, Chaldean, Phœnician, and Grecian history; and accounts for it hence, that the sacred books were not as yet translated into Greek

or other languages, and consequently not known to the writers of those nations. The first version of the Bible was that of the Septuagint into Greek, by order of that patron of literature, Ptolemy Philadelphus; though some maintain that the whole was not then translated, but only the Pentateuch; between which and the other books in the Septuagint version, the critics find a great diversity in point of style and expression, as well as of accuracy.

III. Bible, *modern Divisions of.* The division of the scriptures into chapters, as we at present have them, is of modern date. Some attribute it to Stephen Langton, archbishop of Canterbury, in the reigns of John and Henry III. But the true author of the invention was Hugo de Sancto Caro, commonly called Hugo Cardinalis, because he was the first Dominican that ever was raised to the degree of cardinal. This Hugo flourished about A. D. 1240: he wrote a comment on the scriptures, and projected the first concordance, which is that of the vulgar Latin Bible. The aim of this work being for the more easy finding out any word or passage in the scriptures, he found it necessary to divide the book into sections, and the sections into subdivisions; for till that time the vulgar Latin Bibles were without any division at all. These sections are the chapters into which the Bible hath ever since been divided; but the subdivision of the chapters was not then into verses, as it is now. Hugo's method of subdividing them was by the letters A, B, C, D, E, F, G, placed in the margin, at an equal distance from each other, according to the length of the chapters. The subdivision of the chapters into verses, as they now stand in our Bibles, had its original from a famous Jewish rabbi named Mordecai Nathan, about 1445. This rabbi, in imitation of Hugo Cardinalis, drew up a concordance to the Hebrew Bible, for the use of the Jews. But though he followed Hugo in his division of the books into chapters, he refined upon his inventions as to the subdivision, and contrived that by verses: this being found to be a much more convenient method, it has been ever since followed. And thus, as the Jews borrowed the division of the books of the holy scriptures into chapters from the christians, in like manner the christians borrowed that of the chapters into verses from the Jews. The present order of the several books is almost the same (the Apocrypha excepted) as that made by the council of Trent.

IV. Bible, *rejected Books of.* The apocryphal books of the Old Testament, according to the Romanists, are the book of Enoch (see Jude xiv), the third and fourth books of Esdras, the third and fourth books of Maccabees, the prayer of Manasses, the Testament of the twelve Patriarchs, the psalter of Solomon, and some other pieces of this nature. The apocryphal books of the New Testament are the epistle of St. Barnabas, the pretended epistle of St. Paul to the Laodiceans, several spurious gospels, Acts of the apostles, and Revelations; the

book of Hermas, entitled the Shepherd; Jesus Christ's letter to Abgarus; the epistles of St. Paul to Seneca, and several other pieces of the like nature; as may be seen in the collection of the apocryphal writings of the New Testament made by Fabricus. Protestants, while they agree with the Roman catholics in rejecting all those as uncanonical, have also justly rejected the books of Tobit, Judith, Wisdom, Ecclesiasticus, Baruch, and 1st and 2d Maccabees.

V. BIBLE, *Translations of.* We have already mentioned the first translation of the Old Testament by the LXX. (§ 2.) Both Old and New Testaments were afterwards translated into Latin by the primitive christians; and while the Roman empire subsisted in Europe, the reading of the scriptures in the Latin tongue, which was the universal language of that empire, prevailed every where; but since the face of affairs in Europe has been changed, and so many different monarchies erected upon the ruins of the Roman empire, the Latin tongue has by degrees grown into disuse; whence has arisen a necessity of translating the Bible into the respective languages of each people; and this has produced as many different versions of the scriptures in the modern languages as there are different nations professing the christian religion. Of the principal of these, as well as of some other ancient translations, and the earliest and most elegant printed editions, we shall now take notice in their order.

1. BIBLE, *Armenian.* There is a very ancient Armenian version of the whole Bible done from the Greek of the LXX by some of their doctors, about the time of Chrysostom. This was first printed entire, in 1664, by one of their bishops at Amsterdam, in quarto, with the New Testament in octavo.

2. BIBLE, *Bohemian.* The Bohemians have a Bible translated by eight of their doctors, whom they had sent to the schools of Wirtemberg and Basil on purpose to study the original languages: it was printed in Moravia in 1539.

3. BIBLE, *Croatian.* A translation of the New Testament into the Croatian language was published by Faber Creim, and others, in 1562 and 1563.

4. BIBLE, *Gaelic.* A few years ago, a version of the Bible in the Gaelic or Erse language was published at Edinburgh, where the gospel is preached regularly in that language in two chapels, for the benefit of the natives of the Highlands.

5. BIBLE, *Georgian.* The inhabitants of Georgia, in Asia, have long had a translation of the Bible in their ancient language; but that language having now become almost obsolete, and the Georgians in general being very ignorant, few of them can either read or understand it.

6. BIBLE, *Gothic.* It is generally said that Ulphilas, a Gothic bishop, who lived in the fourth century, made a version of the whole Bible, except the book of Kings, for the use of his countrymen; that book he omitted, be-

cause of the frequent mention of the wars therein, as fearing to inspire too much of the military genius into that people. We have nothing remaining of this version but the four Evangelists, printed in quarto, at Dort, in 1665, from a very ancient manuscript.

7. BIBLE, *Grison.* A translation of the Bible into the language of the Grisons, in Italy, was completed by Coir, and published in 1720.

8. BIBLE, *Icelandic.* The inhabitants of Iceland have a version of the Bible in their language, which was translated by Thorlak, and published in 1584.

9. BIBLE, *Indian.* A translation of the Bible into the North America Indian language, by Elliot, was published in quarto, at Cambridge, in 1685.

10. BIBLE, *Irish.* About the middle of the sixteenth century, Bedell, bishop of Kilmore, set on foot a translation of the Old Testament into the Irish language, the New Testament and the Liturgy having been before translated into that language: the bishop appointed one King to execute this work, who, not understanding the oriental languages, was obliged to translate it from the English. This work was received by Bedell, who, after having compared the Irish with the English translation, compared the latter with the Hebrew, the LXX, and the Italian version of Diodati. When it was finished, the bishop would have been himself at the charge of the impression; but his design was stopped, upon advice given to the lord lieutenant and the archbishop of Canterbury that it would seem a shameful thing for a nation to publish a Bible translated by such a despicable hand as King: however, the manuscript was not lost, for it went to press in 1685, and was afterwards published.

11. BIBLE, *King James's.* See No. 24.

12. BIBLE, *Malabrian.* In 1711, Messrs. Ziegenbald and Grindler, two Danish missionaries, published a translation of the New Testament in the Malabrian language, after which they proceeded to translate the Old Testament.

13. BIBLE, *Malayan.* About 1670, Sir Robert Boyle procured a translation of the New Testament into the Malayan language, which he printed, and sent the whole impression to the East Indies.

14. BIBLE, *Rhemish.* See No. 24.

15. BIBLE, *Samaritan.* At the head of the oriental versions of the Bible must be placed the Samaritan, as being the most ancient of all (though neither its age nor author have been yet ascertained), and admitting no more for the holy scripture but the five books of Moses. This translation is made from the Samaritan Hebrew text, which is a little different from the Hebrew text of the Jews: this version has never been printed alone, nor any where but in the Polyglots of London and Paris.

16. BIBLE, *Swedish.* In 1534, Olaus and Laurence published a Swedish Bible from the German

version of Martin Luther: it was revised in 1617 by order of king Gustavus Adolphus, and was afterwards almost universally received.

17. BIBLE, *Anglo Saxon.*—If we enquire into the versions of the Bible of our own country, we shall find that Adelm, bishop of Sherburn, who lived in 709, made an English Saxon version of the Psalms; and that Edfrid, or Ecbert, bishop of Lindisferne, who lived about 730, translated several of the books of scripture into the same language. It is said, likewise, that venerable Bede, who died in 785, translated the whole Bible into Saxon.—But Cuthbert, Bede's disciple, in the enumeration of his master's works, speaks only of his translation of the gospel, and says nothing of the rest of the Bible. Some say that king Alfred, who lived about 890, translated a great part of the scriptures. We find an old version in the Anglo Saxon of several books of the Bible, made by Elfric, abbot of Malmesbury: it was published at Oxford in 1699. There is an old Anglo Saxon version of the four gospels, published by Matthew Parker, archbishop of Canterbury, in 1571, the author whereof is unknown. Mr. Mill observes, that this version was made from a Latin copy of the old Vulgate. The whole scripture is said by some to have been translated into the Anglo Saxon by Bede, about 701, though others contend he only translated the gospels. We have certain books or parts of the Bible by several other translators; as, first, the Psalms, by Adelm, bishop of Sherburn, cotemporary with Bede, though by others this version is attributed to king Alfred, who lived two hundred years later. Another version of the Psalms, in Anglo Saxon, was published by Spelman in 1640.—2. The evangelists, still extant, done from the ancient Vulgate, before it was revised by St. Jerome, by an author unknown, and published by Matthew Parker in 1571. An old Saxon version of several books of the Bible made by Elfric, abbot of Malmesbury, several fragments of which were published by Will. Lilly, 1638; the genuine copy by Edm. Thwaites, in 1699, at Oxford.

18. BIBLES, *Arabic.* In 1516, Aug. Justinian, bishop of Nebio, printed at Genoa an Arabic version of the Psalter, with the Hebrew text and Chaldee paraphrase, adding Latin interpretations: there are also Arabic versions of the whole scripture in the Polyglots of London and Paris; and we have an edition of the Old Testament entire, printed at Rome, in 1671, by order of the congregation *de propaganda fide;* but it is of little esteem, as having been altered agreeably to the Vulgate edition. The Arabic Bibles among us are not the same with those used with the christians in the East. Some learned men take the Arabic version of the Old Testament printed in the Polyglots to be that of Saadias's, who lived about A. D. 900: their reason is, that Aben Ezra, a great antagonist of Saadias, quotes some passages of his version, which are the same with

those in the Arabic version of the Polyglots; yet others are of opinion that Saadias's version is not extant. In 1622, Erpenius printed an Arabic Pentateuch, called also the Pentateuch of Mauritania, as being made by the Jews of Barbary, and for their use. This version is very literal, and esteemed very exact. The four evangelists have also been published in Arabic, with a Latin version, at Rome, in 1591, folio. These have been since reprinted in the Polyglots of London and Paris, with some little alteration of Gabriel Sionita. Erpenius published an Arabic New Testament entire, as he found it in his manuscript copy, at Leyden, 1616. There are some other Arabic versions of later date mentioned by Walton in his Prolegomena, particularly a version of the Psalms, preserved at Sion College, London, and another of the prophets at Oxford; neither of which have been published. Proposals were issued for printing a new edition of the Arabic Bible, by Mr. Carlyle, chancellor of the diocese of Carlisle, and professor of Arabic in the university of Cambridge; but I am sorry to add that he has been called away by death, without finishing it.

19. BIBLES, *Chaldee*, are only the glosses or expositions made by the Jews at the time when they spoke the Chaldee tongue: these they call by the name of targumim, or paraphrases, as not being any strict version of the scripture. They have been inserted entire in the large Hebrew Bibles of Venice and Basil; but are read more commodiously in the Polyglots, being there attended with a Latin translation.

20. BIBLES, *Coptic*. There are several manuscript copies of the Coptic Bible in some of the great libraries, especially in that of the late French king. Dr. Wilkins published the Coptic New Testament, in quarto, in 1716; and the Pentateuch also, in quarto, in 1731; with Latin translations. He reckons these versions to have been made in the end of the second or the beginning of the third century.

21. BIBLES, *Danish*. The first Danish Bible was published by Peter Palladus, Olaus Chrysostom, John Synningius, and John Maccabæus, in 1550, in which they followed Luther's first German version. There are two other versions, the one by John Paul Resenius, bishop of Zaeland, in 1605; the other of the New Testament only, by John Michel, in 1524.

22. BIBLES, *Dutch*. See No. 26.

23. BIBLES, *East Indian*. See No. 12, 13, 44.

24. BIBLES, *English*. The first English Bible we read of was that translated by J. Wickliffe, about the year 1360, but never printed, though there are manuscript copies of it in several of the public libraries. A translation, however, of the New Testament by Wickliffe was printed by Mr. Lewis, about 1731. J. de Trevisa, who died about 1398, is also said to have translated the whole Bible; but whether any copies of it are remaining does not appear. The first printed Bible in our language was that translated by W. Tindal, assisted by Miles Coverdale, printed abroad

in 1526; but most of the copies were bought up and burnt by bishop Tunstal and Sir Thomas Moore. It only contained the New Testament, and was revised and republished by the same person in 1530. The prologues and prefaces added to it, reflect on the bishops and clergy; but this edition was also suppressed, and the copies burnt. In 1532, Tindal and his associates finished the whole Bible, except the Apocrypha, and printed it abroad; but, while he was afterwards preparing a second edition, he was taken up and burnt for heresy in Flanders. On Tindal's death, his work was carried on by Coverdale, and John Rogers, superintendent of an English church in Germany, and the first martyr, in the reign of queen Mary, who translated the Apocrypha, and revised Tindal's translation, comparing it with the Hebrew, Greek, Latin, and German, and adding prefaces and notes from Luther's Bible. He dedicated the whole to Henry VIII, in 1537, under the borrowed name of Thomas Mathews; whence this has been usually called Mathews's Bible. It was printed at Hamburg, and licence obtained for publishing it in England, by the favour of arch-bishop Cranmer, and the bishops Latimer and Shaxton. The first Bible printed by authority in England, and publicly set up in churches, was the same Tindal's version, revised and compared with the Hebrew, and in many places amended by Miles Coverdale, afterwards bishop of Exeter; and examined after him by archbishop Cranmer, who added a preface to it; whence this was called Cranmer's Bible. It was printed by Grafton, of the largest volume, and published in 1540; and, by a royal proclamation, every parish was obliged to set one of the copies in their church, under the penalty of forty shillings a month; yet, two years after, the popish bishops obtained its suppression by the king. It was restored under Edward VI, suppressed again under queen Mary's reign, and restored again in the first year of queen Elizabeth, and a new edition of it given in 1562. Some English exiles at Geneva, in queen Mary's reign, viz. Coverdale, Goodman, Gilbie, Sampson, Cole, Wittingham, and Knox, made a new translation, printed there in 1560, the New Testament having been printed in 1557; hence called the Geneva Bible, containing the variations of readings, marginal annotations, &c. on account of which it was much valued by the puritan party in that and the following reigns. Abp. Parker resolved on a new translation for the public use of the church; and engaged the bishops, and other learned men, to take each a share or portion: these, being afterwards joined together and printed, with short annotations, in 1568, in large folio, made what was afterwards called the Great English Bible, and commonly the Bishops, Bible. In 1589, it was also published in octavo, in a small but fine black letter; and here the chapters were divided into verses, but without any breaks for them, in which the method of the Gene-

va Bible was followed, which was the first English Bible where any distinction of verses was made. It was afterwards printed in large folio, with corrections, and several prolegomena, in 1572: this is called Matthew Parker's Bible. The initial letters of each translator's name were put at the end of his part; *e. gr.* at the end of the Pentateuch, W. E. for William Exon; that is, William, bishop of Exeter, whose allotment ended there: at the end of Samuel, R. M. for Richard Menevensis; or bishop of St. David's, to whom the second allotment fell: and the like of the rest. The archbishop oversaw, directed, examined, and finished the whole. This translation was used in the churches for forty years, though the Geneva Bible was more read in private houses, being printed above twenty times in as many years. King James bore it an inveterate hatred, on account of the notes, which, at the Hampton Court conference, he charged as partial, untrue, seditious, &c. The Bishops' Bible, too, had its faults. The king frankly owned that he had seen no good translation of the Bible in English; but he thought that of Geneva the worst of all. After the translation of the Bible by the bishops, two other private versions had been made of the New Testament; the first by Laurence Thompson, from Beza's Latin edition, with the notes of Beza, published in 1582, in quarto, and afterwards in 1589, varying very little from the Geneva Bible; the second by by the Papists at Rheims, in 1584, called the Rhemish Bible, or Rhemish translation. These, finding it impossible to keep the people from having the scriptures in their vulgar tongue, resolved to give a version of their own, as favourable to their cause as might be. It was printed on a large paper, with a fair letter and margin: one complaint against it was, its retaining a multitude of Hebrew and Greek words untranslated, for want, as the editors express it, of proper and adequate terms in the English to render them by; as the words *azymes*, *tunike*, *holocaust*, *prepuce*, *pasche*, &c.: however, many of the copies were seized by the queen's searchers, and confiscated; and Thomas Cartwright was solicited by secretary Walsingham to refute it; but, after a good progress made therein, archbishop Whitgift prohibited his further proceeding, as judging it improper that the doctrine of the church of England should be committed to the defence of a puritan; and appointed Dr. Fulke in his place, who refuted the Rhemists with great spirit and learning. Cartwright's refutation was also afterwards published in 1618, under archbishop Abbot. About thirty years after their New Testament, the Roman catholic published a translation of the Old at Douay, 1609 and 1610, from the Vulgate, with annotations, so that the English Roman catholics have now the whole Bible in their mother tongue; though, it is to be observed, they are forbidden to read it without a licence from their superiors. The last English Bible was that which

proceeded from the Hampton Court conference, in 1603; where, many exceptions being made to the Bishops' Bible, king James gave order for a new one; not, as the preface expresses it, for a translation altogether new, nor yet to make a good one better; or, of many good ones, one best. Fifty-four learned men were appointed to this office by the king, as appears by his letter to the archbishop, dated 1604; which being three years before the translation was entered upon, it is probable seven of them were either dead, or had declined the task; since Fuller's list of the translators makes but forty-seven, who, being ranged under six divisions, entered on their province in 1607. It was published in 1613, with a dedication to James, and a learned preface; and is commonly called king James's Bible. After this, all the other versions dropped, and fell into disuse, except the epistles and gospels in the Common Prayer Book, which were still continued according to the Bishops' translation till the alteration of the liturgy, in 1661, and the psalms and hymns, which are to this day continued as in the old version. The judicious Selden, in his Table-talk, speaking of the Bible, says, "The English translation of the Bible is the best translation in the world, and renders the sense of the original best; taking in for the English translation the Bishops' Bible, as well as king James's. The translators in king James's time took an excellent way. That part of the Bible was given to him who was most excellent in such a tongue (as the Apocrypha to Andrew Downs): and then they met together, and one read the translation, the rest holding in their hands some Bible, either of the learned tongues, or French, Spanish, or Italian, &c. If they found any fault, they spoke; if not, he read on." [King James's Bible is that now read by authority in all the churches in Britain.] Notwithstanding, however, the excellency of this translation, it must be acknowledged that our increasing acquaintance with oriental customs and manners, and the changes our language has undergone since king James's time, are very powerful arguments for a new translation, or at least a correction of the old one. There have been various English Bibles with marginal references by Canne, Hayes, Barker, Scattergood, Field, Tennison, Lloyd, Blayney, Wilson, &c.; but the best we have, perhaps, of this kind, are Brown's and Scott's.

25. BIBLES, *Ethiopic.* The Ethiopians have also translated the Bible into their language. There have been printed separately the Psalms, Canticles, some chapters of Genesis, Ruth, Joel, Jonah, Zephaniah, Malachi, and the New Testament, all which have been since reprinted in the Polyglot of London. As to the Ethiopic New Testament, which was first printed at Rome in 1548, it is a very inaccurate work, and is reprinted in the English Polyglot with all its faults.

26. BIBLES, *Flemish.* The Flemish Bibles of the Romanists are

very numerous, and for the most part have no author's name prefixed to them, till that of Nicholas Vinck, printed at Louvain in 1548. The Flemish versions made use of by the Calvinists till 1637 were copied principally from that of Luther. But the synod of Dort having, in 1618, appointed a new translation of the Bible into Flemish, deputies were named for the work, which was not finished till 1637.

27. BIBLES, *French.* The oldest French Bible we hear of is the version of Peter de Vaux, chief of the Waldenses, who lived about the year 1160. Raoul de Presle translated the Bible into French in the reign of king Charles V, of France, about A. D. 1380. Besides these, there are several old French translations of particular parts of the scripture. The doctors of Louvain published the Bible in French at Louvain, by order of the emperor Charles V, in 1550. There is a version by Isaac le Maitre de Sacy, published in 1672, with explanations of the literal and spiritual meaning of the text; which was received with wonderful applause, and has often been reprinted. Of the New Testaments in French, which have been printed separately, one of the most remarkable is that of F. Amelotte, of the Oratory, composed by the direction of some French prelates, and printed with annotations in 1666, 1667, and 1670. The author pretends he had searched all the libraries in Europe, and collated the oldest manuscripts; but, in examining his work, it appears that he has produced no considerable various readings which had not before been taken notice of either in the London Polyglot, or elsewhere. The New Testament of Mons, printed in 1665, with the archbishop of Cambray's permission, and the king of Spain's licence, made great noise in the world. It was condemned by pope Clement IX, in 1668; by pope Innocent XI, in 1669; and in several bishoprics of France at several times. The New Testament, published at Trevoux, in 1702, by M. Simon, with literal and critical annotations upon difficult passages, was condemned by the bishops of Paris and Meaux in 1702. F. Bohours, a Jesuit, with the assistance of F. F. Michael Tellier and Peter Bernier, Jesuits, likewise published a translation of the New Testament in 1697; but this translation is for the most part harsh and obscure, which was owing to the author's adhering too strictly to the Latin text. There are likewise French translations published by Protestant authors: one by Robert Peter Olivetan, printed in 1535, and often reprinted with the corrections of John Calvin and others; another by Sebastian Castalio, remarkable for particular ways of expression never used by good judges of the language. John Diodati likewise published a French Bible at Geneva in 1644; but some find fault with his method, in that he rather paraphrases the text than translates it. Faber Stapalensis translated the New Testament into French, which was revised and accommodated to the use of the reformed churches in Piedmont, and print-

ed in 1534. Lastly, John le Clerc published a New Testament in French at Amsterdam, in 1703, with annotations taken chiefly from Grotius and Hammond; but the use of this version was prohibited by order of the states-general, as tending to revive the errors of Sabellius and Socinus.

21. BIBLES, *German*. The first and most ancient translation of the Bible in the German language is that of Ulphilas, bishop of the Goths, in the year 360. An imperfect manuscript of this version was found in the abbey of Verden, near Cologne, written in letters of silver, for which reason it is called Codex Argenteus; and it was published by Francis Junius in 1665. The oldest German printed Bible extant is that of Nuremburg, in 1447; but who was the author of it is uncertain. John Emzer, chaplain to George duke of Saxony, published a version of the New Testament in opposition to Luther. There is a German Bible of John Ekeus, in 1537, with Emzer's New Testament added to it; and one by Ulemburgius of Westphalia, procured by Ferdinand duke of Bavaria, and printed in 1630. Martin Luther having employed eleven years in translating the Old and New Testaments, published the Pentateuch and the New Testament in 1522, the historical books and the Psalms in 1524, the books of Solomon in 1527, Isaiah in 1529, the Prophets in 1531, and the other books in 1530. The learned agree that his language is pure, and the version clear and free from intricacies. It was revised by several persons of quality, who were masters of all the delicacies of the German language. The German Bibles which have been printed at Saxony, Switzerland, and elsewhere, are, for the most part, the same as that of Luther, with little variation. In 1604, John Piscator published a version of the Bible in German, taken from that of Junius and Tremellius; but his turn of expression is purely Latin, and not at all agreeable to the genius of the German language. The Anabaptists have a German Bible printed at Worms in 1529. John Grellius published his version of the New Testament at Racovia in 1630, and Felbinger his at Amsterdam in 1660.

29. BIBLES, *Greek*. There is a great number of editions of the Bible in Greek, but they may be all reduced to three or four principal ones; viz. that of Complutum, or Alcala de Henares; that of Venice, that of Rome, and that of Oxford. The first was published in 1515 by cardinal Ximenes, and inserted in the Polyglot Bible, usually called the Complutensian Bible: this edition is not just, the Greek of the LXX being altered in many places according to the Hebrew text. It has, however, been reprinted in the Polyglot Bible of Antwerp, in that of Paris, and in the quarto Bible commonly called Vatablus's Bible. The second Greek Bible is that of Venice, printed by Aldus in 1518. Here the Greek text of the Septuagint is reprinted just as it stood in the manuscript, full of faults of the copyists, but

easily amended. This edition was reprinted at Strasburg in 1526, at Basil in 1545, at Frankfort in 1597, and other places, with some alterations, to bring it nearer the Hebrew. The most commodious is that of Frankfort, there being added to this little *scholia*, which shew the different interpretations of the old Greek translators. The author of this collection has not added his name, but it is commonly ascribed to Junius. The third Greek Bible is that of Rome, or the Vatican, in 1587, with Greek *scholia*, collected from the manuscripts in the Roman libraries by Peter Morin. It was first set on foot by cardinal Montalbo, afterwards pope Sixtus V. This fine edition has been reprinted at Paris in 1628, by J. Morin, priest of the Oratory, who has added the Latin translation, which in the Roman was printed separately with *scholia*. The Greek edition of Rome has been printed in the Polyglot Bible of London, to which are added at the bottom the various readings of the Alexandrian manuscript. This has been also reprinted in England, in 4to and 12mo, with some alterations. It was again published at Franeker, in 1709, by Bos, who has added all the various readings he could find. The fourth Greek Bible is that done from the Alexandrian manuscript, begun at Oxford by Grabe in 1707. In this the Alexandrian manuscript is not printed such as it is, but such as it was thought it *should be*, i. e. it is altered wherever there appeared any fault of the copyists, or any word inserted from any particular dialect: this some think an excellence, but others a fault, urging that the manuscript should have been given absolutely and entirely of itself, and all conjectures as to the readings should have been thrown into the notes. We have many editions of the Greek Testament by Erasmus, Stephens, Beza; that in the Complutensian Polyglot, the Elzevirs, &c.; and with various readings by Mill, Bengelius, Wetstein, &c. That of Wetstein is thought by some to exceed all the rest.

30. Bibles, *Hebrew*, are either manuscript or printed. The best manuscript Bibles are those copied by the Jews of Spain: those copied by the Jews of Germany are less exact, but more common. The two kinds are easily distinguished from each other; the former being in beautiful characters, like the Hebrew Bibles of Bomberg, Stevens, and Plantin; the latter in characters like those of Munster and Gryphius. F. Simon observes, that the oldest manuscript Hebrew Bibles are not above six or seven hundred years old; nor does rabbi Menahem, who quotes a vast number of them, pretend that any one of them exceeds 600 years. Dr. Kennicott, in his Dissertatio Generalis, prefixed to his Hebrew Bible, p. 21, observes, that the most ancient manuscripts were written between the years 900 and 1100; but though those that are the most ancient are not more than 800 or 900 years old, they were transcribed from others of a much more ancient date. The manuscript preserved in the Bodleian

Library is not less than 800 years old. Another manuscript not less ancient is preserved in the Cæsarian Library at Vienna. The most ancient printed Hebrew Bibles are those published by the Jews of Italy, especially of Pesaro and Bresse. Those of Portugal also printed some parts of the Bible at Lisbon before their expulsion. This may be observed in general, that the best Hebrew Bibles are those printed under the inspection of the Jews; there being so many minutiæ to be observed in the Hebrew language, that it is scarcely possible for any other to succeed in it. In the beginning of the 16th century, Dan Bomberg printed several Hebrew Bibles in folio and quarto at Venice, most of which were esteemed both by the Jews and christians: the first in 1517, which is the least exact, and generally goes by the name of Felix Pratensis, the person who revised it: this edition contains the Hebrew text, the Targum, and the commentaries of several rabbins. In 1528, Bomberg printed the folio Bible of rabbi Benchajim, with his preface, the masoretical divisions, a preface of Aben Ezra, a double masora, and several various readings. The third edition was printed, in 1618, the same with the second, but much more correct. From the former editions, Buxtorf, the father, printed his rabbinical Hebrew Bible at Basil, in 1618; which though there are many faults in it, is more correct than any of the former. In 1623, appeared at Venice a new edition of the rabbinical Bible, by Leo of Modena, a rabbin of that city, who pretended to have corrected a great number of faults in the former edition; but, besides that, it is much inferior to the other Hebrew Bibles of Venice, with regard to paper and print: it has passed through the hands of the inquisitors, who have altered many passages in the commentaries of the rabbins. Of Hebrew Bibles in quarto, that of R. Stevens is esteemed for the beauty of the characters; but it is very incorrect. Plantin also printed several beautiful Hebrew Bibles at Antwerp; one in eight columns, with a preface by Arias Montanus, in 1571, which far exceeds the Complutensian in paper, print, and contents: this is called the Royal Bible, because it was printed at the expence of Philip II, king of Spain: another at Geneva, in 1619, besides many more of different sizes, with and without points. Manasseh Ben Israel, a learned Portuguese Jew, published two editions of the Hebrew Bible at Amsterdam; one in quarto, in 1635; the other in octavo, in 1639: the first has two columns, and for that reason is more commodious for the reader. In 1659, R. Jac. Lombroso published a new edition in quarto at Venice, with small literal notes at the bottom of each page, where he explains the Hebrew words by Spanish words. This Bible is much esteemed by the Jews at Constantinople: in the text they have distinguished between words where the point *camets* is to be read with a *camets katuph;* that is, by *o*, and not an *a*. Of all the

editions of the Hebrew Bible in octavo, the most beautiful and correct are the two of J. Athias, a Jew, of Amsterdam. The first, of 1661, is the best paper; but that of 1667 is the most exact. That, however, published since at Amsterdam, by Vander Hooght, in 1705, is preferable to both. After Athias, three Hebraizing Protestants engaged in revising and publishing the Hebrew Bible, viz. Clodius, Jablonski, and Opitius. Clodius's edition was published at Frankfort, in 1677, in quarto: at the bottom of the pages it has the various readings of the former editions; but the author does not appear sufficiently versed in the accenting, especially in the poetical books; besides, as it was not published under his eye, many faults have crept in. That of Jablonski, in 1699, in quarto, at Berlin, is very beautiful as to letter and print; but, though the editor pretends he made use of the editions of Athias and Clodius, some critics find it scarcely in any thing different from the quarto edition of Bomberg. That of Opitius is also in quarto, at Keil, in 1709: the character is large and good, but the paper bad: it is done with a great deal of care; but the editor made use of no manuscripts but those of the German libraries, neglecting the French ones, which is an omission common to all the three. They have this advantage, however, that, besides the divisions used by the Jews, both general and particular, into *paraskes* and *pesukim*, they have also those of the christians, or of the Latin Bibles, into chapters and verses; the *keri ketib*, or various readings, Latin summaries, &c. which made them of considerable use with respect to the Latin editions and the concordances. The little Bible of R. Stevens, in 16mo, is very much prized for the beauty of the character. Care, however, must be taken, there being another edition of Geneva exceedingly like it, excepting that the print is worse, and the text less correct. To these may be added some other Hebrew Bibles without points, in 8vo and 24mo, which are much coveted by the Jews; not that they are more exact, but more portable than the rest, and are used in their synagogues and schools. Of these there are two beautiful editions; the one of Plantin, in 8vo, with two columns, and the other in 24mo, reprinted by Raphalengius, at Leyden, in 1610. There is also an edition of them by Laurens, at Amsterdam, in 1631, in a larger character; and another in 12mo, at Frankfort, in 1694, full of faults, with a preface of Mr. Leusden at the head of it. Houbigant published an elegant edition of the Hebrew Bible at Paris, in 1753, in 4 vols. folio: the text is that of Vander Hooght, without points; to which he has added marginal notes, supplying the variations of the Samaritan copy. Dr. Kennicott, after almost twenty years' laborious collation of near 600 copies, manuscripts and printed, either of the whole or particular parts of the Bible, published the Hebrew Bible in 2 volumes, folio; the text is that of Everard

Vander Hooght, already mentioned, differing from it only in the disposition of the poetical parts, which Dr. Kennicott has printed in hemistichs, into which they naturally divide themselves: however, the words follow one another in the same order as they do in the edition of Vander Hooght. This edition is printed on an excellent type: the Samaritan text, according to the copy in the London Polyglot, is exhibited in a column parallel with the Hebrew text; those parts of it only being introduced in which it differs from the Hebrew. The numerous variations, both of the Samaritan manuscript from the printed copy of the Samaritan texts, and of the Hebrew manuscripts from the printed text of Vander Hooght, are placed separately at the bottom of the page, and marked with numbers referring to the copies from which they are taken. Four quarto volumes of various readings have also been published by De Rossi, of Parma, from more than 400 manuscripts (some of which are said to be of the seventh or eighth century), as well as from a considerable number of rare and unnoticed editions. An edition of Reineccius's Hebrew Bible, with readings from Kennicott and De Rossi, has been published by Dodderlein, and will be found a useful work to the Hebrew student.

31. BIBLES, *Italian.* The first Italian Bible published by the Romanists is that of Nicholas Malerme, a Benedictine monk, printed at Venice in 1471. It was translated from the Vulgate. The version of Anthony Brucioli, published at Venice in 1532, was prohibited by the council of Trent. The Calvinists likewise have their Italian Bibles. There is one of John Diodati in 1607 and 1641; and another of Maximus Theophilus, in 1551, dedicated to Francis de Medicis, duke of Tuscany. The Jews of Italy have no entire version of the Bible in Italian; the inquisition constantly refusing to allow them the liberty of printing one.

32. BIBLES, *Latin*, however numerous, may be all reduced to three classes; the ancient Vulgate, called also Italica, translated from the Greek Septuagint; the modern Vulgate, the greatest part of which is done from the Hebrew text; and the new Latin translations, done also from the Hebrew text, in the sixteenth century. We have nothing remaining of the ancient Vulgate, used in the primitive times in the western churches, but the Psalms, Wisdom, and Ecclesiastes. Nobilius has endeavoured to retrieve it from the works of the ancient Latin fathers; but it was impossible to do it exactly, because most of the fathers did not keep close to it in their citations. As to the modern Vulgate, there are a vast number of editions very different from each other. Cardinal Ximenes has inserted one in the Bible of Complutum, corrected and altered in many places. R. Stevens, and the doctors of Louvain, have taken great pains in correcting the modern Vulgate. The best edition of Stevens's Latin Bible is that of 1540, reprinted 1545, in which are added

on the margin the various readings of several Latin manuscripts which he had consulted. The doctors of Louvain revised the modern Vulgate after R. Stevens, and added the various readings of several Latin manuscripts. The best of the Louvain editions are those in which are added the critical notes of Francis Lucas, of Bruges. All these reformations of the Latin Bible were made before the time of pope Sixtus V and Clement VIII; since which people have not presumed to make any alterations, excepting in comments and separate notes. The correction of Clement VIII in 1592 is now the standard throughout all the Romish churches: that pontiff made two reformations; but it is the first of them that is followed. From this the Bibles of Plantin were done, and from those of Plantin all the rest; so that the common Bibles have none of the after-corrections of the same Clement VIII. It is a heavy charge that lies on the editions of pope Clement, viz. that they have some new texts added, and many old ones altered, to countenance and confirm what they call the catholic doctrine. There are a great number of Latin Bibles of the third class, comprehending the versions from the originals of the sacred books made within these 200 years. The first is that of Santes Pagninus, a Dominican, under the patronage of Leo X, printed at Lyons, in quarto, in 1527, much esteemed by the Jews. This the author improved in a second edition. In 1542 there was a beautiful edition of the same at Lyons, in folio, with *scholia*, published under the name of Michael Villanovanus, i. e. Michael Servetus, author of the *scholia*. Those of Zurich have likewise published an edition of Pagninus's Bible in quarto; and R. Stevens reprinted it in folio, with the Vulgate, in 1557, pretending to give it more correct than in the former editions. There is also another edition of 1586, in four columns, under the name of Vatablus; and we find it again, in the Hamburgh edition of the Bible, in four languages. In the number of Latin Bibles is also usually ranked the version of the same Pagninus, corrected, or rather rendered literal, by Arias Montanus; which correction being approved of by the doctors of Louvain, &c. was inserted in the Polyglot Bible of Philip II, and since in that of London. There have been various editions of this in folio, quarto, and octavo; to which have been added the Hebrew text of the Old Testament, and the Greek of the New. The best of them all is the first, which is in folio, 1571. Since the reformation, there have been several Latin versions of the Bible from the originals by Protestants. The most esteemed are those of Munster, Leo Juda, Castalio, and Tremellius; the three last of which have been reprinted various times. Munster published his version at Basil in 1534, which he afterwards revised: he published a correct edition in 1546. Castalio's fine Latin pleases most people; but there are some who think it affect-

ed: the best edition is that in 1573. Leo Juda's version, altered a little by the divines of Salamanca, was added to the ancient Latin edition, as published by R. Stevens, with notes, under the name of Vatablus's Bible, in 1545. It was condemned by the Parisian divines, but printed, with some alterations, by the Spanish divines of Salamanca. Those of Junius, Tremellius, and Beza, are considerably exact, and have undergone a great number of editions. We may add a fourth class of Latin Bibles, comprehending the Vulgate edition, corrected from the originals. The Bible of Isidorus Clarus is of this number: that author, not contented with restoring the ancient Latin copy, has corrected the translator in a great number of places which he thought ill rendered. Some protestants have followed the same method: and, among others, Andrew and Luke Osiander, who have each published a new edition of the Vulgate, corrected from the originals.

33. BIBLES, *Muscovite.* See Nos. 38 and 39.

34. BIBLES, *Oriental.* See Nos. 12, 13, 15, 19, 20, 23, 35, 41, 42.

35. BIBLES, *Persian.* Some of the fathers seem to say that all the scripture was formerly translated into the language of the Persians; but we have nothing now remaining of the ancient version, which was certainly done from the Septuagint. The Persian Pentateuch, printed in the London Polyglot, is without doubt the work of rabbi Jacob, a Persian Jew. It was published by the Jews at Constantinople in 1551. In the same Polyglot we have likewise the four evangelists in Persian, with a Latin translation; but this appears very modern, incorrect, and of little use. Walton says, this version was written above four hundred years ago. Another version of the gospels was published at Cambridge by Wheloc, in the seventeenth century. There are also two Persian versions of the Psalms made from the vulgar Latin.

36. BIBLES, *Polish.* The first Polish version of the Bible, it is said, was that composed by Hadewich, wife of Jagellon, Duke of Lithuania, who embraced christianity in the year 1390. In 1599 there was a Polish translation of the Bible published at Cracow, which was the work of several divines of that nation, and in which James Wieck, a Jesuit, had a principal share. The Protestants, in 1596, published a Polish Bible from Luther's German version, and dedicated it to Uladislaus, fourth king of Poland.

37. BIBLES, *Polyglot.* See Nos. 29 and 31.

38. BIBLES, *Russian;* or,

39. BIBLES, *Sclavonian.* The Russians or Muscovites published the Bible in their language in 1581. It was translated from the Greek by St. Cyril, the apostle of the Sclavonians; but this old version being too obscure, Ernest Gliik, who had been carried prisoner to Moscow after the taking of Narva, undertook a new translation of the Bible into Sclavonian; who dying in 1705, the Czar Peter appointed some par-

ticular divines to finish the translation; but whether it was ever printed we cannot say.

40. BIBLES, *Spanish.* The first Spanish Bible that we hear of, is that mentioned by Cyprian de Valera, which he says was published about 1500. The epistles and gospels were published in that language by Ambrose de Montesian in 1512; the whole Bible by Cassiodore de Reyna, a Calvinist, in 1569; and the New Testament, dedicated to the emperor Charles V, by Francis Enzina, otherwise called Driander, in 1543. The first Bible which was printed in Spanish for the use of the Jews was that printed at Ferrara in 1553, in Gothic characters, and dedicated to Hercules D'Este, duke of Ferrara. This version is very ancient, and was probably in use among the Jews of Spain before Ferdinand and Isabella expelled them out of their dominions in 1492. After very violent opposition from the catholic clergy, the court of Spain ordered Spanish Bibles to be printed by royal authority in 1796, and put into the hands of people of all ranks, as well as to be used in public worship.

41. Bibles, *Syriac.* There are extant two versions of the Old Testament in the Syriac language; one from the Septuagint, which is ancient, and made probably about the time of Constantine; the other called *antiqua et simplex*, made from the Hebrew, as some suppose, about the time of the apostles. This version is printed in the Polyglots of London and Paris. In 1562, Wedmanstadius printed the whole New Testament in Syriac, at Vienna, in a beautiful character: and since his time there have been several other editions. Gabriel Sionita published a beautiful Syriac edition of the Psalms at Paris in 1526, with a Latin interpretation. Dr. White, it is said, has for some time been engaged in reprinting the Syriac Old Testament.

42. BIBLES, *Turkish.* In 1666 a Turkish New Testament was printed in London to be dispersed in the East. In 1721, it is said, the Grand Seignior ordered an impression of Bibles at Constantinople, that they might be contrasted with Mahomet's oracle, the Alcoran. The modern Greeks in Turkey have also a translation of the Bible in their language.

43. BIBLES, *Welch.* There was a Welch translation of the Bible made from the original in the time of queen Elizabeth, in consequence of a bill brought into the house of commons for this purpose in 1563: it was printed in folio in 1588. Another version, which is the standard translation for that language, was printed in 1620; it is called *Parry's Bible.* An impression of this was printed in 1690, called *Bishop Lloyd's Bible:* these were in folio. The first octavo impression of the Welch Bible was made in 1630.

44. BIBLES, *Bengalee.* It is with pleasure we add to all the above accounts, that a translation of the New Testament into the Bengalee language, by the Baptist missionaries residing in that part, is now finished; we hope also to hear of a complete translation of

the *whole Bible* into that tongue. May it be a lasting blessing to that unenlightened country!

See *Le Long's Bibliotheca Sacra; Wolfii Bibliotheca Hebræa*, vol. ii, p. 338; *Johnson's Historical Account of English Translations of the Bible; Lewis's Hist. of the Translations of the Bible into English; Newcome's Historical View of English Translations; Butler's Horæ Biblicæ; Clarke's Biographical Dictionary;* and the article BIBLE in the *Encyclopædias Britannica* and *Perthensis*.

BIBLIOMANCY, a kind of divination performed by means of the Bible. It consisted in taking passages of scripture at hazard, and drawing indications thence concerning things future. It was much used at the consecration of bishops. F. J. Davidius, a Jesuit, has published a bibliomancy under the borrowed name of Veridicus Christianus. It has been affirmed that some well-meaning people practise a kind of bibliomancy with respect to the future state of their souls; and, when they have happened to fix on a text of an awful nature, it has almost driven them to despair. It certainly is not the way to know the mind of God by choosing detached parts of scripture, or by drawing a card on which a passage may be written, the sense of which is to be gathered only from the context.

BIDDELIANS, so called from John Biddle, who in the year 1644 formed an independent congregation in London. He taught that Jesus Christ, to the intent that he might be our brother, and have a fellow-feeling of our infirmities, and so become the more ready to help us, had no other than a human nature; and therefore in this very nature is not only a person, since none but a human person can be our brother, but also our Lord and God.

Biddle, as well as Socinus and other Unitarians before and since, made no scruple of calling Christ God, though he believed him to be a human creature only on account of the divine sovereignty with which he was invested.

BIDDING PRAYER. It was part of the office of the deacons in the primitive church to be monitors and directors of the people in their public devotions in the church. To this end they made use of certain known forms of words, to give notice when each part of the service began. Agreeable to this ancient practice is the form "Let us pray," repeated before several of the prayers in the English liturgy. Bishop Burnet, in his History of the Reformation, vol. ii, p. 20, has preserved the form as it was in use before the reformation, which was this:—After the preacher had named and opened his text, he called on the people to go to their prayers, telling them what they were to pray for: Ye shall pray, says he, for the king, the pope, &c. After which, all the people said their beads in a general silence, and the minister kneeled down likewise, and said his: they were to say a *pater-noster*, *ave maria*, &c. and then the sermon proceeded.

BIGOTRY consists in being obstinately and perversely attached to our own opinions; or, as some have

defined it, "a tenacious adherence to a system adopted without investigation, and defended without argument, accompanied with a malignant intolerant spirit towards all who differ." It must be distinguished from love to *truth*, which influences a man to embrace it wherever he finds it; and from *true zeal*, which is an ardour of mind exciting its possessor to defend and propagate the principles he maintains. Bigotry is a kind of prejudice combined with a certain degree of malignity. It is thus exemplified and distinguished by a sensible writer. "When Jesus preached, prejudice cried, Can any good thing come out of Nazareth? Crucify him, crucify him, said bigotry. Why? what evil hath he done? replied candour." Bigotry is mostly prevalent with those who are ignorant; who have taken up principles without due examination; and who are naturally of a morose and contracted disposition. It is often manifested more in unimportant sentiments, or the circumstantials of religion than the essentials of it. Simple bigotry is the spirit of persecution without the power; persecution is bigotry armed with power, and carrying its will into act. As it is the effect of ignorance, so it is the nurse of it, because it precludes free inquiry, and is an enemy to truth: it cuts also the very sinews of charity, and destroys moderation and mutual good will. If we consider the different makes of men's minds, our own ignorance, the liberty that all men have to think for themselves, the admirable example our Lord has set us of a contrary spirit, and the baneful effects of this disposition, we must at once be convinced of its impropriety. How contradictory it is to sound reason, and how inimical to the peaceful religion we profess to maintain as christians! See PERSECUTION, and books under that article.

BIOGRAPHY Religious, or the lives of illustrious and pious men, are well worthy of perusing. The advantages of religious biography are too well known to need a recital in this place. We shall only, therefore, point out some of the best pieces, which the reader may peruse at his leisure.

Hunter's Sacred Biography; Robinson's Scripture Characters; Hunter's History of Christ; J. Taylor's Life of Christ; Cave's Lives of the Apostles; Cave's Lives of the Fathers; Fox's Lives of the Martyrs; Melchior Adams's Lives; Fuller's and Clark's Lives; Gilpin's Lives of Wickliffe, Cranmer, Latimer, &c.; Walton's Lives by Zouch; Baxter's Narrative of the most remarkable Passages of his Life and Times, by Silvester; Palmer's Nonconformist Memorial; Lives of P. and M. Henry; Life of Halyburton; Orton's Memoirs of Doddridge; Gillies' Life of Whitefield; Doddridge's Life of Gardner; Life of Wesley by Hampson, Coke, More, and Whitehead; Middleton's Biographia Evangelica; Edwards's Life of D. Brainerd; Gibbon's Life of Watts; Ryland's Life of Hervey; Fawcett's Life of Heywood; Brown's Lives in his Student and Pastor; Burnet's Life of Rochester; Priestley's Chart of Biogra-

phy, with a Book describing it, 12mo.; *Haweis's Life of Romaine; Fuller's Life of Pearce.*

BISHOP, a prelate consecrated for the spiritual government of a diocese. The word comes from the Saxon *bischop*, and that from the Greek επισκοπος, an overseer, or inspector. It is a long time since bishops have been distinguished from mere priests, or presbyters; but whether that distinction be of divine or human right; whether it was settled in the apostolic age, or introduced since, is much controverted. Churchmen in general plead for the divine right; while the Dissenters suppose that the word no where signifies more than a pastor or presbyter; the very same persons being called bishops and elders, or presbyters, Acts xx, 17, 28. 1st Pet. v, 1, 2. Tit. i. 5, 7. Phil. i, 1. See EPISCOPACY. All the bishops of England are peers of the realm, except the bishop of Man; and as such sit and vote in the house of lords. Besides two archbishops, there are twenty-four bishops in England, exclusive of the bishop of Sodor and Man. The bishops of London, Durham, and Winchester, take the precedence of the other bishops, who rank after them according to their seniority of consecration. See EPISCOPACY.

BLASPHEMY, from Βλασφημια, according to Dr. Campbell, properly denotes calumny, detraction, reproachful or abusive language, against whomsoever it be vented. It is in scripture applied to reproaches not aimed against God only, but man also, Rom. iii, 8. Rom. xiv, 16. 1st Pet. iv, 4. Gr. It is, however, more peculiarly restrained to evil or reproachful words offered to God. According to Lindwood, blasphemy is an injury offered to God, by denying that which is due and belonging to him, or attributing to him what is not agreeable to his nature. "Three things" says a divine, "are essential to this crime; 1. God must be the object. —2. The words spoken or written, independent of consequences which others may derive from them, must be injurious in their nature.—And, 3. He who commits the crime must do it knowingly. This is *real* blasphemy; but there is a *relative* blasphemy, as when a man may be guilty *ignorantly*, by propagating opinions which dishonour God, the tendency of which he does not perceive. A man may be guilty of this *constructively*; for if he speak freely against received errors, it will be construed into blasphemy." By the English laws, blasphemies of God, as denying his being or providence, and all contumelious reproaches of Jesus Christ, &c. are offences by the common law, and punishable by fine, imprisonment, and pillory; and by the statute law, he that denies one of the persons in the Trinity, or asserts that there are more than one God, or denies christianity to be true, for the first offence is rendered incapable of any office; for the second, adjudged incapable of suing, being executor or guardian, receiving any gift or legacy, and to be imprisoned for three years. According to the law of Scotland, blasphemy is punished

with death; these laws, however, in the present age, are not enforced; the legislature thinking, perhaps, that spiritual offences should be left to be punished by the Deity rather than by human statutes. *Campbell's Prel. Diss.*, vol. i, p. 395; *Robinson's Script. Plea*, p. 58.

BLASPHEMY AGAINST THE HOLY GHOST. See UNPARDONABLE SIN.

BODY OF DIVINITY. See THEOLOGY.

BOGOMILI, or BOGARMITÆ, a sect of heretics which arose about the year 1179. They held that the use of churches, of the sacrament of the Lord's supper, and all prayer except the Lord's prayer, ought to be abolished; that the baptism of Catholics is imperfect; that the persons of the Trinity are unequal, and that they often made themselves visible to those of their sect.

BOHEMIAN BRETHREN, a sect of christian reformers which sprung up in Bohemia in the year 1467. They treated the pope and cardinals as antichrist, and the church of Rome as the whore spoken of in the Revelations. They rejected the sacraments of the Romish church, and chose laymen for their ministers. They held the scriptures to be the only rule of faith, and rejected the popish ceremonies in the celebration of the mass; nor did they make use of any other prayer than the Lord's prayer. They consecrated leavened bread. They allowed no adoration but of Jesus Christ in the communion. They rebaptized all such as joined themselves to their congregation. They abhorred the worship of saints and images, prayers for the dead, celibacies, vows, and fasts; and kept none of the festivals but Christmas, Easter, and Whitsuntide.

In 1504 they were accused by the Catholics to king Ladislaus II, who published an edict against them, forbidding them to hold any meetings, either privately or publicly. When Luther declared himself against the church of Rome, the Bohemian Brethren endeavoured to join his party. At first, that reformer shewed a great aversion to them; but, the Bohemians sending their deputies to him in 1523 with a full account of their doctrines, he acknowledged that they were a society of christians whose doctrine came nearest to the purity of the gospel. This sect published another confession of faith in 1535, in which they renounced anabaptism, which they at first practised: upon which a union was concluded with the Lutherans, and afterwards with the Zuinglians, whose opinions from thenceforth they continued to follow.

BOOK OF SPORTS. See SPORTS.

BORRELLISTS, a christian sect in Holland, so named from their founder Borrel, a man of great learning in the Hebrew, Greek, and Latin tongues. They reject the use of the sacraments, public prayer, and all other external acts of worship. They assert that all the christian churches of the world have degenerated from the pure apostolic doctrines, because they have suffered the word of God, which is infallible, to be expounded, or rather corrupted, by doc-

tors who are fallible. They lead a very austere life, and employ a great part of their goods in alms.

BOURIGNONISTS, the followers of Antoinette Bourignon, a lady in France, who pretended to particular inspirations. She was born at Lisle in 1616. At her birth she was so deformed, that it was debated some days in the family whether it was not proper to stifle her as a monster; but, her deformity diminishing, she was spared; and afterwards obtained such a degree of beauty, that she had her admirers. From her childhood to her old age she had an extraordinary turn of mind. She set up for a reformer, and published a great number of books filled with very singular notions; the most remarkable of which are entitled, *The Light of the World*, and *The Testimony of Truth*. In her confession of faith, she professes her belief in the scriptures, the divinity and atonement of Christ. She believed also that man is perfectly free to resist or receive divine grace; that God is ever unchangeable love towards all his creatures, and does not inflict any arbitrary punishment; but that the evils they suffer are the natural consequence of sin; that religion consists not in outward forms of worship nor systems of faith, but in an entire resignation to the will of God. She held many extravagant notions, among which, it is said, she asserted that Adam, before the fall, possessed the principles of both sexes; that in an ecstacy, God represented Adam to her mind in his original state; as also the beauty of the first world, and how he had drawn from it the chaos; and that every thing was bright, transparent, and darted forth life and ineffable glory, with a number of other wild ideas. She dressed like an hermit, and travelled through France, Holland, England, and Scotland. She died at Faneker, in the province of Frise, October 30, 1680. Her works have been printed in 18 vols. 8vo.

BOYLE's LECTURES, a course of eight sermons, preached annually; set on foot by the honourable R. Boyle, by a codicil annexed to his will, in 1691, whose design, as expressed by the institutor, is to prove the truth of the christian religion against infidels, without descending to any controversies among christians, and to answer new difficulties, scruples, &c. For the support of this lecture he assigned the rent of his house in Crooked Lane to some learned divine within the bills of mortality, to be elected for a term not exceeding three years. But, the fund proving precarious, the salary was ill paid; to remedy which inconvenience, archbishop Tennison procured a yearly stipend of 50*l.* for ever, to be paid quarterly, charged on a farm in the parish of Brill, in the county of Bucks. To this appointment we are indebted for many excellent defences of natural and revealed religion.

BRANDENBURG, confession of. A formulary or confession of faith, drawn up in the city of Brandenburg by order of the elector, with a view to reconcile the tenets of Luther with those of

Calvin, and to put an end to the disputes occasioned by the confession of Augsburgh. See AUGSBURGH CONFESSION.

BRETHREN AND SISTERS OF THE FREE SPIRIT, an appellation assumed by a sect which sprung up towards the close of the thirteenth century, and gained many adherents in Italy, France, and Germany. They took their denomination from the words of St. Paul, Rom. viii, 2, 14. and maintained that the true children of God were invested with perfect freedom from the jurisdiction of the law. They held that all things flowed by emanation from God; that rational souls were portions of the Deity; that the universe was God; and that by the power of contemplation they were united to the Deity, and acquired hereby a glorious and sublime liberty, both from the sinful lusts and the common instincts of nature, with a variety of other enthusiastic notions. Many edicts were published against them; but they continued till about the middle of the fifteenth century.

BRETHREN AND CLERKS OF THE COMMON LIFE, a denomination assumed by a religious fraternity towards the end of the fifteenth century. They lived under the rule of St. Augustin, and were said to be eminently useful in promoting the cause of religion and learning.

BRETHREN WHITE, were the followers of a priest from the Alps about the beginning of the fifteenth century. They and their leader were arrayed in white garments. Their leader carried about a cross like a standard. His apparent sanctity and devotion drew together a number of followers. This deluded enthusiast practised many acts of mortification and penance, and endeavoured to persuade the Europeans to renew the holy war. Boniface IX ordered him to be apprehended, and committed to the flames; upon which his followers dispersed.

BRETHREN UNITED. See MORAVIANS.

BREVIARY, the book containing the daily service of the church of Rome.

BRIDGETINS, or BRIGITTINS, an order denominated from St. Bridgit, or Birgit, a Swedish lady, in the fourteenth century. Their rule is nearly that of Augustin. The Brigittins profess great mortification, poverty, and self-denial; and they are not to possess any thing they can call their own, not so much as an halfpenny; nor even to touch money on any account. This order spread much through Sweden, Germany, and the Netherlands. In England we read of but one monastery of Brigittins, and this built by Henry V, in 1415, opposite to Richmond, now called Sion House; the ancient inhabitants of which, since the dissolution, are settled at Lisbon.

BRIEFS (apostolical) are letters which the pope dispatches to princes and other magistrates concerning any public affair.

BROTHERS, Lay; among the Romanists, are illiterate persons, who devote themselves in some convent to the service of the religious.

BROWNISTS, a sect that arose among the puritans towards the close of the sixteenth century; so named from their leader, Robert Brown. He was educated at Cambridge, and was a man of good parts and some learning. He began to inveigh openly against the ceremonies of the church, at Norwich, in 1580; but, being much opposed by the bishops, he with his congregation left England, and settled at Middleburgh, in Zealand, where they obtained leave to worship God in their own way, and form a church according to their own model. They soon, however, began to differ among themselves; so that Brown growing weary of his office, returned to England in 1589, renounced his principles of separation, and was preferred to the rectory of a church in Northamptonshire. He died in prison in 1630. The revolt of Brown was attended with the dissolution of the church at Middleburgh; but the seeds of Brownism which he had sown in England were so far from being destroyed, that Sir Walter Raleigh, in a speech in 1592, computes no less than 20,000 of this sect.

The articles of their faith seem to be nearly the same as those of the church of England. The occasion of their separation was not, therefore, any fault they found with the faith, but only with the discipline and form of government of the churches in England. They equally charged corruption on the episcopal and presbyterian forms; nor would they join with any other reformed church, because they were not assured of the sanctity and regeneration of the members that composed it. They condemned the solemn celebration of marriages in the church, maintaining that matrimony being a political contract, the confirmation thereof ought to come from the civil magistrate; an opinion in which they are not singular. They would not allow the children of such as were not members of the church to be baptized. They rejected all forms of prayer, and held that the Lord's prayer was not to be recited as a prayer, being only given for a rule or model whereon all our prayers are to be formed. Their form of church government was nearly as follows. When a church was to be gathered, such as desired to be members of it made a confession of their faith in the presence of each other, and signed a covenant, by which they obliged themselves to walk together in the order of the gospel. The whole power of admitting and excluding members, with the decision of all controversies, was lodged in the brotherhood. Their church officers were chosen from among themselves, and separated to their several offices by fasting, prayer, and imposition of hands. But they did not allow the priesthood to be any distinct order. As the vote of the brethren made a man a minister, so the same power could discharge him from his office, and reduce him to a mere layman again; and as they maintained the bounds of a church to be no greater than what could meet together in one place, and join in one communion, so the

power of these officers was prescribed within the same limits.—The minister of one church could not administer the Lord's supper to another, nor baptize the children of any but those of his own society. Any lay brother was allowed the liberty of giving a word of exhortation to the people; and it was usual for some of them after sermon to ask questions, and reason upon the doctrines that had been preached. In a word, every church on their model is a body corporate, having full power to do every thing in themselves, without being accountable to any class, synod, convocation, or other jurisdiction whatever. The reader will judge how near the Independent churches are allied to this form of government. See INDEPENDENCE.—The laws were executed with great severity on the Brownists; their books were prohibited by queen Elizabeth, their persons imprisoned, and some hanged. Brown himself declared on his death-bed that he had been in thirty-two different prisons, in some of which he could not see his hand at noonday. They were so much persecuted, that they resolved at last to quit the country. Accordingly many retired and settled at Amsterdam, where they formed a church, and chose Mr. Johnson their pastor, and after him Mr. Ainsworth, author of the learned Commentary on the Pentateuch. Their church flourished near 100 years. Among the Brownists, too, were the famous John Robinson, a part of whose congregation from Leyden, in Holland, made the first permanent settlement in North America; and the laborious Canne, the author of the marginal references to the Bible.

BUCHANITES, a sect of enthusiasts who sprung up in the west of Scotland about 1783, and took their name from a Mrs. Buchan, of Glasgow, who gave herself out to be the woman spoken of in the Revelations; and that all who believed in her should be taken up to heaven without tasting death, as the end of the world was near. They never increased much; and the death of their leader within a year or two afterwards, occasioned their dispersion, by putting an end to their hopes of reaching the New Jerusalem without death.

BUDNÆANS, a sect in Poland, who disclaimed the worship of Christ, and run into many wild hypotheses. Budnæus, the founder, was publicly excommunicated in 1584, with all his disciples, but afterwards he was admitted to the communion of the Socinian sect.

BULLS Popish, are letters called apostolic by the Canonists, strengthened with a leaden seal, and containing in them the decrees and commandments of the pope.

BURGHER SECEDERS, a numerous and respectable class of dissenters from the church of Scotland, who were originally connected with the associate presbytery; but, some difference of sentiment arising about the lawfulness of taking the Burgess oath, a separation ensued in 1739; in consequence of which, those who plead for the affirmative obtained

the appellation of Burgher, and their opponents that of Anti-burgher Seceders. See SECEDERS.

BURIAL, the interment of a deceased person. The rites of burial have been looked upon in all countries as a debt so sacred, that such as neglected to discharge them were thought accursed. Among the Jews, the privilege of burial was denied only to self-murderers, who were thrown out to putrefy upon the ground. In the christian church, though good men always desired the privilege of interment, yet they were not, like the heathens, so concerned for their bodies, as to think it any detriment to them if either the barbarity of an enemy, or some other accident, deprived them of this privilege. The primitive church denied the more solemn rites of burial only to unbaptized persons, self-murderers, and excommunicated persons, who continued obstinate and impenitent in a manifest contempt of the churches' censures. The place of burial among the Jews was never particularly determined. We find they had graves in the town and country, upon the highway or gardens, and upon mountains. Among the Greeks, the temples were made repositories for the dead, in the primitive ages; yet, in the latter ages, the Greeks as well as the Romans buried the dead without the cities, and chiefly by the highways. Among the primitive christians, burying in cities was not allowed for the first three hundred years, nor in churches for many ages after; the dead bodies being first deposited in the atrium or church-yard, and porches and porticos of the church: hereditary burying places were forbidden till the twelfth century. See FUNERAL RITES. As to burying in churches, we find a difference of opinion: some have thought it improper that dead bodies should be interred in the church. Sir Matthew Hale used to say, that churches were for the living, and church-yards for the dead. In the famous bishop Hall's will we find this passage: after desiring a private funeral, he says, "I do not hold God's house a meet repository for the dead bodies of the greatest saints." Mr. Hervey, on the contrary, defends it, and supposes that it tends to render our assemblies more awful; and that, as the bodies of the saints are the Lord's property, they should be reposed in his house.

C.

CABBALA, a Hebrew word, signifying tradition: it is used for a mysterious kind of science pretended to have been delivered by revelation to the ancient Jews, and transmitted by oral tradition to those of our times; serving for interpretation of the books both of nature and scripture.

CABBALISTS, the Jewish doc-

tors, who profess the study of the cabbala. They study principally the combination of particular words, letters, and numbers; and by this, they say, they see clearly into the sense of scripture. In their opinion, there is not a word, letter, number, or accent, in the law, without some mystery in it; and they even pretend to discover what is future by this vain study.

CAINITES, a sect who sprung up about the year 130; so called, because they esteemed Cain worthy of the greatest honours. They honoured those who carry in scripture the most visible marks of reprobation; as the inhabitants of Sodom, Esau, Korah, Dathan, and Abiram. They had in particular great veneration for Judas under the pretence that the death of Christ had saved mankind.

CALIXTINS, a branch of the Hussites in Bohemia and Moravia, in the fifteenth century. The principal point in which they differed from the church of Rome was the use of the chalice (calix) or communicating in both kinds: Calixtins was also a name given to those among the Lutherans who followed the opinions of George Calixtus, a celebrated divine in the seventeenth century, who endeavoured to unite the Romish, Lutheran, and Calvinistic churches, in the bonds of charity and mutual benevolence. He maintained, 1. That the fundamental doctrines of christianity, by which he meant those elementary principles whence all its truths flow, were preserved pure in all three communions, and were contained in that ancient form of doctrine that is vulgarly known by the name of the apostles' creed.—2. That the tenets and opinions which have been constantly received by the ancient doctors, during the first five centuries, were to be considered as of equal truth and authority with the express declarations and doctrines of scripture.

CALL-CALLING, generally denotes God's invitation to man to participate the blessings of salvation: it is termed *effectual*, to distinguish it from that *external* or common call of the light of nature, but especially of the gospel, in which men are invited to come to God, but which has no saving effect upon the heart: thus it is said, "Many are called, but few chosen," Matthew xxii, 14. Effectual calling has been more particularly defined to be "the work of God's Spirit, whereby, convincing us of our sin and misery, enlightening our minds with the knowledge of Christ, and renewing our wills, he doth persuade and enable us to embrace Jesus Christ, freely offered to us in the gospel." This may farther be considered as a call from darkness to light, 1st Pet. ii, 9. from bondage to liberty, Gal. ii, 13. from the fellowship of the world to the fellowship of Christ, 1st Cor. i, 9. from misery to happiness, 1st Cor. vii, 15. from sin to holiness, 1st Thess. iv, 7. finally, from all created good to the enjoyment of eternal felicity, 1st Pet. v, 10. It is considered in the scripture as an *holy calling*, 2d Tim. i, 9. an *high calling*, Phil. iii, 14. an *heavenly calling*, Heb. iii. 1. and *without repentance*, as God will never cast off

any who are once drawn to him, Rom. xi, 29.

It has been a matter of dispute whether the gospel call should be *general*, i. e. preached to all men indiscriminately. Some suppose that, as the elect only will be saved, it is to be preached only to them; and, therefore, cannot invite *all* to come to Christ. But to this it is answered, that an unknown decree can be no rule of action, Deut. xxix, 29. Prov. ii. 13. that, as we know not who are the elect, we cannot tell but he may succeed our endeavours by enabling those who are addressed to comply with the call, and believe; that it is the christian minister's commission to preach the gospel to *every* creature, Mark xvi, 15. That the inspired writers never confined themselves to preach to saints only, but reasoned with and persuaded sinners, 2d Cor. v, 11:—and, lastly, that a general address to men's consciences has been greatly successful in promoting their conversion, Acts ii, 23, 41. But it has been asked, if none but the elect can believe, and no man has any ability in himself to comply with the call, and as the Almighty knows that none but those to whom he gives grace can be effectually called, of what use is it to insist on a general and external call? To this it is answered, that, by the external call, gross enormous crimes are often avoided; habits of vice have been partly conquered; and much moral good at least has been produced. It is also observed, that though a man cannot convert himself, yet he has a power to do some things that are materially good, though not good in all those circumstances that accompany or flow from regeneration: such were Ahab's humility, 1st Kings xxi, 29. Nineveh's repentance, Jer. iii, 5. and Herod's hearing of John, Mark vi, 20. On the whole, the design of God in giving this common call in the gospel is the salvation of his people, the restraining of many from wicked practices, and the setting forth of the glorious work of redemption by Jesus Christ. See *Gill and Ridgley's Body of Div.; Witsius on the Cov.;* and articles CONVERSION, EXHORTATION, FAITH, REGENERATION.

CALVINISTS, those who embrace the doctrine and sentiments of Calvin, the celebrated reformer of the christian church from Romish superstition and doctrinal errors.

John Calvin was born at Nogen, in Picardy, in the year 1509. He first studied the civil law, and was afterwards made professor of divinity at Geneva, in the year 1536. His genius, learning, eloquence, and piety, rendered him respectable even in the eyes of his enemies.

The name of Calvinists seems to have been given at first to those who embraced not merely the doctrine, but the church government and discipline established at Geneva, and to distinguish them from the Lutherans. But since the meeting of the synod of Dort, the name has been chiefly applied to those who embrace his leading views of the gospel, to distinguish them from the Arminians.

The leading principles taught by Calvin were the same as those of Augustine. The main doctrines

by which those who are called after his name are distinguished from the Arminians, are reduced to five articles; and which, from their being the principal points discussed at the synod of Dort, have since been denominated *the five points*. These are, predestination, particular redemption, total depravity, effectual calling, and the certain perseverance of the saints.

The following statement is taken principally from the writings of Calvin, and the decisions at Dort, compressed in as few words as possible.

1. They maintain that God hath chosen a certain number of the fallen race of Adam in Christ, before the foundation of the world, unto eternal glory, according to his immutable purpose, and of his free grace and love, without the least foresight of faith, good works, or any conditions performed by the creature; and that the rest of mankind he was pleased to pass by, and ordain to dishonour and wrath, for their sins, to the praise of his vindictive justice.

In proof of this they allege, among many other scripture passages, the following: "according as he hath *chosen* us in him before the foundation of the world, that we should be holy, and without blame before him in love.—For he saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion. So, then, it is not of him that willeth, nor of him that runneth, but of God, that sheweth mercy. Thou wilt say, then, why doth he yet find fault; for who hath resisted his will? Nay, but O! man, who art thou that repliest against God? Shall the thing formed say to him that formed it, Why hast thou made me thus? Hath not the potter power over the clay, of the same lump, to make one vessel unto honour, and another to dishonour?—Hath God cast away his people whom he *foreknew?* Wot ye not what the scripture saith of Elias? Even so at this present time, also, there is a remnant according to the *election of grace*. And if by grace, then it is no more of works. What then? Israel hath not obtained that which he seeketh for, but the *election hath obtained it, and the rest are blinded*.—Whom he did *predestinate*, them he also *called*.—We give thanks to God always for you, brethren, beloved of the Lord, because God hath from the beginning *chosen you to salvation*, through sanctification of the Spirit and belief of the truth.—As many as were ordained to eternal life, believed." Eph. i, 4. Rom. ix. xi, 1-6. viii. 29, 30. 2d Thess. ii, 13. Acts xiii, 48. They think also that the greater part of these passages, being found in the epistolary writings, after the pouring out of the Holy Spirit, who was promised to guide the apostles into all truth, is an argument in favour of the doctrine.

They do not consider predestination, however, as affecting the agency or accountableness of creatures, or as being to them any rule of conduct. On the contrary, they suppose them to act as freely, and to be as much the proper subjects of calls, warnings, exhorta-

tions, promises, and threatenings, as if no decree existed. The connexion in which the doctrine is introduced by the divines at Dort, is to account for one sinner's believing and being saved rather than another; and such, the Calvinists say, is the connexion which it occupies in the scriptures.

With respect to the *conditional* predestination admitted by the Arminians, they say that an election upon faith or good works foreseen, is not that of the scriptures; for that election is there made the *cause* of faith and holiness, and cannot, for this reason, be the *effect* of them. With regard to predestination *to death*, they say, if the question be, Wherefore did God decree to punish those who are punished? the answer is, On account of their sins. But if it be, Wherefore did he decree to punish them rather than others? there is no other reason to be assigned, but that *so it seemed good in his sight.* Eph. i. 3, 4. John vi, 37. Rom. viii. 29, 30. Acts xiii, 48. 1st Pet. i, 1. Rom. ix, 15, 16. xi, 5, 6.

2. They maintain that though the death of Christ be a most perfect sacrifice, and satisfaction for sins, of infinite value, abundantly sufficient to expiate the sins of the whole world; and though on this ground the gospel is to be preached to all mankind indiscriminately; yet it was the will of God that Christ, by the blood of the cross, should efficaciously redeem all those, and those only, who were from eternity elected to salvation, and given to him by the Father.

Calvin does not appear to have written on this subject as a controversy, but his comments on scripture agree with the above statement. The following positions are contained in the resolutions of the synod of Dort, under this head of doctrine:—"The death of the Son of God is the only and most perfect sacrifice and satisfaction for sins, of infinite value and price, abundantly sufficient to expiate the sins of the whole world.—The promise of the gospel is, that whosoever believeth in Christ crucified shall not perish, but have everlasting life; which promise, together with the command to repent and believe, ought promiscuously and indiscriminately to be published and proposed to all people and individuals, to whom God in his good pleasure sends the gospel.—Whereas, many who are called by the gospel do not repent nor believe in Christ, but perish in unbelief; this proceeds not from any defect or insufficiency in the sacrifice of Christ offered on the cross, but from their own fault.—As many as truly believe, and are saved by the death of Christ from their sins, and from destruction, have to ascribe it to the mere favour of God, which he owes to no one, given them in Christ from eternity.—For it was the most free counsel, and gracious *will* and *intention* of God the Father, that the quickening and saving efficacy of the most precious death of his Son should exert itself in all the elect, to give unto them only justifying faith, and by it to conduct them infallibly to salvation; that is, it was the will of

God that Christ, by the blood of the cross, whereby he confirmed the new covenant, should efficaciously redeem out of every people, tribe, nation, and language, all those, and those only, who where from eternity elected to salvation, and given to him by the Father."

These positions they appear to have considered as not only a declaration of the truth, but an answer to the arguments of the Remonstrants.

In proof the doctrine, they allege among others the following scripture passages: "Thou hast given him power over all flesh, that he should give eternal life to *as many as thou hast given him.*—The good shepherd giveth his life *for the sheep.*—I lay down my life for the sheep.—He died not for that nation only, but that *he might gather together in one the children of God that are scattered abroad.*—He gave himself for us, *that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.*—He loved the *church, and gave himself for it*, that he might sanctify and cleanse it, and present it to himself, &c.—And they sang a new song, saying, Thou art worthy; for thou wast slain, and hast *redeemed us to God by thy blood*, out of every kindred, and tongue, and people, and nation." John xvii, 2. x. 11, 15. xi, 52. Tit. ii, 14. Eph. v, 25. 27. Rev. v, 9.

3. They maintain that mankind are totally depraved, in consequence of the fall of the first man, who, being their public head, his sin involved the corruption of all his posterity; and which corruption extends over the whole soul, and renders it unable to turn to God, or to do any thing truly good, and exposes it to his righteous displeasure, both in this world and that which is to come.

The explanation of original sin, as given by Calvin, is as follows: "Original sin seems to be the inheritable descending perverseness and corruption of our nature, poured abroad into all the parts of the soul, which first maketh us deserving of God's wrath, and then also bringeth forth those works in us, called, in scripture, *the works of the flesh.* These two things are distinctly to be noted, that is, that, being thus in all parts of our nature corrupted and perverted, we are now, even for such corruption only, holden worthy of damnation, and stand convicted before God, to whom nothing is acceptable but righteousness, innocence, and purity. And yet we are not bound in respect of another's fault; for where it is said that by the sin of Adam we are made subject to the judgment of God, Rom. v, 18. it is not so to be taken, as if we, innocent and undeserving, did bear the blame of his fault; but as, in consequence of his offence, we are ultimately clothed with the curse, therefore it is said that he hath bound us. Nevertheless from him not the punishment only came upon us, but also the infection distilled from him abideth in us, to the which the punishment is justly due."

The resolutions of the divines at Dort on this head contain the following positions. "Such as

man was after the fall, such children did he beget—corruption by the righteous judgment of God being derived from Adam to his posterity—not by imitation, but by the propagation of a vitious nature. Wherefore all men are conceived in sin, and are born the children of wrath, unfit for every good connected with salvation, prone to evil, dead in sins, and the servants of sin; and without the Holy Spirit regenerating them, they neither will nor can return to God, amend their depraved natures, nor dispose themselves for its amendment.

In proof of this doctrine, the Calvinists allege, among other scripture passages, the following: "By one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned.—By one man's disobedience many were made sinners.—I was born in sin, and shapen in iniquity.—God saw that the wickedness of man was great upon the earth, and that every imagination of his heart was only evil continually.—God looked down from heaven upon the children of men, to see if there were any that did understand, that did seek God.—Every one of them is gone back; they are altogether become filthy; there is none that doeth good, no not one.—And you hath he quickened who were *dead in trespasses and sins.* Wherein in time past *ye* walked according to the course of this world—among whom also *we all* had our conversation in times past, in *the lust of our flesh*, fulfilling the desires of the flesh and of the mind; and were *by nature the children of wrath, even as others.*" Rom. v, 12-19. Ps. li, 5. Gen. vi, 5. Ps. liii, 2, 3. Rom. iii. Eph. ii, 1-3.

4. They maintain that all whom God hath predestinated unto life, he is pleased, in his appointed time, effectually to call by his word and spirit out of that state of sin and death in which they are by nature, to grace and salvation by Jesus Christ.

They admit that the Holy Spirit, as calling men by the ministry of the gospel, may be resisted; and that where this is the case, "the fault is not in the gospel, nor in Christ offered by the gospel, nor in God calling by the gospel, and also conferring various gifts upon them; but in the called themselves. They contend, however, that where men come at the divine call, and are converted, it is not to be ascribed to themselves, as though by their own free will they made themselves to differ, but merely to him who delivers them from the power of darkness, and translates them into the kingdom of his dear Son, and whose regenerating influence is certain and efficacious."

In proof of this doctrine the Calvinists allege, among others, the following scripture passages: "Whom he did predestinate, them he also called; and whom he called, them he also glorified.—That ye may know what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power, which he wrought in Christ when he *raised him from the dead.*—Not of works, lest any man should boast. For

we are his *workmanship, created* in Christ Jesus unto good works.—God, that *commanded* the light to shine out of darkness, hath shined into our hearts, &c.—I will take away the stony heart out of their flesh, and will give them hearts of flesh." Rom. viii, 29. Eph. i. 19, 20. ii, 9, 10. 2d Cor. iv, 6. Ezek. xxxvi, 26.

5. Lastly: They maintain that those whom God has effectually called, and sanctified by his Spirit, shall never finally fall from a state of grace. They admit that true believers may fall partially, and would fall totally and finally but for the mercy and faithfulness of God, who keepeth the feet of his saints; also, that he who bestoweth the grace of perseverance, bestoweth it by means of reading and hearing the word, meditation, exhortations, threatenings, and promises; but that none of these things imply the possibility of a believer's falling from a state of of justification.

In proof of this doctrine they allege the following among other scripture passages:—"I will put my fear in their hearts, *and they shall not depart from me.*—He that believeth, and is baptized, *shall be saved.*—The water that I shall give him shall be in him a well of water *springing up into everlasting life.*—This is the Father's will, *that of all which he hath given me I should lose nothing.*—This is *life eternal*, to know thee, the only true God, and Jesus Christ whom thou hast sent.—Whosoever is born of God doth not commit sin, for his seed remaineth in him; and he cannot sin, because he is born of God.—They went *out from us*, but they were not *of us*; for if they had been *of us*, they would have *continued* with us: but they went out, that they might be made manifest that they were not all of us.—Now unto him that is *able to keep you from falling, and to present you faultless* before the presence of his glory with exceeding joy, to the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever, amen." Jer. xxxii, 40. Mark xvi, 16. John iv, 14. vi, 40. xvii, 3. 1st John iii, 9. ii, 19. Jude 24. 25.

Such were the doctrines of the old Calvinists, and such in substance are those of the present times. In this, however, as in every other denomination, there are considerable shades of difference. Some think Calvin, though right in the main, yet carried things too far; these are commonly known by the name of *Moderate Calvinists.* Others think he did not go far enough; and these are known by the name of *High Calvinists.*

It is proper to add, that the Calvinistic system includes in it the doctrine of three co-ordinate persons in the Godhead, in one nature, and of two natures in Jesus Christ, forming one person. Justification by faith alone, or justification by the imputed righteousness of Christ, forms also an essential part of this system. They suppose that on the one hand our sins are imputed to Christ, and on the other that we are justified by the imputation of Christ's righteousness to us; that is, Christ, the innocent, was treated by God as

if he were guilty, that we, the guilty, might, out of regard to what he did and suffered, be treated as if we were innocent and righteous.

Calvinism originally subsisted in its greatest purity in the city of Geneva; from which place it was first propagated into Germany, France, the United Provinces, and Britain. In France it was abolished by the edict of Nantz, in 1685. It has been the prevailing religion in the United Provinces ever since 1571. The theological system of Calvin was adopted and made the public rule of faith in England under the reign of Edward VI. The church of Scotland also was modelled by John Knox, agreeably to the doctrine, rites, and form of ecclesiastical government established at Geneva. In England, Calvinism had been on the decline from the time of queen Elizabeth until about sixty years ago, when it was again revived, and has been on the increase ever since. The major part of the clergy, indeed, are not Calvinists, though the articles of the church of England are Calvinistical. It deserves to be remarked, however, that Calvinism is preached in a considerable number of the churches in London; in nearly all the dissenting meetings of the Presbyterians, Baptists, and Independents; and in all the chapels of Whitfield, Lady Huntingdon, and others of that class. In Scotland it continues also to exist as the established religion; and within a few years it has much revived in that country, through the influence of Mr. Haldane and others; but as those among whom this revival has taken place are not of the established church, they have been treated with indifference by the clergy, and called *Haldanists*.

Calvin considered every church as a separate and independent body, invested with the power of legislation for itself. He proposed that it should be governed by presbyteries and synods composed of clergy and laity, without bishops, or any clerical subordination; and maintained that the province of the civil magistrate extended only to its protection and outward accommodation. He acknowledged a real though spiritual presence of Christ in the eucharist; and he confined the privilege of communion to pious and regenerate believers. These sentiments, however, are not imbibed by all who are called Calvinists.

See *Calvin's Institutes; Life of Calvin; Brine's Tracts; Jonathan Edwards's Works; Gill's Cause of God and Truth; Toplady's Historic Proof and Works at large; Assembly's Catechism; Fuller's Calvinistic and Socinian Systems compared.*

CAMALDOLITES, an order founded by St. Romuald, an Italian fanatic, in the eleventh century. The manner of life he enjoined his disciples to observe was this:—They dwelt in separate cells, and met together only at the time of prayer. Some of them, during the two Lents in the year, observed an inviolable silence, and others for the space of a hundred days. On Sundays and Thursdays they fed on herbs, and the rest of the week only on bread and water.

CAMBRIDGE MANUSCRIPT, a copy of the gospels and Acts of the Apostles, in Greek and Latin. Beza found it in the monastery of Irenæus, at Lyons, in 1562, and gave it to the university of Cambridge in 1582. It is a quarto, and written on vellum: sixty-six leaves of it are much torn and mutilated; and ten of these are supplied by a later transcriber. From this and the Clermont copy of St. Paul's epistles, Beza published his larger annotations in 1582. See Dr. *Kipling*'s edition of it.

CAMERONIANS, a sect in Scotland, who separated from the Presbyterians in 1666, and continued long to hold their religious assemblies in the fields. They took their name from Richard Cameron, a famous field-preacher, who, refusing to accept the indulgence to tender consciences, granted by king Charles II., thinking such an acceptance an acknowledgment of the king's supremacy, made a defection from his brethren, and even headed a rebellion, in which he was killed. The Cameronians adhere rigidly to the form of government established in 1648. There are not, it is said, above fourteen or fifteen congregations among them, and these not large.

CAMERONIANS, or CAMERONITES, the denomination of a party of Calvinists in France, who asserted that the will of man is only determined by the practical judgment of the mind; that the cause of men's doing good or evil proceeds from the knowledge which God infuses into them; and that God does not move the will physically, but only morally, in virtue of its dependence on the judgment. They had this name from John Cameron, who was born at Glasgow in 1580, and who was professor there, and afterwards at Bourdeaux, Sedan, and Saumur. The synod of Dort was severe upon them; yet it seems the only difference was this:—The synod had defined that God not only illuminates the understanding, but gives motion to the will, by making an internal change therein. Cameron only admitted the illumination whereby the mind is morally moved; and explained the sentiment of the synod of Dort so as to make the two opinions consistent.

CANDOUR is a disposition to form a fair and impartial judgment on the opinions and actions of others; or a temper of mind unsoured by envy, unruffled by malice, and unseduced by prejudice; sweet without weakness, and impartial without rigour. Candour is a word which, in the present day, is found exceedingly convenient. To the infidel it is a shelter for his skepticism, to the ignorant for his ignorance, to the lukewarm for his indifference, and to the irreligious for their error. "True candour is different from that guarded, inoffensive language, and that studied openness of behaviour, which we so frequently meet with among men of the world. It consists not in fairness of speech only, but in fairness of heart. It is not blind attachment, external courtesy, or a time-serving principle. Exempt, on the one hand, from

the dark jealousy of a suspicious mind, it is no less removed, on the other, from that easy credulity which is imposed on by every specious pretence. Its manners are unaffected, and its professions sincere. 'It conceals faults, but it does not invent virtues.' In fine, it is the happy medium between undistinguishing credulity and universal suspicion." See LIBERALITY.

CANON, a word used to denote the authorized catalogue of the sacred writings. "The Greek word κανων," says Dr. Owen, "which gives rise to the term *canonical* seems to be derived from the Hebrew קנה, kaneh, which in general signifies any reed whatever, 1st Kings xiv, 15. Isa. xlii, 3, and particularly a reed made into an instrument, wherewith they measured their buildings, containing six cubits in length, Ezek. xl, 7. Ezek. xlii, 16, and hence indefinitely it is taken for a *rule* or measure. Besides, it signifies the beam and tongue of a balance, Isa. xlvi, 6. 'They weighed silver on the *cane*;' that is, saith the *Targum*, 'In the balance.' This also is the primary and proper signification of the Greek word. Hence its metaphorical use, which is most common, wherein it signifies a *moral rule*. Aristotle calls the law Κανονα της πολιτειας, the *rule* of the administration; and hence it is that the written word of God being in itself absolutely *right*, and appointed to be the *rule* of faith and obedience, is eminently called 'canonical.'"

The ancient canon of the books of the Old Testament, ordinarily attributed to Ezra, was divided into the law, the prophets, and the hagiographia, to which our Saviour refers, Luke xxiv, 45. The same division is also mentioned by Josephus. This is the canon allowed to have been followed by the primitive church till the council of Carthage; and, according to Jerome, this consisted of no more than twenty-two books, answering to the number of the Hebrew alphabet, though at present they are classed into twenty-four divisions. That council enlarged the canon very considerably, taking into it the apocryphal books; which the council of Trent farther enforced, enjoining them to be received as books of holy scripture, upon pain of anathema. The Romanists, in defence of this canon, say, that it is the same with that of the council of Hippo held in 393; and with that of the third council of Carthage in 397; at which were present forty-six bishops, and among the rest St. Augustine. Their canon of the New Testament, however, perfectly agrees with ours. It consists of books that are well known, some of which have been universally acknowledged: such are the four gospels, the Acts of the Apostles, thirteen epistles of St. Paul, first of St. Peter, and first of St. John; and others, concerning which doubts were entertained, but which were afterwards received as genuine; such are the epistle to the Hebrews, that of James, the second of Peter, the second and third of John, that of Jude, and the Revelation. These books were written at different times; and they are authenticated not

by the decrees of councils, or infallible authority, but by such evidence as is thought sufficient in the case of any other ancient writings. They were extensively diffused, and read in every christian society; they were valued and preserved with care by the first christians; they were cited by christian writers of the second, third, and fourth centuries, as Irenæus, Clement the Alexandrian, Tertullian, Origen, Eusebius, &c.; and their genuineness is proved by the testimony of those who were contemporary with the apostles themselves. The four gospels, and most of the other books of the New Testament, were collected either by one of the apostles, or some of their disciples and successors, before the end of the first century. The catalogue of canonical books furnished by the more ancient christian writers, as Origen, about A. D. 210, Eusebius and Athanasius in 315, Epiphanius in 370, Jerome in 382, Austin in 394, and many others, agrees with that which is now received among christians.

See articles BIBLE, CHRISTIANITY, SCRIPTURES; *Blair's Canon of Scripture; Jones's Canonical Authority of the New Test.; Michaelis's Lect. on the New Test.; Du Pin's Canon of Script.*, v. i; *Prideaux's Connexions*, v. i; *Dr. Owen on Hebrews, Introd.*

CANON, a person who possesses a prebend or revenue allotted for the performance of divine service in a cathedral or collegiate church. Canons are of no great antiquity. Paschier observes, that the name was not known before Charlemagne; at least, the first we hear of are in Gregory de Tours, who mentions a college of canons instituted by Baldwin XVI, archbishop of that city, in the time of Clotharius I. The common opinion attributes the institution of this order to Chrodegangus, bishop of Mentz, about the middle of the eighth century.

CANON, in an ecclesiastical sense, is a rule either of doctrine or discipline, enacted especially by a council, and confirmed by the authority of the sovereign. Canons are properly decisions of matters of religion, or regulations of the policy and discipline of a church, made by councils, either general, national, or provincial; such are the canons of the council of Nice, of Trent, &c.

CANONICAL HOURS are certain stated times of the day consigned more especially by the Romish church to the offices of prayer and devotion; such are *matins*, *lauds*, &c. In England, the canonical hours are from eight to twelve in the forenoon; before or after which marriage cannot be legally performed in any church.

CANONICAL LETTERS, in the ancient church, were testimonials of the orthodox faith which the bishops and clergy sent each other to keep up the catholic communion, and distinguish orthodox christians from heretics.

CANONICAL LIFE, the rule of living prescribed by the ancient clergy who lived in community. The canonical life was a kind of medium between the monastic and clerical lives.

CANONICAL OBEDI-

ENCE, is that submission which, by the ecclesiastical laws, the inferior clergy are to pay to their bishops, and the religious to their superiors.

CANONIZATION, a ceremony in the Romish church, by which persons deceased are ranked in the catalogue of the saints. It succeeds beatification. Before a beatified person is canonized, the qualifications of the candidate are strictly examined into, in some consistories held for that purpose; after which one of the consistorial advocates, in the presence of the pope and cardinals, makes the panegyric of the person who is to be proclaimed a saint, and gives a particular detail of his life and miracles; which being done, the holy father decrees his canonization, and appoints the day.

On the day of canonization, the pope officiates in white, and their eminences are dressed in the same colour. St. Peter's church is hung with rich tapestry, upon which the arms of the pope, and of the prince or state requiring the canonization, are embroidered in gold and silver. A great number of lights blaze all round the church which is crowded with pious souls, who wait with devout impatience till the new saint has made his public entry, as it were, into paradise, that they may offer up their petitions to him without danger of being rejected.

The following maxim with regard to canonization is now observed, though it has not been followed above a century, viz. not to enter into the inquiries prior to canonization till fifty years, at least, after the death of the person to be canonized. By the ceremony of canonization it appears that this rite of the modern Romans has something in it very like the apotheosis or deification of the ancient Romans, and in all probability takes its rise from it; at least, several ceremonies of the same nature are conspicuous in both.

CAPUCHINS, religious, of the order of St. Francis. They are clothed with brown or grey; always bare-footed; never go in a coach, nor ever shave their beards.

CAPUTIATI, a denomination which appeared in the twelfth century, so called from a singular kind of cap which distinguished their party. They wore upon their caps a leaden image of the Virgin Mary, and declared publicly that their purpose was to level all distinctions, to abrogate magistracy, and to remove all subordination among mankind, and to restore that primitive liberty, that natural equality, which were the inestimable privilege of the first mortals.

CARAITES, a Jewish sect, which adheres closely to the text and letter of the scriptures, rejecting the rabbinical interpretations and the cabbala. The Talmud appearing in the beginning of the sixth century, those of the best sense among the Jews were disgusted at the ridiculous fables with which it abounded. But about the year 750, Anan, a Babylonish Jew, declared openly for the written word of God alone, exclusive of all tradition; and this

declaration produced a schism. Those who maintained the Talmud being almost all rabbins, were called Rabbinists; and the others, who rejected traditions, were called Caraites, or Scripturists, from the word *cara*, which in the Babylonish language signifies scripture.

CARDINAL, one of the chief governors of the Romish church, by whom the pope is elected out of their own number, which contains six bishops, fifty priests, and fourteen deacons: these constitute the sacred college, and are chosen by the pope. See POPE.

CARDINAL VIRTUES: justice, prudence, temperance, and fortitude, are called the four cardinal virtues, as being the basis of all the rest. See JUSTICE, &c.

CARE, concern, or anxiety of mind arising from the uncertainty of something future, or the oppression of the present calamity. Caution, attention to a particular subject; regard and support, when followed with the particle of. *Prudence* signifies wisdom, applied to practice; *discretion* is the effect of prudence, and means a knowledge to govern or direct one's self; by *care* we understand heed in order to preservation: *caution* implies a greater degree of weariness.

Care is *lawful* when it consists in a serious thought and earnest endeavour to please God; to embrace his Son, obey his commands, submit to his providence, to promote our neighbours' temporal or spiritual advantage, and to gain the goods of this life so far as necessary for our health, family, comfort, and usefulness. It is *sinful* when it leads us to immoderate concern about earthly things; to be discontented with our lot, or to make use of unlawful means to obtain worldly good.

CARE OF GOD, is his attention to and concern for the promotion of the welfare of his creatures, 1st Pet. v, 7. 1. That God does manifest this care is evident from the blessings we enjoy, the ordinances he has instituted, the promises he has given, and the provision he has made, Ps. lxxxiv, 11. Matt. vii, 12.—2. This care is entirely free and unmerited on our part, Gen. xxxii, 10. Deut. vii, 6. Rom. iii, 23.—3. It is every way extensive, reaching to all his creatures and to all cases, Ps. cxlv.—4. It is superior to all human care and attention. He cares for us when others cannot; when others will not care for us; or when we cannot or will not care for ourselves, Ps. cxlii, 4. 5. Jer. xlix, 11. Ps. xli, 3.—5. It is not only great, but perpetual. Through all the scenes of life, in death, and for ever, Heb. xiii, 5. John xvii, 9. See PROVIDENCE.

CARMELITES, one of the four tribes of mendicants, or begging friars; so named from Mount Carmel, formerly inhabited by Elias, Elisha, and the children of the prophets; from whom this order pretends to descend in uninterrupted succession. Their habit was at first white; but pope Honorius IV, commanded them to change it for that of the Minims. They wear no linen shirts, but, instead of them, linsey-woolsey.

CARPOCRATIANS, a branch

of the ancient Gnostics, so called from Carpocrates, who in the second century revived and improved upon the errors of Simon Magus, Menender, Saturninus, and other Gnostics. See GNOSTICS.

CARTHUSIANS, a religious order founded A.D. 1080, by one Brudo; so called from the desert *Chartreux*, the place of their institution. Their rule is extremely severe. They must not go out of their cells, except to church, without leave of their superior; nor speak to any person without leave. They must not keep any meat or drink till next day: their beds are of straw covered with a felt; their clothing, two hair cloths, two cowls, two pair of hose, and a cloak; all coarse. In the refectory they must keep their eyes on the dish, their hands on the table, their attention to the reader, and their hearts fixed on God. Women must not come into their churches.

CASUALTY, an event that is not foreseen or intended. See CONTINGENCY.

CASUIST, on that studies and settles cases of conscience. It is said that Escobar has made a collection of the opinions of all the casuists before him. M. Le Feore, preceptor of Louis XIII, called the books of the casuists the art of quibbling with God; which does not seem far from truth, by reason of the multitude of distinctions and subtleties they abound with. Mayer has published a bibliotheca of casuists, containing an account of all the writers on cases of conscience, ranged under three heads; the first comprehending the Lutheran, the second the Calvinist, and the third the Romish casuists.

CASUISTRY, the doctrine and science of conscience and its cases, with the rules and principles of resolving the same; drawn partly from natural reason or equity, and partly from the authority of scripture, the canon law, councils, fathers, &c. To casuistry belongs the decision of all difficulties arising about what a man may lawfully do or not do; what is sin or not sin; what things a man is obliged to do in order to discharge his duty, and what he may let alone without breach of it.

Some suppose that all books of casuistry are as useless as they are tiresome. One who is really anxious to do his duty must be very weak, it is said, if he can imagine that he has much occasion for them; and with regard to one who is negligent of it, the style of those writings is not such as is likely to awaken him to more attention. The frivolous accuracy which casuists attempt to introduce into subjects which do not admit of it, almost necessarily betray them into dangerous errors; and at the same time render their works dry and disagreeable, abounding in abstruse and metaphysical distinctions, but incapable of exciting in the heart any of those emotions which it is the principal use of books of morality to produce.

On the other hand, I think it may be observed, that, though these remarks may apply to *some*, they cannot apply to *all* books of casuistry. It must be acknow-

ledged that nice distinctions, metaphysical reasoning, and abstruse terms, cannot be of much service to the generality, because there are so few who can enter into them; yet, when we consider how much light is thrown upon a subject by the force of good reasoning, by viewing a case in all its bearings, by properly considering all the objections that may be made to it, and by examining it in every point of view; if we consider also how little some men are accustomed to think, and yet at the same time possess that tenderness of conscience which makes them fearful of doing wrong; we must conclude that such works as these, when properly executed, may certainly be of considerable advantage. The reader may consult *Ames's Power and Cases of Conscience; Bishop Taylor's Ductor Dubitantium; Dr. Saunderson's De Obligatione Conscientiæ; Pike and Hayward's Cases;* and *Saurin's Christian Casuistry*, in 4th vol. of his *Sermons*, p. 265, English edition.

CATECHISING, instructing by asking questions and correcting the answers. Catechising is an excellent mean of informing the mind, engaging the attention, and affecting the heart, and is an important duty incumbent on all who have children under their care. Children should not be suffered to grow up without instruction, under the pretence that the choice of religion ought to be perfectly free, and not biassed by the influence and authority of parents, or the power of education. As they have capacities, and are more capable of knowledge by instruction than by the exercise of their own reasoning powers, they should certainly be taught. This agrees both with the voice of nature and the dictates of revelation, Deut. vi, 7. Prov. xxii, 6. Eph. vi. 4. The propriety of this being granted, it may next be observed, that, in order to facilitate their knowledge, short summaries of religion extracted from the Bible, in the way of question and answer, may be of considerable use. 1. Hereby, says Dr. Watts, the principles of christianity are reduced into short sentences, and easier to be understood by children. 2. Hereby these principles are not only thrown into a just and easy method, but every part is naturally introduced by a proper question; and the rehearsal of the answer is made far easier to a child than it would be if the child were required to repeat the whole scheme of religion.—3. This way of teaching hath something familiar and delightful in it, because it looks more like conversation and dialogue.—4. The very curiosity of the young mind is awakened by the question to know what the answer will be; and the child will take pleasure in learning the answer by heart, to improve its own knowledge. See next article.

CATECHISM, a form of instruction by means of questions and answers. There have been various catechisms published by different authors, but many of them have been but ill suited to convey instruction to juvenile minds. Ca-

techisms for children should be so framed as not to puzzle and confound, but to let the beams of Divine light into their minds by degrees. They should be accommodated as far as possible to the weakness of their understandings; for mere learning sentences by rote, without comprehending the meaning, will be but of little use. In this way they will know nothing but words: it will prove a laborious task, and not a pleasure; confirm them in a bad habit of dealing in sounds instead of ideas; and, after all, perhaps create in them an aversion to religion itself. Dr. Watts advises that different catechisms should be composed for different ages and capacities; the questions and answers should be short, plain, and easy; scholastic terms, and logical distinctions, should be avoided; the most practial points of religion should be inserted; and one or more well chosen text of scripture should be added to support almost every answer, and to prove the several parts of it. The doctor has admirably exemplified his own rules in the catechism he has composed for children at three or four years old; that for children at seven or eight; his assembly's catechism, proper for youth at twelve or fourteen; his preservative from the sins and follies of childhood; his catechism of scripture names; and his historical catechism. These are superior to any I know, and which I cannot but ardently recommend to parents, and all those who have the care and instruction of children.

CATECHIST, one whose charge is to instruct by questions, or to question the uninstructed concerning religion.

The *catechists* of the ancient churches were usually ministers, and distinct from the bishops and presbyters; and had their *catechumena*, or auditories, apart. But they did not constitute any distinct order of the clergy, being chosen out of any order. The bishop himself sometimes performed the office; at other times, presbyters, readers, or deacons. It was his business to expose the folly of the pagan superstition; to remove prejudices, and answer objections; to discourse on behalf of the christian doctrines; and to give instruction to those who had not sufficient knowledge to qualify them for baptism.

CATECHUMENS, the lowest order of christians in the primitive church. They had some title to the common name of christians, being a degree above pagans and heretics, though not consummated by baptism. They were admitted to the state of catechumens by the imposition of hands, and the sign of the cross. The children of believing parents were admitted catechumens as soon as ever they were capable of instruction; but at what age those of heathen parents might be admitted is not so clear. As to the time of their continuance in this state, there were no general rules fixed about it; but the practice varied according to the difference of times and places, and the readiness and proficiency of the catechumens themselves. There were four orders or degrees of cate-

chumens. The first were those instructed privately without the church, and kept at a distance, for some time, from the privilege of entering the church, to make them the more eager and desirous of it. The next degree were the *audientes*, so called from their being admitted to hear sermons and the scriptures read in the church, but were not allowed to partake of the prayers. The third sort of catechumens were the *genu flectentes*, so called because they received imposition of hands kneeling. The fourth order was the *competentes et electi;* denoting the immediate candidates for baptism, or such as were appointed to be baptized the next approaching festival; before which, strict examination was made into their proficiency, under the several stages of catechetical exercises.

After examination, they were exercised for twenty days together, and were obliged to fasting and confession. Some days before baptism they went veiled; and it was customary to touch their ears, saying, *Ephatha*, i. e. Be opened; as also to anoint their eyes with clay: both ceremonies being in imitation of our Saviour's practice, and intended to signify to the catechumens their condition both before and after their admission into the christian church.

CATHARISTS, a sect that spread much in the Latin church in the twelfth century. Their religion resembled the doctrine of the Manichæans and Gnostics [see those articles]. They supposed that matter was the source of evil; that Christ was not clothed with a real body; that baptism and the Lord's supper were useless institutions; with a variety of other strange notions.

CATHEDRAL, the chief church of a diocese; a church wherein is a bishop's see. The word comes from καθέδρα, "chair:" the name seems to have taken its rise from the manner of sitting in the ancient churches or assemblies of private christians. In these the council, i. e. the elders and priests, were called *Presbyterium;* at their head was the bishop, who held the place of chairman, *Cathredalis* or *Cathredaticus;* and the presbyters who sat on either side, also called by the ancient fathers *Assessores Episcoporum*. The episcopal authority did not reside in the bishop alone, but in all the presbyters, whereof the bishop was president. A *cathedral*, therefore, originally was different from what it is now; the christians, till the time of Constantine, having no liberty to build any temple. By their churches they only meant assemblies; and by cathedrals, nothing more than consistories.

CATHOLIC, denotes any thing that is universal or general. The rise of heresies induced the primitive christian church to assume to itself the appellation of *catholic*, being a characteristic to distinguish itself from all sects, who, though they had party names, sometimes sheltered themselves under the name of christians. The Romish church now distinguishes itself by *catholic*, in opposition to all who have separated from her communion, and whom she considers as heretics and schismatics; and her-

self only as the true and christian church. In the strict sense of the word, there is no catholic church in being; that is, no *universal* christian communion.

CELESTINS, a religious order in the thirteenth century; so called from their founder, Peter De Meuron, afterwards raised to the pontificate under the name of Celestine V. The Celestins rose two hours after midnight to say matins; ate no flesh, except when sick; and often fasted. Their habit consisted of a white gown, a capuche, a black scapulary, and shirts of serge.

CELIBACY, the state of unmarried persons. Celibate, or celibacy, is a word chiefly used in speaking of the single life of the popish clergy, or the obligation they are under to abstain from marriage. The church of Rome imposes an universal celibacy on all her clergy, from the pope to the lowest deacon and subdeacon. The advocates for this usage pretend that a vow of perpetual celibacy was required in the ancient church as a condition of ordination, even from the earliest apostolic ages. But the contrary is evident, from numerous examples of bishops and archbishops who lived in a state of matrimony, without any prejudice to their ordination or their function. Neither our Lord nor his apostles laid the least restraint upon the connubial union: on the contrary, the scriptures speak of it as honourable in *all*, without the least restriction as to persons, Heb. xiii, 4. Matt. xix, 10, 12. 1st Cor. vii, 2, 9. St. Paul even assigns forbidding to marry as characteristic of the apostacy of the latter times, 1st Tim. iv, 3. The fathers, without making any distinction between clergy and laity, asserted the lawfulness of the marriage of all christians. Marriage was not forbidden to bishops in the Eastern church till the close of the seventh century. Celibacy was not imposed on the Western clergy in general till the end of the eleventh century, though attempts had been made long before. Superstitious zeal for a sanctimonious appearance in the clergy seems to have promoted it at first; and crafty policy armed with power, no doubt, rivetted this clog on the sacerdotal order in later periods of the church. Pope Gregory VII appears in this business to have had a view to separate the clergy as much as possible from all other interests, and to bring them into a total dependence upon his authority; to the end that all temporal power might in a high degree be subjugated to the papal jurisdiction. Forbidding to marry, therefore, has evidently the mark of the beast upon it. See MARRIAGE.

CEMETERY, a place set apart for the burial of the dead. Anciently, none were buried in churches or churchyards: it was even unlawful to *inter* in cities, and the cemeteries were without the walls. Among the primitive christians these were held in great veneration. It even appears from Eusebius and Tertullian, that in the early ages they assembled for divine worship in the cemeteries. Valerian seems to have confiscated the cemeteries and other places

of divine worship; but they were restored again by Gallienus. As the martyrs were buried in these places, the christians chose them for building churches on, when Constantine established their religion; and hence some derive the rule which still obtains in the church of Rome, never to consecrate an altar without putting under it the relics of some saint.

CENSURE, the act of judging and blaming others for their faults. *Faithfulness* in reproving another differs from *censoriousness:* the former arises from love to truth, and respect for the person; the latter is a disposition that loves to find fault. However just censure may be where there is blame, yet a censorious spirit, or rash judging, must be avoided. It is usurping the authority and judgment of God. It is unjust, uncharitable, mischievous, productive of unhappiness to ourselves, and often the cause of disorder and confusion in society. See CHARITY.

CERDONIANS, a sect, in the first century, who espoused most of the opinions of Simon Magus and the Manichæans. They asserted two principles, good and bad. The first they called the Father of Jesus Christ; the latter the Creator of the world. They denied the incarnation and the resurrection, and rejected the books of the Old Testament.

CEREMONY, an assemblage of several actions, forms, and circumstances, serving to render a thing magnificent and solemn. Applied to religious services, it signifies the external rites and manner wherein the ministers of religion perform their sacred functions. In 1646, M. Ponce published a history of ancient ceremonies, tracing the rise, growth, and introduction of each rite into the church, and its gradual advancement to superstition. Many of them were borrowed from judaism, but more from paganism. Dr. Middleton has given a fine discourse on the conformity between the pagan and popish ceremonies, which he exemplifies in the use of incense, holy water, lamps and candles before the shrines of saints, votive gifts round the shrines of the deceased, &c. In fact, the altars, images, crosses, processions, miracles, and legends, nay, even the very hierarchy, pontificate, religious orders, &c., of the present Romans, he shews, are all copied from their heathen ancestors. An ample and magnificent representation in figures of the religious ceremonies and customs of all nations in the world, designed by Picart, is added, with historical explanations, and many curious dissertations.

It has been a question, whether we ought to use such rites and ceremonies which are merely of human appointment. On one side it has been observed that we ought not. Christ alone is King in his church: he hath instituted such ordinances and forms of worship as he hath judged fit and necessary; and to add to them seems, at least, to carry in it an imputation on his wisdom and authority, and hath this unanswerable objection to it, that it opens the door to a thousand innovations (as the history of the church of Rome

hath sufficiently shewn), which are, not only indifferent in themselves, but highly absurd, and extremely detrimental to religion. That the ceremonies were numerous under the Old Testament dispensation is no argument; for, say they, 1. We respect Jewish ceremonies, because they were appointed of God; and we reject human ceremonies, because God hath not appointed them.—2. The Jewish ceremonies were established by the *universal consent* of the nation; human ceremonies are not so.—3. The former were fit and proper for the purposes for which they were appointed; but the latter are often the contrary.—4. The institutor of the Jewish ceremonies provided for the expence of it; but no provision is made by God to support human ceremonies, or what he has not appointed.

These arguments seem very powerful; but on the other side it has been observed, that the desire of reducing religious worship to the greatest possible simplicity, however rational it may appear in itself, and abstractedly considered, will be considerably moderated in such as bestow a moment's attention upon the imperfection and infirmities of human nature in its present state. Mankind, generally speaking, have too little elevation of mind to be much affected with those forms and methods of worship in which there is nothing striking to the outward senses. The great difficulty here lies in determining the length which it is prudent to go in the accommodation of religoius ceremonies to human infirmity; and the grand point is, to fix a medium in which a due regard may be shewn to the senses and imagination, without violating the dictates of right reason, or tarnishing the purity of true religion. It has been said, that the Romish church has gone too far in its condescension to the infirmities of mankind; and this is what the ablest defenders of its motley worship have alleged in its behalf. But this observation is not just; the church of *Rome* has not so much accommodated itself to *human weakness*, as it has abused that *weakness*, by taking occasion from it to establish an endless variety of ridiculous ceremonies, destructive of true religion, and only adapted to promote the riches and despotism of the clergy, and to keep the multitude still hoodwinked in their ignorance and superstition. How far a just antipathy to the church puppet-shows of the Papists has unjustly driven some Protestant churches into the opposite extreme, is a matter that certainly deserves a serious consideration. See *Dr. Stennett's Ser. on Conformity to the World; Robinson's Sermon on Ceremonies; Booth's Essay on the Kingdom of Christ; Mosheim's Ecclesiastical History; with Mac Laine's Note*, vol. i, p. 203, quarto edition.

CERINTHIANS, ancient heretics, who denied the deity of Jesus Christ; so named from Cerinthus. They believed that he was a mere man, the son of Joseph and Mary; but that in his baptism a celestial virtue descended on him in the form of a dove; by means whereof he was consecrated by the

Holy Spirit, made Christ, and wrought so many miracles; that, as he received it from heaven, it quitted him after his passion, and returned to the place whence it came; so that Jesus, whom they called a *pure man*, really died, and rose again; but that Christ, who was distinguished from Jesus, did not suffer at all. It was partly to refute this sect that St. John wrote his gospel. They received the gospel of St. Matthew, to countenance their doctrine of circumcision; but they omitted the genealogy. They discarded the epistles of St. Paul, because that apostle held circumcision abolished.

CHALDEE PARAPHRASE, in the rabbinical style, is called Targum. There are three Chaldee paraphrases in Walton's Polyglot; viz. 1. of Onkelos;—2. of Jonathan, son of Uzziel;—3. of Jerusalem. See BIBLE, sect. 19, and TARGUM.

CHALICE, the cup used to administer the wine in the sacrament, and by the Roman catholics in the mass. The use of the chalice, or communicating in both kinds, is by the church of Rome denied to the laity, who communicate only in one kind, the clergy alone being allowed the privilege of communicating in both kinds; in direct opposition to our Saviour's words—"Drink ye *all* of it."

CHANCE, a term we apply to events to denote that they happen without any necessary or foreknown cause. When we say a thing happens by chance, we mean no more than that its cause is unknown to us, and not, as some vainly imagine, that chance itself can be the cause of any thing. "The case of the painter," says Chambers, "who, unable to express the foam at the mouth of the horse he had painted, threw his sponge in despair at the piece, and by chance did that which he could not do before by design, is an eminent instance of what is called chance. Yet it is obvious all we here mean by chance, is, that the painter was not aware of the effect, or that he did not throw the sponge with such a view: not but that he actually did every thing necessary to produce the effect; insomuch that, considering the direction wherein he threw the sponge, together with its form and specific gravity, the colours wherewith it was smeared, and the distance of the hand from the piece, it was impossible, on the present system of things, that the effect should not follow."—The word, as it is often used by the unthinking, is vague and indeterminate—a mere name for nothing.

CHANCELLOR, a lay officer under a bishop, who is judge of his court. In the first ages of the church the bishops had those officers, who were called church lawyers, and were bred up in the knowledge of the civil and canon law: their business was to assist the bishop in his diocese.—We read of no chancellors till Henry the Second's time; but that king requiring the attendance of the bishops in his councils, it was thought necessary to substitute chancellors in their room for the dispatch of business.

CHANT is used for the vocal music of churches. In church his-

tory we meet with diverse kinds of these; as, 1. *Chant Ambrosian*, established by St. Ambrose;—2. *Chant Gregorian*, introduced by pope Gregory the Great, who established schools of chanters, and corrected the church music. This, at first, was called the *Roman* song; afterwards the *plain* song; as the choir and people sing in unison.

CHAOS, the mass of matter supposed to be in confusion before it was divided by the Almighty into its proper classes and elements. It does not appear who first asserted the notion of a chaos. Moses, the earliest of all writers, derives the origin of this world from a confusion of matter, dark, void, deep, without form, which he calls TOHU BOHU; which is precisely the *chaos* of the Greek and barbarian philosophers. Moses goes no farther than the chaos, nor tells us whence it took its origin, or whence its confused state; and where Moses stops, there precisely do all the rest.

CHAPEL, a place of worship. There are various kinds of *chapels* in Britain. 1. Domestic chapels, built by noblemen or gentlemen for private worship in their families.—2. Free chapels, such as are founded by kings of England. They are free from all episcopal jurisdiction, and only to be visited by the founder and his successors, which is done by the lord chancellor: yet the king may licence any subject to build and endow a chapel, and by letters patent exempt it from the visitation of the ordinary.—3. Chapels in universities, belonging to particular universities.—4. Chapels of ease, built for the ease of one or more parishioners that dwell too far from the church, and are served by inferior curates, provided for at the charge of the rector, or of such as have benefit by it, as the composition or custom is.—5. Parochial chapels, which differ from parish churches only in name: they are generally small, and the inhabitants within the district few. If there be a presentation *ad ecclesiam* instead of *capellam*, and an admission and institution upon it, it is no longer a chapel, but a church for themselves and families.—6. Chapels which adjoin to and are part of the church; such were formerly built by honourable persons as burying places.—7. The places of worship belonging to the Calvinistic and Arminian Methodists are also generally called chapels, though they are licensed in no other way than the meetings of the Protestant Dissenters.

CHAPLAIN, a person who performs divine service in a chapel, or is retained in the service of some family to perform divine service.

As to the *origin* of chaplains, some say the shrines of relics were anciently covered with a kind of tent, cape, or *capella*, i. e. little cape; and that hence the priests who had the care of them were called *chaplains*. In time, these relics were reposited in a little church, either contiguous to a larger, or separate from it; and the name *capella*, which was given to the cover, was also given to the place where it was lodged; and hence the priest who superintend-

ed it came to be called *capellanus*, or chaplain.

According to a statute of Henry VIII, the persons vested with a power of retaining chaplains, together with the number each is allowed to qualify, are as follow: an archbishop eight; a duke or bishop six; marquis or earl five; viscount four; baron, knight of the garter, or lord chancellor, three; a dutchess, marchioness, countess, baroness, the treasurer, or comptroller of the king's house, clerk of the closet, the king's secretary, dean of the chapel, almoner, and master of the rolls, each of them two; chief justice of the king's bench, and ward of the cinque ports, each one. All these chaplains may purchase a licence or dispensation, and take two benefices, with cure of souls. A chaplain must be retained by letters testimonial under hand and seal, for it is not sufficient that he serve as chaplain in the family.

In England there are forty-eight chaplains to the king, who wait four each month, preach in the chapel, read the service to the family, and to the king in his private oratory, and say grace in the absence of the clerk of the closet. While in waiting, they have a table and attendance, but no salary. In Scotland, the king has six chaplains with a salary of 50*l.* each; three of them having in addition the deanery of the chapel royal divided between them, making up above 100*l.* to each. Their only duty at present is to say prayers at the election of peers for Scotland to sit in parliament.

CHAPLET, a certain instrument of piety made use of by the papists. It is a string of beads, by which they measure or count the number of their prayers.

CHAPTER, a community of ecclesiastics belonging to a cathedral or collegiate church. The chief or head of the chapter is the dean; the body consists of canons or prebendaries. The chapter has now no longer a place in the administration of the diocese during the life of the bishop; but succeeds to the whole episcopal jurisdiction during the vacancy of the see.

CHARGE: 1, a sermon preached by the bishop to his clergy;—2, Among the Dissenters, it is a sermon preached to a minister at his ordination, generally by some aged or respectable preacher.

CHARITY, one of the three grand theological graces, consisting in the love of God and our neighbour, or the habit or disposition of loving God with all our heart, and our neighbour as ourselves. "*Charity*," says an able writer, "consists not in speculative ideas of general benevolence floating in the head, and leaving the heart, as speculations often do, untouched and cold; neither is it confined to that indolent good nature which makes us rest satisfied with being free from inveterate malice, or ill will to our fellow creatures, without prompting us to be of service to any. True charity is an active principle. It is not properly a single virtue; but a disposition residing in the heart as a fountain; whence all the virtues of benignity, candour, forbearance,

generosity, compassion, and liberality flow as so many native streams. From general good-will to all, it extends its influence, particularly to those with whom we stand in nearest connexion, and who are directly within the sphere of our good offices. From the country or community to which we belong, it descends to the smaller associations of neighbourhood, relations, and friends; and spreads itself over the whole circle of social and domestic life. I mean not that it imports a promiscuous undistinguishing affection which gives every man an equal title to our love. Charity, if we should endeavour to carry it so far, would be rendered an impracticable virtue, and would resolve itself into mere words, without affecting the heart. True charity attempts not to shut our eyes to the distinction between good and bad men; nor to warm our hearts equally to those who befriend and those who injure us. It reserves our esteem for good men, and our complacency for our friends. Towards our enemies, it inspires forgiveness and humanity. It breathes universal candour and liberality of sentiment. It forms gentleness of temper, and dictates affability of manners. It prompts corresponding sympathies with them who rejoice and them who weep. It teaches us to slight and despise no man. Charity is the comforter of the afflicted, the protector of the oppressed, the reconciler of differences, the intercessor for offenders. It is faithfulness in the friend, public spirit in the magistrate, equity and patience in the judge, moderation in the sovereign, and loyalty in the subject. In parents it is care and attention; in children it is reverence and submission. In a word, it is the soul of social life. It is the sun that enlivens and cheers the abodes of men; not a meteor which occasionally glares, but a luminary, which in its orderly and regular course dispenses a benignant influence." See *Barrow's Works*, vol. i, ser. 27, 28; *Blair's Ser.*, vol. iv, ser. 2; *Scott's Ser.*, ser. 14; *Tillotson's Ser.*, ser. 158; *Paley's Mor. Phil.*, vol. i, p. 23; and articles BENEVOLENCE, LOVE.

CHARM, a kind of spell, supposed by the ignorant to have an irresistible influence, by means of the concurrence of some infernal power both on the minds, lives, and properties of those whom it has for its object.

"Certain vain ceremonies," says Dr. Doddridge, "which are commonly called *charms*, and seem to have no efficacy at all for producing the effects proposed by them, are to be avoided; seeing if there be indeed any real efficacy in them, it is generally probable they owe it to some bad cause; for one can hardly imagine that God should permit good angels in any extraordinary manner to interpose, or should immediately exert his own miraculous power on trifling occasions, and upon the performance of such idle tricks as are generally made the condition of receiving such benefits."

CHASTITY, purity from fleshly lust. In men it is termed continence. See CONTINENCE. There is a chastity of speech, behaviour,

and imagination, as well as of body. Grove gives us the following rules for the conservation of chastity,—1. To keep ourselves fully employed in labours either of the body or the mind: idleness is frequently the introduction to sensuality.—2. To guard the senses, and avoid every thing which may be an incentive to lust. Does the free use of some meats and drinks make the body ungovernable? Does reading certain books debauch the imagination and inflame the passions? Do temptations often enter by the sight? Have public plays, dancings, effeminate music, idle songs, loose habits, and the like, the same effect? He who resolves upon chastity cannot be ignorant what his duty is in all these and such like cases.—3. To implore the Divine Spirit, which is a spirit of purity; and by the utmost regard to his presence and operations to endeavour to retain him with us. *Grove's Moral Philos.*, p. 2, sec. 6.

CHAZINZARIANS, a sect which arose in Armenia in the seventh century. They are so called from the Armenian word *chazus*, which signifies a cross, because they were charged with adoring the cross.

CHEATS are deceitful practices, in defrauding, or endeavouring to defraud, another of his known right, by means of some artful device contrary to honesty. See HONESTY, JUSTICE.

CHEERFULNESS, a disposition of mind free from dejection. Opposed to gloominess. If we consider *cheerfulness*, says Addison, in three lights, with regard to ourselves, to those we converse with, and to the Great Author of our being, it will not a little recommend itself on each of these accounts. The man who is possessed of this excellent frame of mind is not only easy in his thoughts, but a perfect master of all the powers and faculties of his soul; his imagination is always clear, and his judgment undisturbed; his temper is even and unruffled, whether in action or in solitude. He comes with a relish to all those goods which Nature has provided for him, tastes all the pleasures of the creation which are poured about him, and does not feel the full weight of those evils which may befal him. See HAPPINESS, JOY.

CHILDREN, *duties of to parents.* Dr. Doddridge observes, "1. That as *children* have received important favours from their parents, gratitude, and therefore virtue, requires that they should love them.—2. Considering the superiority of age, and the probable superiority of wisdom, which there is on the side of parents, and also how much the satisfaction and comfort of a parent depend on the respect shewn him by his children, it is fit that children should reverence their parents.—3. It is fit that, while the parents are living, and the use of their understanding continued, their children should not ordinarily undertake any matter of great importance, without advising with them, or without very cogent reasons pursue it contrary to their consent.—4. As

young people need some guidance and government in their minority, and as there is some peculiar reason to trust the prudence, care, and affection of a parent, preferable to any other person, it is reasonable that children, especially while in their minority, should obey their parents; without which neither the order of families nor the happiness of the rising generation could be secured: nevertheless, still supposing that the commands of the parent are not inconsistent with the will of God.—5. Virtue requires that, if parents come to want, children should take care to furnish them with the necessaries of life, and, so far as their ability will permit, with the conveniences of it." *Doddridge's Lectures*, p. 241, vol. i.

CHOREPISCOPI (τῆς χώρας ἐπισκοποι, bishops of the country). In the ancient church, when the diocesses became enlarged by the conversions of pagans in the country, and villages at a great distance from the city church, the bishops appointed themselves certain assistants, whom they called *Chorepiscopi*, because by their office they were bishops of the country. There have been great disputes among the learned concerning this order, some thinking that they were mere presbyters; others that there were two sorts, some that had received episcopal ordination, and some that were presbyters only; others think that they were all bishops.

CHRISM, oil consecrated by the bishop and used in the Romish and Greek churches in the administration of baptism, confirmation, ordination, and extreme unction.

CHRIST, the Lord and Saviour of mankind. He is called Christ, or Messiah, because he is anointed, sent, and furnished by God to execute his mediatorial office. See JESUS CHRIST.

CHRISTIAN, by Dr. Johnson, is defined, "a professor of the religion of Christ;" but in reality a christian is more than a *professor* of christianity. He is one who imbibes the spirit, participates the grace, and is obedient to the will of Christ.

The disciples and followers of Christ were first denominated christians at Antioch, A. D. 42. The first christians distinguished themselves, in the most remarkable manner, by their conduct and their virtues. The faithful, whom the preaching of St. Peter had converted, hearkened attentively to the exhortations of the apostles, who failed not carefully to instruct them as persons who were entering upon an entire new life. They attended the temple daily, doing nothing different from the other Jews, because it was yet not time to separate from them. But they made a still greater progress in virtue; for they sold all that they possessed, and distributed their goods to the wants of their brethren. The primitive christians were not only remarkable for the consistency of their conduct, but were also very eminently distinguished by the many miraculous gifts and graces bestowed by God upon them.

The Jews were the first and the most inveterate enemies the christians had. They put them to

death as often as they had it in their power; and when they revolted against the Romans, in the time of the emperor Adrian, Barchochebas, who was at the head of that revolt, employed against the christians the most rigorous punishments to compel them to blaspheme and renounce Jesus Christ. And we find that even in the third century they endeavoured to get into their hands christian women, in order to scourge and stone them in their synagogues. They cursed the christians three times a day in their synagogues; and their rabbins would not suffer them to converse with christians upon any occasion; nor were they contented to hate and detest them, but they dispatched emissaries all over the world to defame the christians, and spread all sorts of calumnies against them. They accused them, among other things, of worshipping the sun, and the head of an ass; they reproached them with idleness, and being a useless set of people. They charged them with treason, and endeavouring to erect a new monarchy against that of the Romans. They affirmed, that, in celebrating their mysteries, they used to kill a child, and eat his flesh. They accused them of the most shocking incests, and of intemperance in their feasts of charity. But the lives and behaviour of the first christians were sufficient to refute all that was said against them, and evidently demonstrated that these accusations were mere calumny, and the effect of inveterate malice. Pliny the Younger, who was governor of Pontus and Bithynia between the years 103 and 105, gives a very particular account of the christians in that province, in a letter which he wrote to the emperor Trajan, of which the following is an extract: "I take the liberty, Sir, to give you an account of every difficulty which arises to me: I have never been present at the examination of the christians; for which reasons I know not what questions have been put to them, nor in what manner they have been punished. My behaviour towards those who have been accused to me has been this: I have interrogated them, in order to know whether they were really christians. When they have confessed it, I have repeated the same question two or three times, threatening them with death if they did not renounce this religion. Those who have persisted in their confession have been by my order led to punishment. I have even met with some Roman citizens guilty of this phrensy, whom, in regard to their quality, I have set apart from the rest, in order to send them to Rome. These persons declare that their whole crime, if they are guilty, consists in this: That on certain days they assemble before sunrise, to sing alternately the praises of Christ, as of God; and to oblige themselves, by the performance of their religious rites, not to be guilty of theft or adultery, to observe inviolably their word, and to be true to their trust. This deposition has obliged me to endeavour to inform myself still farther of this matter, by putting to the

torture two of their women servants, whom they called deaconesses: but I could learn nothing more from them than that the superstition of these people, is as ridiculous as their attachment to it is astonishing."

It is easy to discover the cause of the many persecutions to which the christians were exposed during the three first centuries. The purity of the christian morality, directly opposite to the corruption of the pagans, was doubtless one of the most powerful motives of the public aversion. To this may be added the many calumnies unjustly spread about concerning them by their enemies, particularly the Jews; and this occasioned so strong a prejudice against them, that the pagans condemned them without enquiring into their doctrine, or permitting them to defend themselves. Besides, their worshipping Jesus Christ as God, was contrary to one of the most ancient laws of the Roman empire, which expressly forbade the acknowledging of any God which had not been approved of by the senate. But, notwithstanding the violent opposition made to the establishment of the christian religion, it gained ground daily, and very soon made surprising progress in the Roman empire. In the third century there were christians in the senate, in the camp, in the palace; in short, every where but in the temple and the theatres, they filled the towns, the country, the islands. Men and women of all ages and conditions, and even those of the first dignities, embraced the faith: insomuch that the pagans complained that the revenues of their temples were ruined. They were in such great numbers in the empire, that (as Tertullian expresses it), were they to have retired into another country, they would have left the Romans only a frightful solitude. For persecutions of the christians, see article PERSECUTION.

Christians may be considered as *nominal* and *real*. There are vast numbers who are called christians, not because they possess any love for Christ, but because they happen to be born in a christian country, educated by christian parents, and sometimes attend christian worship. There are also many whose minds are well informed respecting the christian system, who prefer it to every other, and who make an open profession of it; and yet, after all, feel but little of the real power of christianity. A *real christian* is one whose understanding is enlightened by the influences of divine grace, who is convinced of the depravity of his nature, who sees his own inability to help himself, who is taught to behold God as the chief good, the Lord Jesus as the only way to obtain felicity, and that the Holy Spirit is the grand agent in applying the blessings of the gospel to his soul. His heart is renovated, and inclined to revere, honour, worship, trust in, and live to God. His affections are elevated above the world, and centre in God alone. He embraces him as his portion, loves him supremely, and is zealous in the defence and support of his cause. His temper is regulated,

his powers roused to vigorous action, his thoughts spiritual, and his general deportment amiable and uniform. In fine, the *true* christian character exceeds all others as much as the blaze of the meridian sun outshines the feeble light of the glow-worm.

CHRISTIANS OF ST. JOHN, a sect of christians very numerous in Balfara, and the neighbouring towns: they formerly inhabited along the river Jordan, where St. John baptized, and it was from thence they had their name. They hold an anniversary feast of five days, during which they all go to the bishop, who baptizes them with the baptism of St. John. Their baptism is also performed in rivers, and that only on Sundays: they have no notion of the third person in the Trinity; nor have they any canonical book, but abundance full of charms, &c. Their bishoprics descend by inheritance as our estates do, though they have the ceremony of an election.

CHRISTIANS OF ST. THOMAS, a sort of christians in a peninsula of India on this side the Gulf; they inhabit chiefly at Cranganor, and the neighbouring country: these admit of no images, and receive only the cross, to which they pay a great veneration. They affirm, that the souls of the saints do not see God till after the day of judgment; they acknowledge but three sacraments, viz. baptism, orders, and the eucharist; they make no use of holy oils in the administration of baptism, but, after the ceremony, anoint the infant with an unction composed of oil and walnuts, without any benediction. In the eucharist they consecrate with little cakes made of oil and salt, and instead of wine make use of water in which raisins have been infused.

In the Asiatic Researches of the Society instituted in Bengal, may be found an enlarged account of the Christians of St. Thomas, which was laid before that society by F. Wrede, esq. See also *Monthly Magazine* for 1804, p. 60.

CHRISTIANITY, the religion of christians.

I. CHRISTIANITY, *foundation of.* Most, if not all christians, whatever their particular tenets may be, acknowledge the scriptures of the Old and New Testaments as the sole foundation of their faith and practice. But as these books, or at least particular passages in them, have from the ambiguity of language been variously interpreted by different commentators, these diversities have given birth to a multiplicity of different sects. These, however, or at least the greatest number of them, appeal to the scriptures of the Old and New Testaments as the ultimate standard, the only infallible rule of faith and manners. If asked by what authority these books claim an absolute right to determine the consciences and understandings of men with regard to what they should believe, and what they should do, they answer, that all scripture, whether for doctrine, correction, or reproof, was given by immediate inspiration from God. If again interrogated how those books which they call *scrip-*

ture are authenticated, they reply, that the Old and New Testaments are proved to be the word of God, by evidences both external and internal. See § 2, and article REVELATION.

II. CHRISTIANITY, *evidences of the truth of.* The external evidences of the authenticity and divine authority of the scriptures have been divided into *direct* and *collateral.* The direct evidences are such as arise from the nature, consistency, and probability of the facts; and from the simplicity, uniformity, competency, and fidelity of the testimonies by which they are supported. The collateral evidences are either the same occurrences supported by heathen testimonies, or others which concur with and corroborate the history of christianity. Its *internal* evidences arise either from its exact conformity with the character of God, from its aptitude to the frame and circumstances of man, or from those supernatural convictions and assistances which are impressed on the mind by the immediate operation of the Divine Spirit. We shall here chiefly follow Dr. Doddridge, and endeavour to give some of the chief evidences which have been brought forward, and which every unprejudiced mind must confess are unanswerable.

First. Taking the matter merely in theory, it will appear highly probable that such a system as the gospel should be, indeed, a divine revelation.

The case of mankind is naturally such as to need a divine revelation, 1st John v, 19. Rom. i. Eph. iv.—2. There is from the light of nature considerable encouragement to hope that God would favour his creatures with so needful a blessing as a revelation appears.—3. We may easily conclude, that, if a revelation were given, it would be introduced and transmitted in such a manner as christianity is said to have been. —4. That the main doctrines of the gospel are of such a nature as we might in general suppose those of a divine revelation would be; rational, practical, and sublime, Heb. xi, 6. Mark xii, 29. 1st Tim. ii, 5. Matt. v, 48. Matt. x, 29, 30. Philippians iv, 8. Romans ii, 6, 10.

Secondly. It is, in fact, certain that christianity is, indeed, a divine revelation; for, 1. *The books of the New Testament, now in our hands, were written by the first preachers and publishers of christianity.* In proof of this, observe, 1. That it is certain that christianity is not a new religion, but that it was maintained by great multitudes quickly after the time in which Jesus is said to have appeared.—2. That there was certainly such a person as Jesus of Nazareth, who was crucified at Jerusalem, when Pontius Pilate was governor there.—3. The first publishers of this religion wrote books which contained an account of the life and doctrine of Jesus, their master, and which went by the name of those that now made up our New Testament.—4. That the books of the New Testament have been preserved, in the main, uncorrupted to the present time, in the original language in which they

were written.—5. That the translation of them now in our hands may be depended upon as, in all things most material, agreeable to the original. Now, 11. *From allowing the New Testament to be genuine, according to the above proof, it will certainly follow that christianity is a divine revelation;* for, in the first place, it is exceedingly evident that the writers of the New Testament certainly knew whether the facts were true or false, John i, 3. John xix, 27, 35. Acts xxvii, 7, 9.—2. That the character of these writers, so far as we can judge by their works, seems to render them worthy of regard, and leaves no room to imagine they intended to deceive us. The manner in which they tell their story is most happily adapted to gain our belief. There is no air of declamation and harangue; nothing that looks like artifice and design: no apologies, no encomiums, no characters, no reflections, no digressions; but the facts are recounted with great simplicity, just as they seem to have happened; and those facts are left to speak for themselves. —Their integrity likewise evidently appears in the freedom with which they mention those circumstances which might have exposed their Master and themselves to the greatest contempt amongst prejudiced and inconsiderate men, such as they knew they must generally expect to meet with, John i, 45, 46. John vii, 52. Luke ii, 4, 7. Mark vi, 3. Matt. viii, 20. John vii, 48. It is certain that there are in their writings the most genuine traces not only of a plain and honest, but a most pious and devout, a most benevolent and generous disposition, as every one must acknowledge who reads their writings.—3. The apostles were under no temptation to forge a story of this kind, or to publish it to the world knowing it to be false.—4. Had they done so, humanly speaking, they must quickly have perished in it, and their foolish cause must have died with them, without ever gaining any credit in the world. Reflect more particularly on the nature of those grand facts, the death, resurrection, and exaltation of Christ, which formed the great foundation of the christian scheme, as first exhibited by the apostles. The resurrection of a dead man, and his ascension into and abode in the upper world, were such strange things, that a thousand objections would immediately have been raised against them; and some extraordinary proof would have been justly required as a balance to them. Consider the manner in which the apostles undertook to prove the truth of their testimony to these facts; and it will evidently appear, that, instead of confirming their scheme, it must have been sufficient utterly to have overthrown it, had it been itself the most probable imposture that the wit of man could ever have contrived. See Acts iii, ix, xiv, xix, &c. They did not merely assert that they had seen miracles wrought by Jesus, but that he had endowed them with a variety of miraculous powers; and these they undertook to display not in such idle and useless tricks as sleight of hand might perform, but in such solid and important works as ap-

peared worthy of divine interposition, and entirely superior to human power. Nor were these things undertaken in a corner, in a circle of friends or dependants; nor were they said to be wrought, as might be suspected, by any confederates in the fraud; but they were done often in the most public manner. Would impostors have made such pretensions as these? or, if they had, must they not immediately have been exposed and ruined? Now, if the New Testament be genuine, then it is certain that the apostles pretend to have wrought miracles in the very presence of those to whom their writings were addressed; nay, more, they profess likewise to have conferred those miraculous gifts in some considerable degrees on others, even on the very persons to whom they write, and they appeal to their consciences as to the truth of it. And could there possibly be room for delusion here? —5. It is likewise certain that the apostles did gain early credit, and succeeded in a most wonderful manner. This is abundantly proved by the vast number of churches established in early ages at Rome, Corinth, Ephesus, Colosse, &c. &c. &c.—6. That, admitting the facts which they testified concerning Christ to be true, then it was reasonable for their contemporaries, and is reasonable for us, to receive the gospel which they have transmitted to us as a divine revelation. The great thing they asserted was, that Jesus was the Christ, and that he was proved to be so by prophecies accomplished in him, and by miracles wrought by him, and by others in his name. If we attend to these, we shall find them to be no contemptible arguments; but must be forced to acknowledge, that, the premises being established, the conclusion most easily and necessarily follows; and this conclusion, that Jesus is the Christ, taken in all its extent, is an abstract of the gospel revelation, and therefore is sometimes put for the whole of it, Acts viii, 37. Acts xvii, xviii. See articles MIRACLE and PROPHECY.—7. The truth of the gospel has also received farther and very considerable confirmation from what has happened in the world since it was first published. And here we must desire every one to consider what God has been doing to confirm the gospel since its first publication, and he will find it a farther evidence of its Divine original. We might argue at large from its surprising propagation in the world; from the miraculous powers with which not only the apostles, but succeeding preachers of the gospel, and other converts, were endowed; from the accomplishment of prophecies recorded in the New Testament; and from the preservation of the Jews as a distinct people, notwithstanding the various difficulties and persecutions through which they have passed. We must not, however, forget to mention the confirmation it receives from the methods which its enemies have taken to destroy it; and these have generally been either persecution or falsehood, or cavilling at some particulars

in revelation, without entering into the grand argument on which it is built, and fairly debating what is offered in its defence." The cause has gained considerably by the opposition made to it: the more it has been tried, the more it has been approved; and we are bold to say no honest man, unfettered by prejudice, can examine this system in all its parts without being convinced that its origin is divine.

III. CHRISTIANITY, *general doctrines of.* "It must be obvious," says an ingenious author, "to every reflecting mind, that, whether we attempt to form the idea of any religion *à priori*, or contemplate those which have already been exhibited, certain facts, principles, or *data*, must be pre-established; from whence will result a particular frame of mind and course of action suitable to the character and dignity of that Being by whom the religion is enjoined, and adapted to the nature and situation of those agents who are commanded to observe it. Hence *Christianity* may be divided into *credenda* or doctrines, and *agenda* or precepts. As the great foundation of his religion, therefore, the christian believes the existence and government of one eternal and infinite Essence, which for ever retains in itself the cause of its own existence, and inherently possesses all those perfections which are compatible with its nature: such are its almighty power, omniscient wisdom, infinite justice, boundless goodness, and universal presence. In this indivisible essence the christian recognises three distinct subsistences, yet distinguished in such a manner as not to be incompatible either with essential unity, or simplicity of being, or with their personal distinction; each of them possesses the same nature and properties to the same extent. This infinite Being was graciously pleased to create an universe replete with intelligences, who might enjoy his glory, participate his happiness, and imitate his perfections. But as these beings were not immutable, but left to the freedom of their own will, degeneracy took place, and that in a rank of intelligence superior to man. But guilt is never stationary. Impatient of itself, and cursed with its own feelings, it proceeds from bad to worse, whilst the poignancy of its torments increases with the number of its perpetrations. Such was the situation of Satan and his apostate angels. They attempted to transfer their turpitude and misery to man, and were, alas, but too successful! Hence the heterogeneous and irreconcilable principles which operate in his nature; hence that inexplicable medley of wisdom and folly, of rectitude and error, of benevolence and malignity, of sincerity and fraud, exhibited through his whole conduct; hence the darkness of his understanding, the depravity of his will, the pollution of his heart, the irregularity of his affections, and the absolute subversion of his whole internal economy. The seeds of perdition soon ripened into overt acts of guilt and horror. All the hostilities of nature were

confronted, and the whole sublunary creation became a theatre of disorder and mischief. Here the christian once more appeals to fact and experience. If these things are so; if *man* be the vessel of guilt, and the victim of misery, he demands how this constitution of things can be accounted for! how can it be supposed that a being so wicked and unhappy should be the production of an infinitely good and infinitely perfect Creator? He therefore insists that human nature must have been dis-arranged and contaminated by some violent shock; and that, of consequence, without the light diffused over the face of things by christianity, all nature must remain in inscrutable and inexplicable mystery. To redress these evils, to re-establish the empire of rectitude and happiness, to restore the nature of man to its primitive dignity, to satisfy the remonstrances of infinite Justice, to purify every original or contracted stain, to expiate the guilt and destroy the power of vice, the eternal Son of God, from whom christianity takes its name, and to whom it owes its origin, descended from the bosom of his Father, assumed the human nature, became the representative of man; endured a severe probation in that character; exhibited a pattern of perfect righteousness, and at last ratified his doctrine, and fully accomplished all the ends of his mission, by a cruel, unmerited, and ignominious death. Before he left the world, he delivered the doctrines of salvation, and the rules of human conduct, to his apostles, whom he empowered to instruct the world in all that concerned their eternal felicity, and whom he invested with miraculous gifts to ascertain the reality of what they taught. To them he likewise promised another comforter, even the Divine Spirit, who should remove the darkness, console the woes, and purify the stains of human nature. Having remained for a part of three days under the power of death, he rose again from the grave; appeared to his disciples, and many others; conversed with them for some time, then re-ascended to heaven; from whence the christian expects him, according to his promise, to appear as the Sovereign Judge of the living and the dead, from whose awards there is no appeal, and by whose sentence the destiny of the righteous and the wicked shall be eternally fixed. Soon after his departure to the right hand of his Father (where in his human nature he sits supreme of all created beings, and invested with the absolute administration of heaven and earth), the Spirit of grace and consolation descended on his apostles with visible signatures of Divine power and presence. Nor were his salutary operations confined to them, but extended to all who did not by obstinate guilt repel his influences. These, indeed, were less conspicuous than at the glorious æra when they were visibly exhibited in the persons of the apostles. But, though his energy be less observable, it is by no means less effectual to all the purposes of grace

and mercy. The christian is convinced that there is and shall continue to be a society upon earth, who worship God as revealed in Jesus Christ, who believe his doctrines, who observe his precepts, and who shall be saved by the merits of his death, in the use of these external means of salvation which he hath appointed. He also believes that the sacraments of baptism and the Lord's supper, the interpretation and application of scripture, the habitual exercise of public and private devotion, are obviously calculated to diffuse and promote the interests of truth and religion, by superinducing the salutary habits of faith, love, and repentance. He is firmly persuaded, that, at the consummation of all things, when the purposes of Providence in the various revolutions of progressive nature are accomplished, the whole human race shall once more issue from their graves; some to immortal felicity in the actual perception and enjoyment of their Creator's presence, and others to everlasting shame and misery."

IV. CHRISTIANITY, *morality and superiority of.* It has been well observed, "that the two grand principles of action, according to the christian, are the love of God, which is the sovereign passion in every gracious mind; and the love of man, which regulates our actions according to the various relations in which we stand, whether to communities or individuals. This sacred connexion ought never to be totally extinguished by any temporary injury. It ought to subsist in some degree even amongst enemies. It requires that we should pardon the offences of others, as we expect pardon for our own; and that we should no farther resist evil than is necessary for the preservation of personal rights and social happiness. It dictates every relative and reciprocal duty between parents and children, masters and servants, governors and subjects, friends and friends, men and men: nor does it merely enjoin the observation of equity, but likewise inspires the most sublime and extensive charity; a boundless and disinterested effusion of tenderness for the whole species, which feels their distress, and operates for their relief and improvement."

"Christianity," it has also been observed (and with the greatest propriety), "is superior to all other religions. The disciple of Jesus not only contends that no system of religion has ever yet been exhibited so consistent with itself, so congruous to philosophy! and the common sense of mankind, as christianity: he likewise avers that it is infinitely more productive of real consolation than all other religious or philosophical tenets which have ever entered into the soul, or been applied to the heart of man. For what is death to that mind which considers eternity as the career of its existence? What are the frowns of men to him who claims an eternal world as his inheritance? What is the loss of friends to that heart which feels, with more than natural conviction, that it shall quickly rejoin them in a more

tender, intimate, and permanent intercourse, than any of which the present life is susceptible? What are the vicissitudes of external things to a mind which strongly and uniformly anticipates a state of endless and immutable felicity? What are mortifications, disappointments, and insults, to a spirit which is conscious of being the original offspring and adopted child of God; which knows that its omnipotent Father will in proper time effectually assert the dignity and privileges of its nature? In a word, as this earth is but a speck in the creation, as time is not an instant in proportion to eternity, such are the hopes and prospects of the christian in comparison of every sublunary misfortune or difficulty. It is therefore, in his judgment, the eternal wonder of angels, and indelible opprobrium of man, that a religion so worthy of God, so suitable to the frame and circumstances of our nature, so consonant to all the dictates of reason, so friendly to the dignity and improvement of intelligent beings, so pregnant with genuine comfort and delight, should be rejected and despised by any of the human race."

V. CHRISTIANITY, *propagation and success of.* Despised as christianity has been by many, yet it has had an extensive progress through the world, and still remains to be professed by great numbers of mankind; though it is to be lamented many are unacquainted with its genuine influence. It was early and rapidly propagated through the whole Roman empire, which then contained almost the whole known world; and herein we cannot but admire both the wisdom and the power of God. "Destitute of all human advantages," says a good writer, "protected by no authority, assisted by no art; not recommended by the reputation of its author, not enforced by eloquence in its advocates, *the word of God grew mightily, and prevailed.* Twelve men, poor, artless, and illiterate, we behold triumphing over the fiercest and most determined opposition; over the tyranny of the magistrate, and the subtleties of the philosopher; over the prejudices of the Gentile and the bigotry of the Jew. They established a religion which held forth high and venerable mysteries, such as the pride of man would induce him to suspect, because he could not perfectly comprehend them; which preached doctrines pure and spiritual, such as corrupt nature was prone to oppose, because it shrunk from the severity of their discipline; which required its followers to renounce almost every opinion they had embraced as sacred, and every interest they had pursued as important; which even exposed them to every species of danger and infamy; to persecution unmerited and unpitied; to the gloom of a prison, and to the pangs of death. Hopeless as this prospect might appear to the view of short-sighted man, the gospel yet emerged from the obscurity in which it was likely to be overwhelmed by the complicated distresses of its friends, and the un-

relenting cruelty of its foes. It succeeded in a peculiar degree, and in a peculiar manner; it derived that success from truth, and obtained it under circumstances where falsehood must have been detected and crushed."

"Although," says the elegant Porteus, "christianity has not always been so well understood, or so honestly practised, as it ought to have been; although its spirit has been often mistaken, and its precepts misapplied, yet, under all these disadvantages, it has gradually produced a visible change in those points which most materially concern the peace and quiet of the world. Its beneficent spirit has spread itself through all the different relations and modifications of life, and communicated its kindly influence to almost every public and private concern of mankind. It has insensibly worked itself into the inmost frame and constitution of civil states. It has given a tinge to the complexion of their governments, to the temper and administration of their laws. It has restrained the spirit of the prince and the madness of the people. It has softened the rigour of despotism, and tamed the insolence of conquest. It has in some degree taken away the edge of the sword, and thrown even over the horrors of war a veil of mercy. It has descended into families, has diminished the pressure of private tyranny; improved every domestic endearment; given tenderness to the parent, humanity to the master, respect to superiors, to inferiors ease; so that mankind are, upon the whole, even in a temporal view, under infinite obligations to the mild and pacific temper of the gospel, and have reaped from it more substantial worldly benefits than from any other institution upon earth. As one proof of this (among many others), consider only the shocking carnage made in the human species by the exposure of infants, the gladiatorial shows, which sometimes cost Europe twenty or thirty thousand lives in a month; and the exceedingly cruel usage of slaves, allowed and practised by the ancient pagans. These were not the accidental and temporary excesses of a sudden fury, but were *legal* and *established*, and constant methods of murdering and tormenting mankind. Had christianity done nothing more than brought into disuse (as it confessedly has done) the two former of these human customs entirely, and the latter to a very great degree, it had justly merited the title of the *benevolent religion:* but this is far from being all. Throughout the more enlightened parts of Christendom there prevails a gentleness of manners widely different from the ferocity of the most civilized nations of antiquity; and that liberality with which every species of distress is relieved, is a virtue peculiar to the christian name."

But we may ask farther, what success has it had on the mind of man, as it respects his eternal welfare? How many thousands have felt its power, rejoiced in its benign influence, and under its dictates been constrained to devote themselves to the glory and praise

of God? Burdened with guilt, incapable of finding relief from human resources, the mind has here found peace unspeakable, in beholding that sacrifice which alone could atone for transgression. Here the hard and impenitent heart has been softened, the impetuous passions restrained, the ferocious temper subdued, powerful prejudices conquered, ignorance dispelled, and the obstacles to real happiness removed. Here the christian, looking round on the glories and blandishments of this world, has been enabled with a noble contempt to despise all. Here Death itself, the king of terrors, has lost its sting; and the soul, with an holy magnanimity, has borne up in the agonies of a dying hour, and sweetly sung itself away to everlasting bliss.

In respect to its future spread, we have reason to believe that all nations shall feel its happy effects. The prophecies are pregnant with matter as to this belief. It seems that not only a nation or a country, but the whole habitable globe, shall become the kingdom of our Lord and of his Christ: and who is there that has ever known the excellency of this system; who is there that has ever experienced its happy efficacy; who is there that has ever been convinced of its divine origin, its delightful nature, and peaceful tendency, but what must join the benevolent and royal poet in saying, "Let the whole earth be filled with its glory, amen, and amen?"

See article CHRISTIANITY in *Enc. Brit.; Paley's Evidences of Christianity; Lardner's and Macknight's Credibility of the Gospel History; Lord Hailes on the Influence of Gibbon's five Causes; Fawcett's Evidences of Christianity; Doddridge's ditto; Fell's and Hunter's Lectures on ditto; Beattie's Evidences of the Christian Religion; Soame Jenyns's Evidences of ditto; White's Sermons.*

CHRISTMAS, the day on which the nativity of our blessed Saviour is celebrated.

The first footsteps we find of the observation of this day are in the second century, about the time of the emperor Commodus. The decretal epistles, indeed, carry it up a little higher, and say that Telesphorus, who lived in the reign of Antoninus Pius, ordered divine service to be celebrated, and an angelical hymn to be sung the night before the nativity of our Saviour. That it was kept before the time of Constantine we have a melancholy proof; for whilst the persecution raged under Dioclesian, who then kept his court at Nicomedia, that tyrant, among other acts of cruelty, finding multitudes of christians assembled together to celebrate Christ's nativity, commanded the church doors where they were met to be shut, and fire to be put to it, which soon reduced them and the church to ashes. See HOLYDAY.

CHRONOLOGY, the science of computing and adjusting the periods of time, referring each event to the proper year. We have not room here to present the reader with a system of chronology; but,

should he be desirous of studying this science, he may consult the systems of *Cluviar*, *Calvisius*, *Usher*, *Simson*, *Bedford*, *Marsham*, *Blair*, and *Playfair*.

CHURCH. 1. The Greek word Εκκλησια denotes an *assembly* met about business, whether lawful or unlawful, Acts xix, 32, 39.—2. It is understood of the collective body of christians, or all those over the face of the earth who profess to believe in Christ, and acknowledge him to be the Saviour of mankind: this is called the *visible* church, Eph. iii, 21. 1st Tim. iii, 15. Eph. iv, 11, 12.—3. By the word *church*, also, we are to understand the whole body of God's chosen people, in every period of time: this is the *invisible* church. Those on earth are also called the militant, and those in heaven the triumphant church, Heb. xii, 23. Acts xx, 28. Eph. i, 22. Matt. xvi, 28.—4. By a *particular* church we understand an assembly of christians united together, and meeting in one place for the solemn worship of God. To this agree the definition given by the compilers of the thirty-nine articles:—"A congregation of faithful men, in which the true word of God is preached, and the sacraments duly administered according to Christ's ordinances, in all those things that of necessity are requisite to the same," Acts ix, 31. Gal. i, 2, 22. 1st Cor. xiv, 34. Acts xx, 17. Col. iv. 15.—5. The word is now used also to denote any particular denomination of christians distinguished by particular doctrines, ceremonies, &c.; as the Romish church, Greek church, English church, &c.

Congregational church is so called from their maintaining that each congregation of christians which meet in one place for religious worship is a complete church, and has sufficient power to act and perform every thing relative to religious government within itself, and is in no respect subject or accountable to any other church. It does not appear, say they, that the primitive churches were national; they were not even provincial; for, though there were many believers and professing christians in Judea, in Galilee, in Samaria, in Macedonia, in Galatia, and other provinces, yet we never read of a provincial church in any of those places. The particular societies of christians in these districts are mentioned in the plural number, 2d Cor. viii, 1. Gal. i, 2. Acts ix, 31. According to them, we find no mention made of diocesan churches in the New Testament. In the days of the apostles, bishops were so far from presiding over more churches than one, that sometimes a plurality of bishops presided over the same church. See Phil. i, 1. Nor do we find any mention made of parochial churches. Some of the inhabitants of a parish may be Infidels, Mahometans, or Jews; but gospel churches consist of such as make an open profession of their faith in Christ, and subjection to the gospel, Rom. i, 7. 1st Cor. xiv, 33. It seems plain, then, that the primitive churches of

Christ were properly congregational. The first church of Jerusalem met together in one place at the same time, Acts i, 14, 15. The church of Antioch did the same, Acts xiv, 27. The church of Corinth the same, 1st Cor. xiv, 23. The same did the church at Troas, Acts xx, 7. There was a church at Cenchrea, a port of Corinth, distinct from the church in that city, Rom. xvi. He that was a member of one church was not a member of another. The apostle Paul, writing to the Colossian society, says—"Epaphras, who is one of you, saluteth you," Col. iv, 12.

Such a church is a body distinguished from the civil societies of the world by the spiritual nature and design of its government; for, though Christ would have order kept in his church, yet without any coercive force; a thing inconsistent with the very nature of such a society, whose end is instruction; and a practice suitable to it, which can never in the nature of things be accomplished by penal laws or external coercion, Is. xxxiii, 22. Matt. xxiii, 8, 10. John xviii, 36. Ps. ii, 6. 2d Cor. x, 4, 5. Zech. iv, 6., &c.

1. *Church members* are those who compose or belong to the church. As to the *visible church*, it may be observed that real saintship is not the distinguishing criterion of the members of it. None, indeed, can without it honestly offer themselves to church fellowship; but they cannot be refused admission for the mere want of it; for, 1. God alone can judge the heart. Deceivers can counterfeit saintship, 1st Sam. xvi, 1, 7.—2. God himself admitted many members of the Jewish church whose hearts were unsanctified, Deut. xxix, 3, 4, 13. John vi, 70.—3. John the Baptist and the apostles required no more than *outward appearances* of faith and repentance in order to baptism, Matt. iii, 5, 7. Acts ii, 38. Acts viii, 13, 23.—4. Many that were admitted members in the churches of Judea, Corinth, Philippi, Laodicea, Sardis, &c., were unregenerated, Acts v, 1, 10. Acts viii, 13, 23. 1st Cor. v, 11. Cor. i, 15. 1st Cor. Phil. iii, 18, 19. Rev. iii, 5, 15, 17.—5. Christ compares the gospel church to a floor on which corn and chaff are mingled together; to a net in which good and bad are gathered, &c. See Matt. xiii.

As to the *real church*, 1. The true members of it are such as are born again.—2. They come out from the world, 1st Cor. vi, 17.—3. They openly profess love to Christ, James ii, 14, 26. Mark viii, 34, &c.—4. They walk in all the ordinances of the Lord blameless. None but such are proper members of the true church; nor should any be admitted to any *particular* church without some *appearance* of these, at least.

2. *Church fellowship* is the communion that the members enjoy one with another.

The end of church fellowship is, 1. The maintenance and exhibition of a system of sound principles, 2d Tim. i, 13. 1st Tim. vi, 3, 4. 1st Cor. viii, 5, 6. Heb. ii, 1. Eph. iv, 21.—2. The support of the ordinances of gospel worship

in their purity and simplicity, Deut. xii, 31, 32. Rom. xv, 6.—3. The impartial exercise of church government and discipline, Heb. xii. 15. Gal. vi, 1. 2d Tim. ii, 24, 26. Tit. iii. 10. 1st Cor. v. James iii, 17.—4. The promotion of holiness in all manner of conversation, Phil. i, 27. Phil. ii, 15, 16. 2d Pet. iii, 11. Phil. iv, 8.

The more particular duties are, 1. Earnest study to keep peace and unity, Eph. iv, 3. Phil. ii, 2, 3. Phil. iii, 15, 16.—2. Bearing of one another's burthens, Gal. vi, 1, 2.—3. Earnest endeavours to prevent each other's stumbling, 1st Cor. x, 2, 3. Heb. x, 24, 27. Rom. xiv, 13.—4. Steadfast continuance in the faith and worship of the gospel, Acts ii, 42.—5. Praying for and sympathizing with each other, 1st Sam. xii, 23. Eph. vi, 18.

The advantages are, 1. Peculiar incitements to holiness, Eccl. iv, 11.—2. There are some promises applicable to none but those who attend the ordinances of God, and hold communion with the saints, Ps. xcii, 13. Is. xxv. 6. Ps. cxxxii, 13, 16. Ps. xxxvi, 8. Jer. xxxi, 12.—3. Such are under the watchful eye and care of their Pastor, Heb. xiii, 7.—4. Subject to the friendly reproof or kind advice of the saints, 1st Cor. xii, 25.—5. Their zeal and love are animated by reciprocal conversation, Mal. iii, 16. Prov. xxvii, 17.—6. They may restore each other if they fall, Eccl. iv, 10. Gal. vi, 1.—7. More easily promote the cause, and spread the gospel elsewhere.

3. *Church ordinances are*, 1. Reading of the scriptures, Neh. ix, 3. Acts xvii, 11. Neh. viii, 3, 4. Luke iv, 16.—2. Preaching and expounding, 1st Tim. iii, 2. 2d Tim. ii, 24. Eph. iv, 8. Rom. x, 15. Heb. v, 4.—3. Hearing, Is. lv, 1. James i, 21. 1st Pet. ii. 2. 1st Tim. iv, 13.—4. Prayer, Ps. v, 1, 2. Ps. xcv, 6. Ps. cxxi, 1. Ps. xxviii, 2. Acts xii, 12. Acts i, 14.—5. Singing of psalms, Ps. xlvii, 1. to 6. Col. iii, 16. 1st Cor. xiv, 15. Eph. v, 19.—6. Thanksgiving, Ps. l, 14, Ps. c. James v, 13.—7. The Lord's supper, 1st Cor. xi, 23, &c. Acts xx, 7.

Baptism is not properly a church ordinance, since it ought to be administered before a person be admitted into the church. See Baptism.

4. *Church officers* are those appointed by Christ for preaching the word, and the superintendence of church affairs: such are bishops and deacons, to which some add, elders. See those articles.

5. As to *church order* and *discipline*, it may be observed, that every christian society formed on the congregational plan is strictly independent of all other religious societies. No other church, however numerous or respectable; no person or persons, however eminent for authority, abilities, or influence, have any right to assume arbitrary jurisdiction over such a society. They have but one master, who is Christ. See Matt. xviii, 15, 19. Even the officers which Christ has appointed in his church have no power to give new laws to it; but only, in conjunction

tion with the other members of the society, to execute the commands of Christ. They have no dominion over any man's faith, nor any compulsive power over the consciences of any. Every particular church has a right to judge of the fitness of those who offer themselves as members, Acts ix, 26. If they are found to be proper persons, they must then be admitted; and this should always be followed with prayer, and with a solemn exhortation to the persons received. If any member walk disorderly, and continue to do so, the church is empowered to exclude him, 1st Cor. v, 7. 2d Thess. iii, 6. Rom. xvi, 17, which should be done with the greatest tenderness; but if evident signs of repentance should be discovered, such must be received again, Gal. vi, 1. This and other church business is generally done on some day preceding the sabbath on which the ordinance is administered.

See art. EXCOMMUNICATION; *Dr. Owen on the Nature of a Gospel Church and its Government; Watts's Rational Foundation of a Christian Church; Turner's Compendium of Soc. Rel.; Fawcett's Constitution and Order of a Gospel Church; Watts's Works*, ser. 53, vol. i.

CHURCH OF ENGLAND, is the church established by law in this kingdom.

When and by whom christianity was first introduced into Britain cannot perhaps be exactly ascertained. Eusebius, indeed, positively declares that it was by the apostles and their disciples. It is also said that numbers of persons professed the christian faith here about the year 150; and according to Usher, there was in the year 182 a school of learning, to provide the British churches with proper teachers. Popery, however, was established in England by Austin the monk; and the errors of it we find every where prevalent, until Wickliffe was raised up by Divine Providence to refute them. The church of England remained in subjection to the pope until the time of Henry VIII. Henry, indeed, in early life, and during the former part of his reign, was a bigotted papist: he burnt the famous Tyndal (who made one of the first and best translations of the New-Testament); and wrote in defence of the seven sacraments against Luther, for which the pope gave him the title of "The Defender of the Faith." But, falling out with the pope about his marriage, he took the government of ecclesiastical affairs into his own hand; and, having reformed many abuses, entitled himself supreme head of the church. See REFORMATION.

The *doctrines* of the church of England, which are contained in the thirty-nine articles, are certainly Calvinistical, though this has been denied by some modern writers, especially by Dr. Kipling, in a tract entitled "The Articles of the Church of England proved not to be Calvinistic." These articles were founded, for the most part, upon a body of articles compiled and published in the reign of Edward VI. They were first passed in the convocation, and confirmed by royal authority in 1562. They were afterwards ra-

tified anew in the year 1571, and again by Charles I. The law requires a subscription to these articles of all persons who are admitted into holy orders. In the course of the last century disputes arose among the clergy respecting the propriety of subscribing to any human formulary of religious sentiments. An application for its removal was made to parliament, in 1772, by the petitioning clergy; and received the most public discussion in the house of commons, but rejected in the house of lords.

The *government* of the church of England is episcopal. The king is the supreme head. There are two archbishops, and twenty-four bishops. The benefices of the bishops were converted by William the Conqueror into temporal baronies; so that every prelate has a seat and a vote in the house of peers. Dr. Hoadley, however in a sermon preached from this text—"My kingdom is not of this world," insisted that the clergy had no pretensions to temporal jurisdictions; which gave rise to various publications, termed, by way of eminence, the Bangorian Controversy, because Hoadley was then bishop of Bangor. Dr. Wake, archbishop of Canterbury, formed a project of peace and union between the English and Gallican churches, founded upon this condition, that each of the two communities should retain the greatest part of their respective and peculiar doctrines; but this project came to nothing. In the church of England there are deans, archdeacons, rectors, vicars, &c.; for an account of which, see the respective articles.

The church of England has a public form read, called a Liturgy. It was composed in 1547, and has undergone several alterations, the last of which was in 1661. Since that time, several attempts have been made to amend the liturgy, articles, and some other things relating to the internal government, but without effect. There are many excellencies in the liturgy; and, in the opinion of the most impartial Grotius (who was no member of this church), "it comes so near the primitive pattern, that none of the reformed churches can compare with it." See LITURGY.

The greatest part of the inhabitants of England are *professedly* members of this church; but, perhaps, very few either of her ministers or members strictly adhere to the articles in their true sense. Those who are called methodistic or evangelical preachers in the establishment are allowed to come the nearest.

See *Mr. Overton's True Churchmen; Bishop Jewel's Apology for the Church of England; Tucker's ditto; Hooker's Ecclesiastical Polity; Pearson on the Creed; Burnet on the thirty-nine Articles; Bishop Prettyman's Elements of Theology;* and *Mrs. H. Moore's Hints on forming the Character of a young Princess*, vol. ii, ch. 37. On the subject of the first introduction of christianity into Britain, see the 1st vol. of *Henry's History of Great Britain.*

CHURCH GALLICAN, denotes the ci-devant church of France under the government of its respective bishops and pastors. This church always enjoyed certain franchises and immunities, not as grants from popes, but as derived to her from her first original, and which she took care never to relinquish. These liberties depended upon two maxims; the first, that the pope had no right to order any thing in which the temporalities and civil rights of the kingdom were concerned; the second, that, notwithstanding the pope's supremacy was admitted in cases purely spiritual, yet in France his power was limited by the decrees of ancient councils received in that realm.

In the established church the Jansenists were very numerous. The bishoprics and prebends were entirely in the gift of the king; and no other catholic state, except Italy, had so numerous a clergy as France. There were in this kingdom eighteen archbishops, one hundred and eleven bishops, one hundred and sixty-six thousand clergymen, and three thousand four hundred convents, containing two thousand persons devoted to a monastic life.

Since the repeal of the edict of Nantz, the Protestants have suffered much from persecution. A solemn law, which did much honour to Lewis XVI, late king of France, gave to his non-Roman Catholic subjects, as they were called, all the civil advantages and privileges of their Roman Catholic brethren.

The above statement was made previously to the French revolution: great alterations have taken place since that period. And it may be interesting to those who have not the means of fuller information, to give a sketch of the causes which gave rise to those important events.

It has been asserted, that about the middle of the last century a conspiracy was formed to overthrow christianity, without distinction of worship, whether Protestant or Catholic. Voltaire; De Alembert; Frederic II, king of Prussia; and Diderot, were at the head of this conspiracy. Numerous other adepts and secondary agents were induced to join them. These pretended philosophers used every artifice that impiety could invent, by union and secret correspondence, to attack, to debase, and annihilate christianity. They not only acted in concert, sparing no political or impious art to effect the destruction of the christian religion, but they were the instigators and conductors of those secondary agents whom they had seduced, and pursued their plan with all the ardour and constancy which denotes the most finished conspirators.

The French clergy amounted to one hundred and thirty thousand, the higher orders of whom enjoyed immense revenues; but the cures, or great body of acting clergy, seldom possessed more than twenty-eight pounds sterling a year, and their vicars about half the sum. The clergy as a body, independent of their titles, possessed a revenue arising from their property in land, amounting to five

millions sterling annually; at the same time they were exempt from taxation. Before the levelling system had taken place, the clergy signified to the commons the instructions of their constituents, to contribute to the exigencies of the state in equal proportion with the other citizens. Not contented with this offer, the tithes and revenues of the clergy were taken away; in lieu of which, it was proposed to grant a certain stipend to the different ministers of religion, to be payable by the nation. The possessions of the church were then considered as national property by a decree of the constituent assembly. The religious orders, viz. the communities of monks and nuns, possessed immense landed estates; and, after having abolished the orders, the assembly seized the estates for the use of the nation; the gates of the cloisters were now thrown open. The next step of the assembly was to establish what is called *the civil constitution of the clergy*. This, the Roman Catholics assert, was in direct opposition to their religion. But though opposed with energetic eloquence, the decree passed, and was soon after followed by another, obliging the clergy to swear to maintain their civil constitution. Every artifice which cunning, and every menace which cruelty could invent, were used to induce them to take the oath; great numbers, however, refused. One hundred and thirty-eight bishops and archbishops, sixty-eight curates or vicars, were on this account driven from their sees and parishes. Three hundred of the priests were massacred in one day in one city. All the other pastors who adhered to their religion were either sacrificed, or banished from their country, seeking through a thousand dangers a refuge among foreign nations. A perusal of the horrid massacres of the priests who refused to take the oaths, and the various forms of persecution employed by those who were attached to the Catholic religion, must deeply wound the feelings of humanity. Those readers who are desirous of farther information, are referred to Abbe Barruel's History of the Clergy.

Some think that there was another cause of the revolution, and which may be traced as far back at least as the revocation of the edict of Nantz in the seventeenth century, when the great body of French Protestants, who were men of principle, were either murdered or banished, and the rest in a manner silenced. The effect of this sanguinary measure (say they) must needs be the general prevalence of infidelity. Let the religious part of any nation be banished, and a general spread of irreligion must necessarily follow: such were the effects in France. Through the whole of the eighteenth century infidelity has been the fashion, and that not only among the princes and noblesse, but even among the greater part of the bishops and clergy. And as they had united their influence in banishing true religion, and cherishing the monster which succeeded it, so have they been united in sustaining the calamitous effects

which that monster has produced, However unprincipled and cruel the French revolutionists have been, and however much the sufferers, as fellow creatures, are entitled to our pity; yet, considering the event as the just retribution of God, we are constrained to say, "Thou art righteous, oh! Lord, who art, and wast, and shall be, because thou hast judged thus; for they have shed the blood of saints and prophets, and thou hast given them blood to drink; for they are worthy."

The Catholic religion is now again established, but with a toleration of the Protestants, under some restrictions.—See the *Concordat*, or religious establishment of the French Republic, ratified September 10th, 1801.

CHURCH GREEK or EASTERN, comprehends the churches of all the countries anciently subject to the Greek or Eastern empire, and through which their language was carried; that is, all the space extended from Greece to Mesopotamia and Persia, and thence into Egypt. This church has been divided from the Roman ever since the time of the emperor Phocas. See article GREEK CHURCH.

CHURCH HIGH. See HIGH CHRCH.

CHURCH OF IRELAND is the same as the church of England, and is governed by four archbishops and eighteen bishops.

CHURCH LATIN or WESTERN, comprehends all the churches of Italy, Portugal, Spain, Africa, the north, and all other countries whither the Romans carried their language. Great Britain, part of the Netherlands, of Germany, and of the north of Europe, have been separated from it almost ever since the reformation.

CHURCH REFORMED, comprehends the whole Protestant churches in Europe and America, whether Lutheran, Calvinistic, Independent, Quaker, Baptist, or of any other denomination who dissent from the church of Rome.

CHURCH ROMAN CATHOLIC, claims the title of being the mother church, and is undoubtedly the most ancient of all the established churches in Christendom, if antiquity be held as a proof of primitive purity. See POPERY.

CHURCH OF SCOTLAND, established by the law in that kingdom, is presbyterian, which has existed (with some interruptions during the reign of the Stewarts) ever since the time of John Knox, when the voice of the people prevailed against the influence of the crown in getting it established. Its doctrines are Calvinistic. See article PRESBYTERIANS.

CHURCHWARDENS, officers chosen yearly, either by the consent of the minister, or of the parishioners, or of both. Their business is to look to the church, church-yard, and to observe the behaviour of the parishioners; to level a shilling forfeiture on all such as do not go to church on Sundays, and to keep persons orderly in church-time, &c.

CHURCH-YARD, a piece of ground adjoining to the church, set apart for the interment of the dead. In the church of Rome church-yards are consecrated with great solemnity. If a church-yard

which has been thus consecrated shall afterwards be polluted by any indecent action, or profaned by the burial of an infidel, an heretic, an excommunicated or unbaptized person, it must be *reconciled;* and the ceremony of the reconciliation is performed with the same solemnity as that of the consecration! See CONSECRATION.

CIRCONCELLIONES, a species of fanatics; so called because they were continually rambling round the houses in the country. They took their rise among the Donatists, in the reign of the emperor Constantine. It is incredible what ravages and cruelties they committed in Africa, through a long series of years. They were illiterate savage peasants, who understood only the Punic language. Intoxicated with a barbarous zeal, they renounced agriculture, professed continence, and assumed the title of "Vindicators of Justice, and protectors of the oppressed." To accomplish their mission, they enfranchized slaves, scoured the roads, forced masters to alight from their chariots, and run before their slaves, whom they obliged to mount in their place; and discharged debtors, killing the creditors if they refused to cancel their bonds. But the chief objects of their cruelty were the Catholics, and especially those who had renounced Donatism. At first they used no swords, because God had forbidden the use of one to Peter: but they were armed with clubs, which they called the *clubs of Israel*, and which they handled in such a manner as to break a man's bones without killing him immediately, so that he languished a long time, and then died. When they took away a man's life at once, they looked upon it as a favour. They became less scrupulous afterwards, and made use of all sorts of arms. Their shout was, *Praise be to God.* These words in their mouths were the signal of slaughter, more terrible than the roaring of a lion. They had invented an unheard-of punishment, which was to cover with lime, diluted with vinegar, the eyes of those unhappy wretches whom they had crushed with blows and covered with wounds, and to abandon them in that condition. Never was a stronger proof what horrors superstition can beget in minds destitute of knowledge and humanity. These brutes, who had made a vow of chastity, gave themselves up to wine, and all sorts of impurities; running about with women and young girls, as drunk as themselves, whom they called *sacred virgins*, and who often carried proofs of their incontinence. Their chief took the name of *chief of the saints.* After having glutted themselves with blood, they turned their rage upon themselves, and sought death with the same fury with which they gave it to others. Some scrambled up to the tops of rocks, and cast themselves down headlong in multitudes; others burned themselves, or threw themselves into the sea. Those who proposed to acquire the title of martyrs published it long before; upon which they

were feasted and fattened like oxen for the slaughter; after these preparations they sat out to be destroyed. Sometimes they gave money to those whom they met, and threatened to murder them if they did not make them martyrs. Theodorat gives an account of a stout young man, who, meeting with a troop of these fanatics, consented to kill them, provided he might bind them first; and having by this means put it out of their power to defend themselves, whipped them as long as he was able, and then left them tied in that manner. Their bishops pretended to blame them, but in reality made use of them to intimidate such as might be tempted to forsake their sect; they even honoured them as saints. They were not, however, able to govern those furious monsters; and more than once found themselves under a necessity of abandoning them, and even of imploring the assistance of the secular power against them. The counts Ursacius and Taurinus were employed to quell them: they destroyed a great number of them, of whom the Donatists made as many martyrs. Ursacius, who was a Catholic, and a religious man, having lost his life in an engagement with the barbarians, the Donatists did not fail to triumph in his death, as an effect of the vengeance of heaven. Africa was the theatre of these bloody scenes during a great a part of Constantine's life.

CISTERTIANS, a religious order founded by St. Robert, a Benedictine, in the eleventh century. They became so powerful, that they governed almost all Europe both in spirituals and temporals. Cardinal de Vitri, describing their observances, says, they neither wore skins nor shirts, nor ever ate flesh, except in sickness; and abstained from fish, eggs, milk, and cheese: they lay upon straw beds in tunics and cowls; they rose at midnight to prayers; they spent the day in labour, reading, and prayer; and in all their exercises observed a continual silence.

CLEMENCY denotes much the same as mercy. It is most generally used in speaking of the forgiveness exercised by princes. It is the result, indeed, of a disposition which ought to be cultivated by all ranks, though its effects cannot be equally conspicuous.

Clemency is not only the privilege, the honour, and the duty of a prince, but it is also his security, and better than all his garrisons, forts, and guards, to preserve himself and his dominions in safety. That prince is truly royal who masters himself, looks upon all injuries as below him, and governs by equity and reason, not by passion or caprice. David, king of Israel, appears in no instance greater or more amiable than in sparing the life of his persecutor Saul when it was in his power.

CLERGY (from the Greek word κλῆρος, heritage), in the general sense of the word, as used by us, signifies the body of ecclesiastics of the christian church, in contradiction to the laity; but strictly speaking, and according to scripture, it means the church. "When Joshua," as one observes,

"divided the Holy Land by lot among the Israelites, it pleased God to provide for a thirteenth part of them, called Levites, by assigning them a personal estate equivalent to that provision made by real estate which was allotted to each of the other twelve parts. In conformity to the style of the transaction, the Levites were called God's *lot*, *inheritance*, or *clergy*. This style, however, is not always used by the Old Testament writers. Sometimes they call *all* the nation God's *lot*, Deut. xxxii, 9. Ps. lxxviii, 71. Ps. xxviii, 9, &c. The New Testament writers adopt this term, and apply it to the *whole* christian church, 1st Pet. v, 3. Thus it is the church distinguished from the world, and not one part of the church as distinguished from another part." The word clergy, however, among us, always refers to ecclesiastics.

The clergy originally consisted of bishops, priests, and deacons; but in the third century many inferior orders were appointed; such as sub-deacons, acoluthists, readers, &c. The clergy of the church of Rome are divided into regular and secular. The regular consists of those monks or religious who have taken upon them holy orders of the priesthood in their respective monasteries. The secular clergy are those who are not of any religious order, and have the care and direction of parishes. The Protestant clergy are all secular. For archbishops, bishops, deans, &c. &c., see those articles.

The clergy have large privileges allowed them by our municipal laws, and had formerly much greater, which were abridged at the reformation, on account of the ill use which the popish clergy had endeavoured to make of them; for the laws having exempted them from almost every personal duty, they attempted a total exemption from every secular tie. The personal exemptions, indeed, for the most part, continue. A clergyman cannot be compelled to serve on a jury, nor to appear at a court leet, which almost every other person is obliged to do; but if a layman be summoned on a jury, and before the trial takes orders, he shall notwithstanding appear, and be sworn. Neither can he be chosen to any temporal office; as bailiff, reeve, constable, or the like, in regard of his own continual attendance on the sacred function. During his attendance on divine service, he is privileged from arrests in civil suits. In cases of felony also, a clerk in orders shall have the benefit of clergy without being branded in the hand, and may likewise have it more than once; in both which cases he is distinguished from a layman.

Benefit of Clergy was a privilege whereby a clergyman claimed to be delivered to his ordinary to purge himself of felony, and which anciently was allowed *only* to those who were in orders; but, by the statute of 18th Eliz., every man to whom the benefit of clergy is granted, though not in orders, is put to read at the bar, after he is found guilty, and convicted of felony, and so burnt in the hand; and set free for the first time, if

the ordinary or deputy standing by do say, *Legit ut clericus;* otherwise he shall suffer death. As the clergy have their privileges, so they have also their disabilities, on account of their spiritual avocations. Clergymen are incapable of sitting in the house of commons; and by statute 21 Henry VIII, c. 13, are not in general allowed to take any lands or tenements to farm, upon pain of 10*l.* per month, and total avoidance of the lease; nor upon like pain to keep any taphouse or brewhouse; nor engage in any trade, nor sell any merchandise, under forfeiture of the treble value; which prohibition is consonant to the canon law.

The *number* of clergy in England and Wales amount, according to the best calculation, to about 18,000. The revenues of the clergy were formerly considerable, but since the reformation they are comparatively small, at least those of the inferior clergy. See the *Bishop of Landaff's Valuation of the Church and University Revenues;* or, *Cove on the Revenues of the Church*, 1797, 2d edition; *Burnett's Hist. of his own Times*, conclusion. See article MINISTER.

CLERK: 1. A word originally used to denote a learned man, or man of letters; but now is the common appellation by which clergymen distinguish themselves in signing any deed or instrument.—2. Also the person who reads the responses of the congregation in the church, or gives out the hymns at a meeting.

COCCEIANS, a denomination which arose in the seventeenth century; so called from John Cocceius, professor of divinity in the university of Leyden. He represented the whole history of the Old Testament as a mirror, which held forth an accurate view of the transactions and events that were to happen in the church under the dispensation of the New Testament and unto the end of the world. He maintained that by far the greatest part of the ancient prophecies foretold Christ's ministry and mediation, and the rise, progress, and revolutions of the church, not only under the figure of persons and transactions, but in a literal manner, and by the very sense of the words used in these predictions; and laid it down as a fundamental rule of interpretation, that the words and phrases of scripture are to be understood in every sense of which they are susceptible, or, in other words, that they signify in effect every thing that they can possibly signify.

Cocceius also taught, that the covenant made between God and the Jewish nation, by the ministry of Moses, was of the same nature as the new covenant, obtained by the mediation of Jesus Christ. In consequence of this general principle, he maintained that the ten commandments were promulgated by Moses, not as a rule of obedience, but as a representation of the covenant of grace—that when the Jews had provoked the Deity by their various transgressions, particularly by the worship of the golden calf, the severe and servile yoke of the ceremonial law was

added to the decalogue, as a punishment inflicted on them by the Supreme Being in his righteous displeasure—that this yoke, which was painful in itself, became doubly so on account of its typical signification; since it admonished the Israelites from day to day of the imperfection and uncertainty of their state, filled them with anxiety, and was a perpetual proof that they had merited the righteous displeasure of God, and could not expect before the coming of the Messiah the entire remission of their iniquities—that indeed good men, even under the Mosaic dispensation, were immediately after death made partakers of everlasting glory; but that they were nevertheless, during the whole course of their lives, far removed from that firm hope and assurance of salvation, which rejoices the faithful under the dispensation of the gospel—and that their anxiety flowed naturally from this consideration, that their sins, though they remain unpunished, were not pardoned; because Christ had not as yet offered himself up a sacrifice to the Father, to make an entire atonement for them.

CŒNOBITE, one who lives in a convent, or in community, under a certain rule; in opposition to a hermit, who lives in solitude. Cassian makes this difference between a *convent* and a *monastery*, that the latter may be applied to the residence of a single religious or recluse; whereas the convent implies cœnobites, or numbers of religious living in common. Fleury speaks of three kinds of monks in Egypt; *anachorets*, who live in solitude; *cœnobites*, who continue to live in community; and *sarabaites*, who are a kind of monks-errant, that stroll from place to place. He refers the institution of cœnobites to the time of the apostles, and makes it a kind of imitation of the ordinary lives of the faithful at Jerusalem; though St. Pachomius is ordinarily owned to be the institutor of the cœnobite life, as being the first who gave a rule to any community.

COLLECT, a short prayer. In the liturgy of the church of England, and the mass of the Romanists, it denotes a prayer accommodated to any particular day, occasion, or the like. In general, all the prayers in each office are called *collects*, either because the priest speaks in the name of the whole assembly, whose sentiments and desires he sums up by the word "Oremus," "Let us pray," or because those prayers are offered when the people are assembled together. The popes Gelasius and Gregory are said to have been the first who established collects. Dr. Despence, of Paris, wrote a treatise on collects, their origin, antiquity, &c.

COLLEGIANS, or COLLEGIANTS, a sect formed among the Arminians and Anabaptists in Holland, about the beginning of the seventeenth century: so called because of their colleges or meetings twice every week, where every one, females excepted, has the same liberty of expounding the scripture, praying, &c. They

are said to be all either Arians or Socinians: they never communicate in the college, but meet twice a year, from all parts of Holland, at Rhinsbergh (whence they are also called *Rhinsberghers*), a village two miles from Leyden, where they communicate together; admitting every one that presents himself, professing his faith in the divinity of the holy scriptures, and resolution to live suitably to their precepts and doctrines, without regard to his sect or opinion. They have no particular ministers, but each officiates as he is disposed. They baptize by immersion.

COLLEGIATE CHURCH was such as was built at a convenient distance from the cathedral church, wherein a number of presbyters were settled, and lived together in one congregation. Such churches have no bishop's see, yet have the ancient retinue of the bishops, the canons, and prebends. Such are Westminster, Rippon, Windsor, &c., governed by deans and chapters.

COLLUTHIANS, a sect which rose about the beginning of the fourth century, on occasion of the indulgence shewn to Arius by Alexander, patriarch of Alexandria. Several people were offended at so much condescension, and among the rest Colluthus, a priest of the same city; who took occasion from hence to hold separate assemblies, and by degrees proceeded to the ordination of priests, as if he had been a bishop; declaring that there was a necessity for this authority, in order to oppose Arius. He was condemned by a council held at Alexandria, by Arius, in the year 330.

COLLYRIDIANS, a sect of the fourth century; so denominated from a little cake, called by the Greeks *collyridia*, which they offered to the Virgin Mary. This sect, it seems, consisted chiefly of Arabian women, who, out of an extravagant veneration for the Virgin, met on a certain day in the year to celebrate a solemn feast, and to render divine honours to Mary as to a goddess, eating the cake, which they offered in her name.

COMMENTARY, an exposition; book of annotations or remarks. There are some people so wise in their own conceit, and think human helps of so little worth, that they despise *commentaries* on the scriptures altogether; but every student or preacher whose business is to explain the sacred oracles, to make known the mind of God to others, to settle cases of conscience, to oppose the sophistry of sceptics, and to confound the arguments of infidels, would do well to avail himself of the most judicious, clear, copious, critical, and sound commentaries on the Bible. Nor can I suppose that commentaries can be useless to the common people; for though a spirit of serious enquiry, with a little good sense, will go a great way in understanding the Bible, yet as the language is often figurative, as allusions are made to ancient customs, and some parts require more investigation than many common christians have time for, a plain exposition certainly must be useful. Expositions of the Bible, however,

may be made a bad use of. He who takes the *ipse dixit* of a commentator, without ever examining whether the meaning given comport with the text; he who gives himself no trouble to investigate the scripture for himself, but takes occasion to be indolent because others have laboured for him, surely does wrong. Nor can it be said that those preachers use them properly, who, in making their sermons, form their plans from the commentator before they have thought upon the text. Perhaps the best way is to follow our own talents; first by prayer, study, and attention to form our scheme, and then to examine the opinions of others concerning it. We will here present the reader with a view of some of those commentaries which are the most generally approved. And, 1. in my opinion, *Henry* takes the lead for common utility. The sprightly notes, the just inferences, the original thoughts, and the warm applications to the conscience, make this work justly admired. It is true that there are some expressions which do not agree with the evangelic system; but as the late Mr. Ryland observes, "'tis impossible for a person of piety and taste to read him without wishing to be shut out from all the world to *read him through without one moment's interruption.*" Mr. Henry did not live to complete this work. He went as far as the end of Acts. Romans was done by Dr. Evans; the 1st Corinthians, Sam. Brown; 2d Corinthians, Dr. Mayo; Galatians, Mr. Bayes; Ephesians, Mr. Boswell; Philippians, Mr. Harris; Colossians, Mr. Harris; 1st and 2d Thessalonians, Mr. Mayo; 1st and 2d Timothy, Mr. Atkinson; Titus, Jer. Smith; Philemon, Mr. Mottershead; Hebrews, Mr. Tong; James, Mr. Wright; 1st Peter, Mr. Hill; 2d Peter, Mr. Morril; 1st, 2d, and 3d John, Mr. Reynolds; Jude, Mr. Billingsley; and Revelations by Mr. Tong.

2. Pooli Synopsis Criticorum, 5 folio volumes. This is a valuable work, and ought to be in the possession of every student: it is much esteemed abroad, three editions of it having been published on the continent.

3. Poole's Annotations, a rich and useful work. These were printed at London in 1685, in two volumes, folio. Poole did not complete this work himself. Mr. Jackson, of Moulsey, is the author of the annotations on the 59th and 60th chap. of Isaiah. Dr. Collings drew up the notes on the rest of Isaiah, Jeremiah, and Lamentations, as also those on the four Evangelists, the two epistles to the Corinthians, and that to the Galatians. Those to Timothy, Titus, Philemon, and the Revelations, Ezekiel, and the Minor Prophets, were done by Mr. Hurst. Daniel by Mr. Cooper; the Acts by Mr. Vinke; the epistle to the Romans by Mr. Mayo; the Ephesians, Mr. Veale; the Philippians and Colossians, Mr. Adams; the Hebrews, Mr. Obadiah Hughes; the epistle of St. James, the two of St. Peter, and that of Jude, by Mr. Veale; the three epistles of St. John by Mr. Howe.

4. Dr. Gill's, in 9 vol. folio, is

an immense work; and though it contain a good deal of repetition and extraneous matter, there is certainly a vast fund of information together with evangelical sentiment.

5. Brown's Self-interpreting Bible is an admirable book, either for ministers or families. Its chief excellencies are the marginal references, which are exceedingly useful to preachers; and the close, plain, and practical improvement to each chapter.

6. Scott's Exposition abounds with practical remarks. The improvements are a kind of sermons, and will be found very useful for families.

On the New Testament.

1. Burkitt contains many ingenious observations, fine turns, natural plans, and pungent addresses to the conscience. There are some legal expressions, however, that grate upon the ear of the evangelical christian.

2. Guyse's Paraphrase is deservedly held in high estimation for sound doctrine, fair explication, and just sentiment.

3. Doddridge's Family Expositor. The criticisms in this work render it valuable; and if some of them be dry, it must be owned that the doctor laboured to come as near as possible to the true sense of the text.

4. Bezæ Annotationes, in quibus ratio interpretationis redditur; accessit etiam J. Camerarii in novum fœdus commentarius, fol. Cantab. 1642, contains, besides the old Latin version, Beza's own version; and in the side margin is given a summary of the passage, and in the argumentative parts the connexion.

5. Wolfii Curæ Philologicæ, & Criticæ, in Omnes Libros, Nov. Test. 5 vol. 4to. 1739, Hamb. Basil, 1741. This is in a great measure a compilation after the manner of Poole's Synopsis, but interspersed with his own critical animadversions.

6. Bengelii Gnomon Nov. Test. 4to. Tubingæ, 1759, & Ulmæ, 1763, contains an instructive preface, a perspicuous analysis of each book, with short notes. It is a perfect contrast to that of Wolfius.

7. Raphelii Annotationes in S. Scripturam, &c., is an attempt to illustrate the holy scriptures from the classical Greek historians, Xenophon, Polybius, Arrian, and Herodotus.

8. Hammond's Paraphrase and Annotations upon all the books of the New Testament, folio.

9. Whitby's Paraphrase and Com. on New Test. 2 fol. vol.

10. Wesley's Explanatory Notes, 4to, or 3 vol. 12mo. Of different translations, see article BIBLE.

Commentators on Select Parts.

1. Ainsworth on Pentateuch, Psalms, and Song of Solomon.

2. Patrick's Commentaries on the Historical Parts of the Holy Scriptures, 3 vol.

3. Lightfoot's Works, 2 vol. fol., contain a chronicle of the times, and the order of the text of the Old Testament. The harmony, chronicle, and order of the New Testament; the harmony of the

four Evangelists; a commentary on the Acts; Horæ Hebraicæ, &c.; on the four Evangelists, Acts, and 1st Corinthians.

4. Chrysostomi Opera, 8 vol. folio, contain expositions of various parts.

5. Calvini Opera Omnia, 9 vol., contain commentaries on Pentateuch, Joshua, homilies on Samuel, sermons on Job, commentaries on Psalms, Isaiah, Evangelists, Acts, Paul's epistles, and the other catholic epistles; and prælectiones on Jeremiah, Ezekiel, Daniel, and the Minor Prophets.

6. Lowth on the Prophets.

7. Pocock on some of the Minor Prophets.

8. Locke on Paul's epistles.

9. Hutcheson on the Smaller Prophets.

10. Newcome on Ezekiel and Minor Prophets.

11. Macknight's Harmony of the Gospel, and Literal Translation of all the Apostolical Epistles, with Commentary and Notes, 3 vol. 4to.

12. Campbell's Translation of the Gospels, with Notes and Dissertations.

On Select Books.

On Ruth: Macgowan, Lawson.

On Job: 1. Caryll, 2 vol. fol.—2. Hutchinson, 1669, fol.—3. Peters's Critical Dissertation on Book of Job.

On the Psalms: 1. Molleri Enarr. Psalm. fol. 1619.—2. Hammond's Paraphrase.—3. Amesii Lectiones in Omnes Psalmos, oct. 1636.—4. Dickson.—5. Horne's Commentary.—*On Select Psalms:* 1. Hildersham's 152 Lectures on Psalm li.—2. Decoetlogon's Serm. on Psalm li.—3. Greenham on Psalm cxix.—4. Manton on Psalm cxix.—5. Owen on Psalm cxxx.—6. Romaine on Psalm cvii.

On Proverbs: Dr. Mayer, Taylor, Io. Trapp.

Ecclesiastes: Broughton, Jermyn.

Canticles: Bp. Foliot, Mercier, Sanchez, Bossuet, Cocceius, Dr. James, Ainsworth, Durham, bishop Hall, bishop Patrick, Dove, Trapp, Jackson, Dr. Collings, Dr. Gill, Dr. Percy, Harmer, Dr. Durell; but the most recent, and perhaps the best, is Williams's new translation, with commentary, &c., where the reader will find a list of other names who have translated and written on parts of this book.

Isaiah: Vitringa, Lowth.

Jeremiah: Blayney.

Ezekiel: Greenhill, Newcome.

Daniel: Willet's Hexapla, fol. Sir Isaac Newton on Prophecies of Daniel.

Hosea: Burroughs. Bishop Horsley's translation, with explanatory notes.

Of the other Minor Prophets, see *Commentaries on Select Parts.*

Gospels: See above, and article HARMONY. Also Hildersham on John iv, fol. Burgess on John xvii. Manton on John xvii.

Acts: Mayer, Trapp.

Romans: Wilson, Parr.

Galatians: Luther, Ferguson, Perkins.

Ephesians: Ferguson, Goodwin.

Colossians: Byfield, Davenant, Elton.

Titus: Dr. Thomas Taylor.
Hebrews: Dr. Owen.
James: Manton.
Peter: Leighton.
John: Hardy on 1st Epistle.
Jude: Jenkins, Manton.
Revelation: Mede, Daubuz, Brightman, Peganius, Waple, Robertson, Vitringa, Pyle, Lowman, Sir Isaac Newton, Durham, Cradock, Dr. H. Moore, bp. Newton, Dr. Bryce Johnston.

As this article may be consulted for the purpose of obtaining information as to the best helps for understanding the scriptures, we may add to the above:—Jacobi Elsner, Observat. Sacræ; Alberti Observ. Philolog.; Lamberti Bos, Exercitat. Philolog.; Lamberti Bos, Animadvers.; Lamberti Bos, Observat. Miscell. Fortuita Sacra. These, together with Wolfius and Raphelius, before mentioned, says Dr. Doddridge, are books which I cannot but recommend to my young friends, as proper not only to ascertain the sense of a variety of words and phrases which occur in the apostolic writings, but also to form them to the most useful method of studying the Greek classics; those great masters of solid sense, elegant expression, just and lively painting, and masculine eloquence, to the neglect of which I cannot but ascribe that enervate, dissolute, and puerile manner of writing which is growing so much on the present age, and will probably consign so many of its productions to speedy oblivion. See BIBLE, SCRIPTURES.

COMMINATION, an office in the church of England appointed to be read on Ash Wednesday. It is substituted in the room of that *godly discipline in the primitive church*, by which (as the introduction to the office expresses it) "such persons as stood convicted of notorious sins were put to open penance, and punished in this world, that their souls might be saved in the day of the Lord; and that others, admonished by their example, might be the more afraid to offend." This discipline, in after ages, degenerated in the church of Rome into a formal confession of sins upon Ash Wednesday, and the empty ceremony of sprinkling ashes upon the heads of the people. Our reformers wisely rejected this ceremony as mere shadow and show; and substituted this office in its room, which is *A denunciation of God's anger and judgment against sinners;* that the people, being apprised of God's wrath and indignation against their sins, might not, through want of discipline in the church, be encouraged to follow and pursue them.

COMMISSARY, an officer of the bishop, who exercises spiritual jurisdiction in places of a diocess so far from the episcopal see, that the chancellor cannot call the people to the bishop's principal consistory court without great inconvenience.

COMMUNICATING, a term made use of to denote the act of receiving the Lord's supper. Those of the reformed and of the Greek church communicate under both kinds; those of the Romish only under one. The oriental communicants receive the species of

wine by a spoon; and anciently they sucked it through a pipe, as has been observed by Beat Rheanus on Tertullian.

COMMUNION, in its strict and proper sense, signifies holding something in common with another, Acts ii, 42.—2. In a more general sense, it denotes conformity or agreement, 2d Cor. vi, 14. Eph. v, 11.—3. It signifies *converse*, or friendly intercourse, wherein men contrive or consult together about matters of common concern, Luke vi, 11. Ps. iv, 4.—4. Communion is also used for the Lord's supper, because we herein make a public profession of our conformity to Christ and his laws; and of our agreement with other christians in the spirit and faith of the gospel. See LORD'S SUPPER.

The fourth council of Lateran decrees, that every believer shall receive the communion, at least, at Easter; which seems to import a tacit desire that they should do it oftener as in effect they did it much oftener in the primitive days. Gratian, and the master of the sentences, prescribe it as a rule for the laity to communicate three times a year; at Easter, Whitsuntide, and Christmas: but in the thirteenth century the practice prevailed of never approaching the eucharist at Easter; and the council thought fit to enjoin it then by a law, lest their coldness and remissness should go farther still: and the council of Trent renewed the same injunction, and recommended frequent communion, without enforcing it by an express decree. In the ninth century the communion was still received by the laity in both kinds, or rather the species of bread was dipped in the wine, as is owned by the Romanists themselves. M. de Marca observes, that they received it at first in their hands; and believes the communion under one kind alone to have had its rise in the West, under pope Urban II, in 1096, at the time of the conquest of the Holy Land. It was more solemnly enjoined by the council of Constance, in 1414. The twenty-eighth canon of the council of Clermont enjoins the communion to be received under both kinds distinctly; adding, however, two exceptions,—the one of necessity, the other of caution; the first in favour of the sick, and the second of the abstemious, or those who had an aversion for wine. It was formerly a kind of canonical punishment for clerks guilty of any crime to be reduced to lay communion; i. e. only to receive it as the laity did, viz. under one kind. They had another punishment of the same nature, though under a different name, called *foreign communion*, to which the canons frequently condemned their bishop's and other clerks. This punishment was not any excommunication or deposition, but a kind of suspension from the function of the order, and a degradation from the rank they held in the church. It had its name because the communion was only granted to the criminal on the foot of a foreign clerk; i. e. being reduced to the lowest of his order, he took his place after all those of his rank, as all clerks, &c., did in the churches to which they did

not belong. The second council of Agda orders every clerk that absents himself from the church to be reduced to foreign communion.

Church communion is fellowship with any particular church. See CHURCH FELLOWSHIP. It is sometimes applied to different churches united in doctrine and discipline. The three grand communions into which the christian church is divided is that of the church of Rome, the Greek church and the Protestant church; but originally all christians were in communion with each other, having one common faith and discipline.

Free communion, a term made use of in relation to the Lord's supper, by which it is understood that all those who have been baptized, whether in infancy or adult age, may, on profession of their faith, sit down at the Lord's table with others of different denominations. Some of the Baptists object to free or mixed communion, and do not allow of persons who have been baptized in their infancy to join in the celebration of the Lord's supper with them; because they look upon such as not having been baptized at all, and consequently cannot be admitted to the table. Others, however, suppose that this ought to be no objection; and that such who believe themselves to be really baptized (though in infancy), are partakers of grace, belong to the true church of Christ, and are truly devoted to God, ought not to be rejected on account of a different opinion about a mere ordinance. Mr. Killingworth and Mr. Booth have written against free communion; John Bunyan, Dr. Foster, Mr. Bulkely, Mr. Wiche, and Mr. Robinson, for it.

COMMUNION, *spiritual* or *divine*, is that delightful fellowship and intercourse which a believer enjoys with God. It is founded upon union with him, and consists in a communication of divine graces from him, and a return of devout affections to him. The believer holds communion with God in his works, in his word, and in his ordinances. There can be no communion without likeness, nor without Christ as the mediator. Some distinguish communion with God from the sense and feeling of it; that, is, that we may hold communion with him without raptures of joy; and that a saint, even under desertion, may have communion with God as *really*, though not so *feelingly*, as at any other time. This communion cannot be interrupted by any local mutations: it is far superior to all outward services and ordinances whatsoever; it concerns the whole soul, all the affections, faculties, and motions of it, being under its influence: it is only imperfect in this life, and will be unspeakably enlarged in a better world.—In order to keep up communion with God, we should inform ourselves of his will, Jo. v, 39. be often in prayer, Luke xviii, 1. embrace opportunities of retirement, Ps. iv, 4. contemplate on the divine perfections, providences, and promises, Ps. civ, 34. watch against a vain, trifling, and volatile spirit, Eph. iv, 30. and be found in the use of all the means

of grace, Ps. xxvii, 4. The *advantages* of communion with God are, deadness to the world, Phil. iii, 8. patience under trouble, Job i, 22. fortitude in danger, Ps. xxvii, 1. gratitude for mercies received, Ps. ciii, 1. direction under difficulties, Prov. iii, 5, 6. peace and joy in opposition, Ps. xvi, 22. happiness in death, Ps. xxiii, 4. and an earnest desire for heaven and glory, 2d Tim. iv, 7, 8. See *Shaw's Immanuel; Owen and Henry on Communion;* and article FELLOWSHIP.

COMPASSION is that species of affection which is excited either by the actual distress of its object, or by some impending calamity which appears inevitable. It is a benevolent sorrow for the sufferings or approaching misery of another. The etymology of the word expresses this idea with strict propriety, as it signifies *suffering with the object.* Hobbs makes this a mere selfish passion, and defines it as "being fear for ourselves." Hutchinson resolves it into instinct; but Dr. Butler much more properly considers it as an original distinct particular affection in human nature. It may be considered as a generic name, comprehending several other affections; as *mercy, commiseration, pity.* This affection (as well as every other of our nature), no doubt, was wisely given us by our Creator. "Ideas of fitness" as Saurin observes, "seldom make much impression on the bulk of mankind; it was was necessary therefore to make sensibility supply the want of reflection; and by a counter-blow with which the miseries of a neighbour strike our feelings, to produce a disposition in us to relieve him."

COMPASSION OF GOD is the infinite greatness of his mercy and love, whereby he relieves the miseries of his people. This perfection of Jehovah is conspicuously displayed in the gift of his Son, Jo. iii. 16. the revelation of his will, Hos. viii, 12. the bounties of his providence, Ps. cxlv, 9. the exercise of his patience, Rom. ii, 4. the promise of his mercy, Ps. lxxviii, 38. the manifestation of his presence, Matt. xviii, 20. and the provision of eternal glory, 1st Pet. i, 4. See MERCY.

COMPLUTENSIAN BIBLE. See BIBLE, No. 29.

COMPREHENSION, in English church history, denotes a scheme proposed by Sir Orlando Bridgman, in 1667-8, for relaxing the terms of conformity on behalf of the Protestant Dissenters, and admitting them into the communion of the church. A bill for this purpose was drawn up by Judge Hale, but disallowed. The attempt was renewed by Tillotson and Stillingfleet, in 1674, and the terms were settled to the satisfaction of the non-conformists; but the bishops refused their assent. The scheme was likewise revived again immediately after the revolution. The king and queen expressed their desire of an union: however, the design failed, after two attempts, and the act of toleration was obtained.

CONCEPTION OF CHRIST, the supernatural and miraculous formation of the human nature of Jesus Christ. "It were not dif-

ficult to shew," says a divine, "that the miraculous conception, once admitted, naturally brings up after it the great doctrines of the atonement and the incarnation. The miraculous conception of our Lord evidently implies some higher purpose of his coming than the mere business of a teacher. The business of a teacher might have been performed by a mere man, enlightened by the prophetic spirit. For whatever instruction men have the capacity to receive, a man might have been made the instrument to convey. Had teaching, therefore, been the sole purpose of our Saviour's coming, a mere man might have done the whole business, and the supernatural conception had been an unnecessary miracle. He, therefore, who came in this miraculous way, came upon some higher business, to which a mere man was unequal. He came to be made a sin-offering for us, that we might be made the righteousness of God in him." See bp. Horsley's Tracts, and article HUMANITY OF CHRIST.

CONCEPTION IMMACULATE *of the Holy Virgin*, is a popish festival established in honour of the Virgin Mary, on the supposition of her having been conceived, and born immaculate, i. e. without original sin: held on the 8th of December. The immaculate conception is the great head of controversy between the Scotists and Thomists; the former maintaining and the latter impugning it. Peter d'Alva has published 48 huge folio volumes on the mysteries of the conception.

CONCLAVE, the assembly or meeting of the cardinals shut up for the election of a pope. Conclave also signifies the place in which the cardinals of the Romish church meet for the above-mentioned purpose. The conclave is a range of small cells, ten feet square, made of wainscot: these are numbered, and drawn by lot. They stand in a line along the galleries and hall of the Vatican, with a small space between each. Every cell has the arms of the cardinal over it. The conclave is not fixed to any one determinate place, for the constitutions of the church allow the cardinals to make choice of such a place for the conclave as they think most convenient: yet it is generally held in the Vatican—The conclave is very strictly guarded by troops: neither the cardinals, nor any person shut up in the conclave, are spoken to, but at the hours allowed of, and then in Italian or Latin: even the provisions for the conclave are examined, that no letters be conveyed by that means from the ministers of foreign powers, or other persons, who may have an interest in the election of the pontiff.

CONCORD, *form of*.—Form of concord, in ecclesiastical history, a standard-book among the Lutherans, composed at Torgaw in 1576, and thence called the book of Torgaw, and reviewed at Berg by six Lutheran doctors of Germany, the principal of whom was James Andreæ. This book contains, in two parts, a system of doctrine, the subscription of which was a condition of communion, and a formal and very severe

condemnation of all who differed from the compilers of it; particularly with respect to the majesty and omnipresence of Christ's body, and the real manducation of his flesh and blood in the eucharist. It was first imposed upon the Saxons by Augustus, and occasioned great opposition and disturbance. The dispute about it was revived in Switzerland in 1718, when the magistrates of Bern published an order for adopting it as the rule of faith; the consequence of which was a contest that reduced its credit and authority.

CONCORDANCE, a dictionary or index to the Bible, wherein all the leading words are ranged alphabetically, and the books, chapters, and verses wherein they occur referred to, to assist in finding out passages, and comparing with the several significations of the same word. Cardinal Hugo de St. Charo seems to have been the first who compiled a concordance to the holy scriptures; and for carrying on this work, it is said, he employed 500 monks to assist him. Rabbi Mordecai Nathan published a Hebrew concordance, printed at Venice in 1523, containing all the Hebrew roots, branched into their various significations, and under each signification all the places in scripture wherein it occurs; but the best and most useful Hebrew concordance is that of Buxtorf, printed at Basil in 1632. Calasius, an Italian cordelier, has given us concordances of the Hebrew, Latin, and Greek, in two columns: the first, which is Hebrew, is that of rabbi Mordecai Nathan verbatim, and according to the order of the books and chapters: in the other column is a Latin interpretation of each passage of scripture quoted by R. Mordecai: this interpretation is Calasius's own; but in the margin he adds that of the LXX and the Vulgate, when different from his. The work is in 4 vol. folio, printed at Rome in 1621. A new edition of this work was published by subscription in London, in 1747, 8, 9, by Mr. Romaine, to which he obtained the signature of every crowned head in Europe, his *Holiness* not excepted. Dr. Taylor published, in 1754, a Hebrew concordance, in 2 vol. folio, adapted to the English Bible, and disposed after the same manner as Buxtorf. This is perhaps the best for English readers.

The Greek concordances are only for the New Testament, except one by Conrad Kircher on on the Old, containing all the Hebrew words in alphabetical order; and underneath, all the interpretations of them in the LXX, and in each interpretation all the places where they occur in that version. In 1718, Trommius published his Greek concordance for the LXX, at Amsterdam, in 2 vol. folio; and Schmidius, improving on a similar work of H. Stephen, has given an excellent Greek concordance for the New Testament, the best edition of which is that of Leipsic, anno 1717. Williams's concordance to the Greek Testament gives the English version to each word, and points out the principal Hebrew

roots corresponding to the Greek words of the Septuagint, 4to, 1767. We have several concordances in English, as Fisher's, Butterworth's, Newman's, Brown's; but the best esteemed is that in 4to, by Alexander Cruden, which no minister or student should be without, except he have such a prodigious memory as to supersede the necessity of it. Cruttwell's Concordance of Parallels may also be consulted with profit: Talbot's complete Analysis, and new Arrangement of the Bible; Dodd and Locke's Common-place Books; with Clark on the Promises, and Gastrill's Institutes, may also be useful to preachers.

CONCUBINAGE, the act of living with a woman to whom the man is not legally married. It is also used for a marriage with a woman of inferior condition (performed with less solemnity than the formal marriage), and to whom the husband does not convey his rank. As polygamy was sometimes practised by the patriarchs, it was a common thing to see one, two, or many wives in a family, and besides these several concubines, 2d Sam. iii. 3, &c. 1st Kings xi, 3. 2d Chron. xi, 21; but ever since the abrogation of polygamy by Jesus Christ, and the reduction of marriage to its primitive institution, concubinage has been forbidden and condemned among christians.

CONDESCENSION is that species of benevolence which designedly waves the supposed advantages of birth, title, or station, in order to accommodate ourselves to the state of an inferior, and diminish that restraint which the apparent distance is calculated to produce in him. It is enjoined on the christian, and is peculiarly ornamental to the christian character, Rom. xii, 16. The *condescension* of God appears every way great, when we consider his infinite perfection, his absolute independence of his creatures, his purposes of mercy toward them, and his continual care over them.

CONDITION, a term of a bargain to be performed. It has been debated whether *faith* should be called the *condition* of our salvation. If by it we mean a valuable equivalent for the benefit received, or something to be performed in our own strength, or that will be meritorious, it is certainly inapplicable; but if by it be meant, that it is only a mean, without which we cannot be saved, in that sense it is not improper. Yet as the term is often made use of improperly by those who are mere legalists, perhaps it would be as well to decline the use of it.

CONFERENCE, the act of discoursing with another in order to treat upon some subject, or to settle some point of dispute. *Conference Meetings*, in a religious sense, are meetings assembled for the purpose of relating experience, discoursing on some religious subject, or for transacting religious business. "Religious conference," says a divine, "is one way of teaching religion. We all have leisure time, and it is well spent when it is employed in set conferences on religion. There the doubting man may open all his

suspicions, and confirmed christians will strengthen his belief; there the fearful may learn to be valiant for the truth; there the liberal may learn to devise liberal things; there the tongue of the stammerer may learn to speak plainly; there *Paul* may withstand *Peter* to the face, because he deserves to be blamed; there the gospel may be communicated severally to them of reputation; there, in one word, ye may all prophesy one by one, that all may learn, and all may be comforted. One hour in a week spent thus will contribute much to our edification, provided we abstain from the disorders that have often disgraced, and sometimes destroyed, this excellent christian practice. Time should be kept, order should be preserved, no idle questions should be asked; freedom of inquiry should be nourished; immodest forwardness should be restrained; practical, experimental, and substantial subjects should be examined; Charity with all its gentle train should be there, for she openeth her mouth with wisdom, and in her tongue is the law of kindness." See EXPERIENCE MEETINGS.

CONFESSION, the verbal acknowledgment which a christian makes of his sins. Among the Jews, it was the custom, on the annual feast of expiation, for the high priest to make confession of sins to God, in the name of the whole people: besides this general confession, the Jews were enjoined, if their sins were a breach of the first table of the law, to make confession of them to God; but violations of the second table were to be acknowledged to their brethren. Confession, according to Dr. Watts, is the third part of prayer, and includes, 1. A confession of the meanness of our original, our distance from God, our subjection to him, and constant dependance on him.—2. A confession of our sins, both original and actual, in thought, life, omission, and commission.—3. A confession of our desert of punishment, and our unworthiness of mercy.—4. A confession or humble representation of our wants and sorrows of every kind. Confession also may be considered as a relative duty, or the acknowledgment of any offence we have been guilty of against a fellow-creature. The Romish church requires confession not only as a duty, but has advanced it to the dignity of a sacrament. These confessions are made to the priest, and are private and auricular; and the priest is not to reveal them under pain of the highest punishment. This, however, is both unnecessary and unscriptural; for, in the first place, there is no proof that the power of remitting and retaining sins (the pretended ground of sacramental confession) was imparted to any but the apostles, or at the most to those to whom a discernment of spirits was communicated.—2. If our Saviour had designed this to have been a duty, he would most probably have delivered us an express command to this purpose.—3. This authority of pardoning sins immediately in relation to God (the foundation of the pretended duty

of secret confession), without any reference to church censures, was never claimed for many ages after Christ.

Notwithstanding, however, private auricular confession is not of divine authority, yet, as one observes, "there are many cases wherein men under the guilt and trouble of their sins can neither appease their own minds, nor sufficiently direct themselves without recourse to some pious and prudent guide: in these cases men certainly do very well, and many times prevent a great deal of trouble and perplexity to themselves by a timely discovery of their condition to some faithful minister; and to this purpose a general confession is for the most part sufficient; and where there is occasion for a more particular discovery, there is no need of raking into the particular circumstances of men's sins to give that advice which is necessary for the ease and comfort of the penitent." See ABSOLUTION; *Watts on Prayer; Tillotson's Ser.*, ser. 160, 161; *Smith's Errors of the Church of Rome.*

CONFESSION OF FAITH, a list of the several articles of the belief of any church. Objections have been formed against all creeds or confessions of faith, as it is said they infringe christian liberty, supersede the scriptures, exclude such as ought not to be excluded, and admit such as ought not to be admitted; are often too particular and long; are liable to be abused; tempt men to hypocrisy; preclude improvement; and have been employed as means of persecution. On the other hand, the advocates for them observe, that all arts and sciences have been reduced to a system; and why should not the truths of religion, which are of greater importance? That a compendious view of the chief and most necessary points of the christian religion, which lie scattered up and down in the scripture, must be useful to inform the mind, as well also to hold forth to the world what are in general the sentiments of such a particular church or churches; they tend to discover the common friends of the same faith to one another, and to unite them; that the scriptures seem to authorize and countenance them; such as the moral law, the Lord's prayer, the form of doctrine mentioned by Paul, Rom. vi, 17; and again, "the form of sound words," in 2d Tim. i, 13, &c.; that their becoming the occasion of hypocrisy is no fault of the articles, but of those who subscribe them; that, persecution has been raised more by the turbulent tempers of men than from the nature of confessions. Some think that all articles and confessions of faith should be expressed in the bare words of scripture; but it is replied, that this would destroy all exposition and interpretation of scripture; that it would have a tendency to make the ministry of the word useless; in a great measure cramp all religious conversation; and that the sentiments of one man could not be distinguished from another in some points of importance. Some of the most

noted confessions are, *the* 39 *articles, and the constitutions and canons of the church of England; the Westminster Assembly's Confession of Faith; the Savoy Confession, or a declaration of the faith and order owned and practised in the congregational churches in England.* See also *Corpus et Syntagma confessionum fidei, quæ in diversis regnis et nationibus ecclesiarum nomine, fuerunt authentice editæ*, which exhibits a body of numerous confessions. See likewise, *An Harmony of the Confessions of Faith of the Christian and Reformed Churches; Watts's Rational Foundation of a Christian Church*, qu. 8; *Graham on Establishments*, p. 265, &c.

CONFESSOR, a christian who has made a solemn and resolute profession of the faith, and has endured torments in its defence. A mere saint is called a confessor, to distinguish him from the roll of dignified saints, such as apostles, martyrs, &c. In ecclesiastical history, the word confessor is sometimes used for martyr; in after times it was confined to those who, after having been tormented by the tyrants, were permitted to live and die in peace; and at last it was also used for those who, after having lived a good life, died under an opinion of sanctity. According to St. Cyprian, he who presented himself to torture, or even to martyrdom, without being called to it, was not called a *confessor*, but a *professor*; and if any out of want of courage abandoned his country, and became a voluntary exile for the sake of the faith, he was called *ex terris*.

Confessor is also a priest in the Romish church, who has a power to hear sinners in the sacrament of penance, and to give them absolution. The confessors of the kings of France, from the time of Henry IV, have been constantly Jesuits; before him, the Dominicans and Cordeliers shared the office between them. The confessors of the house of Austria have also ordinarily been Dominicans and Cordeliers, but the latter emperors have all taken Jesuits.

CONFIRMATION, the act of establishing any thing or person.—1. *Divine confirmation* is a work of the Spirit of God, strengthening, comforting, and establishing believers in faith and obedience, 1st Pet. v, 10. 1st Cor. i, 8.—2. *Ecclesiastical confirmation* is a rite whereby a person, arrived to years of discretion, undertakes the performance of every part of the baptismal vow made for him by his godfathers and godmothers.

In the primitive church it was done immediately after baptism, if the bishop happened to be present at the solemnity. Throughout the East it still accompanies baptism; but the Romanists make it a distinct independent sacrament. Seven years is the stated time for *confirmation;* however, they are sometimes confirmed before and sometimes after that age. The person to be confirmed has a godfather and godmother appointed him, as in baptism. In the church of England, the age of the persons to be confirmed is not fixed. *Clarke's Essay on Confirmation; Wood on ditto; Howe's Episcopacy*, p. 167, 174.

CONFLAGRATION GENERAL, a term used to denote that grand period or catastrophe of our world, when the face of nature is to be changed by fire, as formerly it was by water.

1. Scripture assures us in the general, that this earth in its present form will not be perpetual, but shall come to an end.—2. It farther tells us, that this dissolution of the world shall be by a general conflagration, in which all things upon the face of the earth shall be destroyed, by which the atmosphere shall also be sensibly affected, as in such a case it necessarily must be, 2d Pet. iii, 5-7, 10, 12. where, from the connexion of the words, the opposition between the conflagration and the deluge, as well as the most literal and apparent import of the phrases themselves, it is plain they cannot, as Dr. Hammond strangely supposes, refer to the desolation brought on Judea when destroyed by the Romans, but must refer to the dissolution of the whole earth.—3. The scripture represents this great burning as a circumstance nearly connected with the day of judgment, 2d Pet. iii. 7, compared with 2d Thess. i. 7, 8. Heb. x, 27. 1 Cor. iii. 12, 15; and it is probable there may be an allusion to this in several passages of the Old Testament, such as Ps. xi, 6. Ps. l, 3. Ps. xcvii, 3. Isa. xxxiv, 4. 8-10. Isa. lxvi, 15. Dan. vii, 9, 10. Mal. iv. 1. Zeph. iii, 8. Deut. xxxii. 22, to which many parallel expressions might be added, from the canonical and apocryphal books.—4. It is not expressly declared how this burning shall be kindled, nor how it shall end; which has given occasion to various conjectures about it, which see below.

The ancient Pythagoreans, Platonists, Epicureans, and Stoics, appear to have had a notion of the conflagration; though whence they should derive it, unless from the sacred books, is difficult to conceive; except, perhaps, from the Phœnicians, who themselves had it from the Jews. Mention of the conflagration is made in the books of the Sibyls, Sophocles, Hystaspes, Ovid, Lucan, &c. Dr. Burnet, after J. Tachard and others, relates that the Siamese believe that the earth will at last be parched up with heat; the mountains melted down, the earth's whole surface reduced to a level, and then consumed with fire. And the Bramins of Siam do not only hold that the world shall be destroyed by fire, but also that a new earth shall be made out of the cinders of the old.

Divines ordinarily account for the conflagration metaphysically, and will have it take its rise from a miracle, as a fire from heaven. Philosophers contend for its being produced from natural causes, and will have it effected according to the laws of mechanics. Some think an eruption of the central fire sufficient for the purpose; and add, that this may be occasioned several ways, viz. either by having its intension increased, which again may be effected either by being driven into less space by the encroachments of the superficial cold, or by an in-

crease of the inflammability of the fuel whereon it is fed; or by having the resistance of the imprisoning earth weakened, which may happen either from the diminution of its matter, by the consumption of its central parts, or by weakening the cohesion of the constituent parts of the mass by the excess of the defect of moisture. Others look for the cause of the conflagration in the atmosphere, and suppose that some of the meteors there engendered in unusual quantities, and exploded with unusual vehemence, from the concurrence of various circumstances may effect it without seeking any farther.—Lastly, others have recourse to a still more effectual and flaming machine, and conclude the world is to undergo its conflagration from the near approach of a comet in its return from the sun.

Various opinions also are entertained as to the renovation of the earth after the conflagration.—1. Some suppose that the earth will not be entirely consumed, but that the matter of which it consists will be fixed, purified, and refined, which they say will be the natural consequence of the action of fire upon it; though it is hard to say what such a purification can do towards fitting it for its intended purpose, for it is certain a mass of crystal or glass would very ill answer the following parts of this hypothesis.—2. They suppose that from these materials thus refined, as from a second chaos, there will by the power of God arise a new creation; and then the face of the earth, and likewise the atmosphere, will then be so restored, as to resemble what it originally was in the paradisaical state; and consequently to render it a more desirable abode for human creatures than it at present is: and they urge for this purpose the following texts, viz. 2d Pet. iii, 13. (compare Is. lxv, 17. lxvi, 22.) Matt. xix, 28, 29. (compare Mark x, 29, 30. Luke xviii, 29, 30.) Ps. cii, 25, 26. Acts iii, 21. 1st Cor. vii, 31. Rom. viii, 21.—3. They agree in supposing, that in this new state of things there will be no sea, Rev. xxi, 1.—4. They suppose that the earth, thus beautified and improved, shall be inhabited by those who shall inherit the first resurrection, and shall here enjoy a very considerable degree of happiness, though not equal to that which is to succeed the general judgment; which judgment shall, according to them, open when those *thousand years* are expired, mentioned in Rev. xx, 4, &c. 1st Thess. iv, 17, compare ver. 15, which passage is thought by some to contain an insinuation that Paul expected to be alive at the appearance of Christ, which must imply an expectation of being thus raised from the dead before it: but it is answered that the expression *we that are alive* may only signify, "that of us that are so," speaking of all christians as one body, 1st Cor. xv, 49-52. Dr. Hartley declared it as his opinion, that the millennium will consist of a thousand prophetical years where each day is a year, i. e. 360000; pleading that this is the language used in other parts

of the Revelation. But it seems an invincible objection against this hypothesis, which places the millennium after the conflagration, that the saints inhabiting the earth after the first resurrection are represented as distressed by the invasion of some wicked enemies, Rev. xx, 7-9. Ezekiel xxxviii, xxxix. See MILLENNIUM.

After all, little can be said with certainty as to this subject. It is probable that the earth will survive its fiery trial, and become the everlasting abode of righteousness, as part of the holy empire of God; but, seeing the language used in scripture, and especially in the book of Revelation, is often to be considered as figurative rather than literal, it becomes us to be cautious in our conclusions. *Burnet's Theory of the Earth; Whitby on the Millennium; Hartley on Man*, vol. ii, p. 400; *Fleming on the first Resurrection; Ray's three Discourses; Whiston's Theory of the Earth;* and article DISSOLUTION in this Work.

CONFUSION OF TONGUES, a memorable event which happened in the one hundred and first year, according to the Hebrew chronology, and the four hundred and first year by the Samaritan, after the flood, at the overthrow of Babel, Gen. xi. Until this period there had been but one common language, which formed a bond of union that prevented the separation of mankind into distinct nations. Writers have differed much as to the nature of this confusion, and the manner in which it was effected. Some think that no new languages were formed; but that this event was accomplished by creating a misunderstanding and variance among the builders, without any immediate influence on their language; and that a distinction is to be made between *confounding* a language and forming new ones. Others account for this event by the privation of all language, and by supposing that mankind were under a necessity of associating together, and of imposing new names on things by common consent. Some, again, ascribe the confusion to such an indistinct remembrance of the original language which they spoke before, as made them speak it very differently: but the most common opinion is, that God caused the builders actually to forget their former language, and each family to speak a new tongue; whence originated the various languages at present in the world. It is, however, but of little consequence to know precisely how this was effected, as the scriptures are silent as to the manner of it; and after all that can be said, it is but conjecture still. There are some truths, however, we may learn from this part of sacred writ.—1. It teaches us God's sovereignty and power, by which he can easily blast the greatest attempts of men to aggrandize themselves, Gen. xi, 7, 8.—2. God's justice in punishing of those who, in idolizing their own fame, forget him to whom praise is due, 4 ver. —3. God's wisdom in overruling evil for good; for by this confusion he facilitated the dispersion of mankind, in order to execute

his own purposes, 8, 9, ver. See *Henry and Gill in loc.*; *Stillingfleet's Orig. Sac.*, l. iii, c. v, § 2-4; *Shuckford's Con.*, vol. i. p. 124-140; *Vitringa's Obs.*, vol. i, diss. 1, c. ix; *Le Clerc's Diss.*, No. vi; *Hutchinson on the Confusion of Tongues*; *Bishop Law's Theory of Religion*, p. 66.

CONGREGATION, an assembly of people met together for religious worship. The term has been also used for assemblies of cardinals appointed by the pope for the discharge of certain functions, after the manner of our offices and courts: such as the congregation of the *inquisition*, the congregation of *rites*, of *alms*, &c. &c.—It also signifies a company or society of religious persons cantoned out of this or that order, and making an inferior order, &c. Such are the congregations of the Oratory; those of Cluny, &c. among the Benedictines.

CONGREGATIONALISTS, a denomination of Protestants who reject all church government, except that of a single congregation under the direction of one pastor, with their elders, assistants, or managers. See CHURCH.

CONONITES, a denomination which appeared in the sixth century. They derived their name from Conon, bishop of Tarsus. He trught that the body never lost its form; that its matter alone was subject to corruption and decay, and was to be restored when this mortal shall put on immortality.

CONSCIENCE signifies knowledge in conjunction; that is, in conjunction with the fact to which it is a witness, as the eye is to the action done before it; or, as South observes, it is *a double or joint knowledge*, namely, one of a divine law or rule, and the other of a man's own action. It may be defined to be the judgment which a man passes on the morality of his actions as to their purity or turpitude; or the secret testimony of the soul, whereby it approves things that are good, and condemns those that are evil. Some object to its being called an act, habit, or faculty. An act, say they, would be represented as an agent, whereas conscience is a testimony. To say it is a habit, is to speak of it as a disposition acting, which is scarce more accurate than ascribing one act to another; and, besides, it would be strange language to say that conscience itself is a habit. Against defining it by the name of a power or faculty, it is objected, that it occasions a false notion of it, as a distinct power from reason.

The rules of conscience. We must distinguish between a rule that of itself and immediately binds the conscience, and a rule that is occasionally of use to direct and satisfy the conscience. Now in the first sense the will of God is the only rule immediately binding the conscience. No one has authority over the conscience but God. All penal laws, therefore, in matters of mere conscience, or things that do not evidently affect the civil state, are certainly unlawful; yet, secondly, the commands of superiors, not only natural as parents, but civil as magistrates or masters, and every man's pri-

vate engagements, are rules of conscience in things indifferent. —3. The examples of wise and good men may become rules of conscience; but here it must be observed, that no example or judgment is of any authority against law: where the law is doubtful, and even where there is no doubt, the side of example cannot be taken till enquiry has been first made concerning what the law directs.

Conscience has been considered as, 1. *natural*, or that common principle which instructs men of all countries and religions in the duties to which they are all alike obliged. There seems to be something of this in the minds of all men. Even in the darkest regions of the earth, and among the rudest tribes of men, a distinction has ever been made between just and unjust, a duty and a crime.

2. A *right* conscience is that which decides aright, or, according to the only rule of rectitude, the law of God. This is also called a *well-informed conscience*, which in all its decisions proceeds upon the most evident principles of truth.

3. A *probable* conscience is that which, in cases which admit of the brightest and fullest light, contents itself with bare probabilities. The consciences of many are of no higher character; and though we must not say a man cannot be saved with such a conscience, yet such a conscience is not so perfect as it might be.

4. An *ignorant* conscience is that which may declare right, but, as it were, by chance, and without any just ground to build on.

5. An *erroneous* conscience is a conscience mistaken in its decisions about the nature of actions.

6. A *doubting* conscience is a conscience unresolved about the nature of actions; on account of the equal or nearly equal probabilities which appear for and against each side of the question.

7. Of an *evil* conscience there are several kinds. Conscience, in regard to actions in general, is evil when it has lost more or less the sense it ought to have of the natural distinctions of moral good and evil: this is a polluted or defiled conscience. Conscience is evil in itself when it gives either none or a false testimony as to past actions: when reflecting upon wickedness it feels no pains, it is evil, and said to be feared, or hardened, 1st Tim. iv, 2. It is also evil when during the commission of sin it lies quiet. In regard to future actions, conscience is evil if it does not startle at the proposal of sin, or connives at the commission of it.

For the right management of conscience, we should, 1. Endeavour to obtain acquaintance with the law of God, and with our own tempers and lives, and frequently compare them together.

3. Furnish conscience with general principles of the most extensive nature and strongest influence; such as the supreme love of God; love to our neighbours as ourselves; and that the care of our souls is of the greatest importance.

3. Preserve the purity of conscience.

4. Maintain the freedom of conscience, particularly against interest, passion, temper, example, and the authority of great names.

5. We should accustom ourselves to cool reflections on our past actions. See *Grove's and Paley's Moral Philosophy; South's Sermons*, vol. ii, ser. 12; and books under CASUISTRY.

CONSCIOUSNESS, the perception of what passes in a man's own mind. We must not confound the terms *consciousness* and *conscience;* for though the *Latin* be ignorant of any such distinction, including both in the word *conscientia*, yet there is a great deal of difference between them in our language. Consciousness is confined to the actions of the mind, being nothing else but that knowledge of itself which is inseparable from every thought and voluntary motion of the soul. Conscience extends to all human actions, bodily as well as mental. Consciousness is the knowledge of the existence; conscience of the moral nature of actions. Consciousness is a province of metaphysics; conscience of morality.

CONSECRATION, a rite or ceremony of dedicating things or persons to the service of God. It is used for the benediction of the elements at the eucharist: the ordination of bishops is also called consecration.

The Mosaical law ordained that all the first born, both of man and beast, should be sanctified or consecrated to God. We find also, that Joshua consecrated the Gibeonites, as David and Solomon did the Nethinims, to the service of the temple; and that the Hebrews sometimes consecrated their fields and cattle to the Lord, after which they were no longer in their power. Among the ancient christians, the consecration of churches was performed with a great deal of pious solemnity. In what manner it was done for the three first ages is uncertain, the authentic accounts reaching no higher than the fourth century, when, in the peaceable reign of Constantine, churches were every where built and dedicated with great solemnity. The Romanists have a great deal of foppery in the ceremonies of consecration, which they bestow on almost every thing; as bells, candles, books, water, oil, ashes, palms, swords, banners, pictures, crosses, agnus deis, roses, &c. In England, churches have been always consecrated with particular ceremonies, the form of which was left to the discretion of the bishop. That observed by abp. Laud, in consecrating Saint Catherine Cree church, in London, gave great offence, and well it might. It was enough, as one observes, to have made even a popish cardinal blush, and which no Protesant can read but with indignant concern. "The *bishop* came attended with several of the high commission, and some civilians. At his approach to the west door of the church, which was shut, and guarded by halberdeers, some that were appointed for that purpose cried with a

loud voice—*Open, open, ye everlasting doors, that the King of Glory may come in!* Presently the doors were opened, and the *bishop*, with some doctors and principal men, entered. As soon as they were within the place, his *lordship* fell down upon his knees; and, with eyes lifted up, and his arms spread abroad, said, *This place is holy; the ground is holy: in the name of the Father, Son, and Holy Ghost, I pronounce it holy.* Then, walking up the middle aisle towards the chancel, he took up some of the dust, and threw it into the air several times. When he approached near the rail of the communion-table, he bowed towards it five or six times; and, returning, went round the church, with his attendants in procession; saying first the hundredth and then the nineteenth *Psalm*, as prescribed in the *Roman Pontifical.* He then read several collects, in one of which he *prays God to accept* of that beautiful building, and concludes thus:—*We consecrate this church, and separate it unto thee as Holy Ground, not to be prophaned any more to common use.* In another he prays—*That ALL who should hereafter be buried within the circuit of this holy and sacred place, may rest in their sepulchres in peace, till Christ's coming to judgment, and may then rise to eternal life and happiness.* Then the *bishop*, sitting under a cloth of state in the aisle of the chancel, near the communion-table, took a written book in his hand, and pronounced *curses* upon those who should hereafter prophane that *holy place* by musters of soldiers, or keeping prophane law courts, or carrying burdens through it: and at the end of every curse he bowed to the east, and said, *Let all the people say, Amen.* When the *curses* were ended, which were about twenty, he pronounced a like number of *blessings* upon ALL that had any hand in framing and building that *sacred* and beautiful church; and on those that had given, or should hereafter give, any chalices, plate, ornaments, or other utensils; and, at the end of every *blessing*, he bowed to the east, and said, *Let all the people say, Amen.* After this came the sermon, then the sacrament, which the *bishop* consecrated and administered in the following manner:—As he approached the *altar*, he made five or six low bows; and coming up to the side of it, where the *bread* and *wine* were covered, he bowed *seven times.* Then, after reading many prayers, he came near the bread, and, gently lifting up the corner of the napkin, beheld it; and immediately letting fall the napkin, he retreated hastily a step or two, and made three low obeisances: his *lordship* then advanced, and, having uncovered *the bread*, bowed three times as before. Then he laid his hand on the cup, which was full of wine, with a cover upon it; which having let go, he stepped back, and bowed three times towards it; then he came near again, and, lifting up the cover of the cup, looked in it; and seeing the *wine*, let fall the cover again, retired back, and bowed as before. Then

the elements were consecrated; and the *bishop*, having first received, gave it to some principal men in their surplices, hoods, and tippets; after which, many prayers being said, the solemnity of the *consecration* ended."

CONSISTENTES, a kind of penitents, who were allowed to assist at prayers, but who could not be admitted to receive the sacrament.

CONSISTORY, a word commonly used for a council-house of ecclesiastical persons, or place of justice in the spiritual court: a session or assembly of prelates. Every arch-bishop and bishop of every diocese hath a consistory court, held before his chancellor or commissary, in his cathedral church, or other convenient place of his diocese, for ecclesiastical causes. The bishop's chancellor is the judge of this court, supposed to be skilled in the civil and canon law; and in places of the diocese far remote from the bishop's consistory, the bishop appoints a commissary to judge in all causes within a certain district, and a register to enter his decrees, &c. Consistory at Rome, denotes the college of cardinals, or the pope's senate and council, before whom judiciary causes are pleaded. Consistory is also used among the reformed for a council or assembly of ministers and elders to regulate their affairs, discipline, &c.

CONSTANCY, in a general sense, denotes immutability, or invariableness. When applied to the human mind, it is a steady adherence to those schemes and resolutions which have been maturely formed; the effect of which is, that a man never drops a good design out of fear, and is consistent with himself in all his words and actions.

Constancy is more particularly required of us, 1. In our devotions, Luke xviii, 1. 1st Thess. v, 17, 18.—2. Under our sufferings, Matt. v, 12, 13. 1st Pet. iv, 12, 13. —3. In our profession and character, Heb. x, 23.—4. In our beneficence, Gal. vi, 9.—5. In our friendships, Prov. xxvii, 10.

CONSUBSTANTIAL, a term of like import with co-essential, denoting something of the same substance with another. Thus we say, that Christ is consubstantial with the Father. The term ομοουσιος, consubstantial, was first adopted by the fathers of the councils of Antioch and Nice, to express the orthodox doctrine the more precisely, and to serve as a barrier and precaution against the errors and subtleties of the Arians, who owned every thing except the consubstantiality. The Arians allowed that the word was God, as having been made God; but they denied that he was the same God, and of the same substance with the Father: accordingly they exerted themselves to the utmost to abolish the use of the word. The emperor Constantine used all his authority with the bishops to have it expunged out of the symbols; but it was retained, and is at this day, as it was then, the distinguishing criterion between an Athanasian and an Arian. See articles ARIANS, and JESUS CHRIST.

CONSUBSTANTIATION,

a tenet of the Lutheran church, with regard to the manner of the change made in the bread and wine in the eucharist. The divines of that profession maintain that, after consecration, the body and blood of our Saviour are substantially present, together with the substance of the bread and wine, which is called consubstantiation, or impanation. See TRANSUBSTANTIATION.

CONTEMPLATION, studious thought on any subject; continued attention. "Monks and mystics consider *contemplation* as the highest degree of moral excellence; and with them a silent spectator is a divine man:" but it is evident we are not placed here *only* to think. There is something to be done as well as to contemplate. There are duties to be performed, offices to be discharged; and, if we wish to be happy in ourselves and useful to others, we must be *active* as well as *thoughtful*.

CONTENTMENT is a disposition of mind in which our desires are confined to what we enjoy, without murmuring at our lot, or wishing ardently for more. It stands opposed to envy, James iii, 16. to avarice, Heb. xiii, 5. to pride and ambition, Prov. xiii, 10. to anxiety of mind, Matt. vi, 25, 34. to murmurings and repinings, 1st Cor. x, 10. Contentment does not imply unconcern about our welfare, or that we should not have a sense of any thing uneasy or distressing; nor does it give any countenance to idleness, or prevent diligent endeavours to improve our circumstances. It implies, however, that our desires of worldly good be moderate; that we do not indulge unnecessary care, or use unlawful efforts to better ourselves; but that we acquiesce with and make the best of our condition, whatever it be. Contentment arises not from a man's outward condition, but from his inward disposition, and is the genuine offspring of humility, attended with a fixed habitual sense of God's particular providence, the recollection of past mercies, and a just estimate of the true nature of all earthly things. Motives to contentment arise from the consideration of the rectitude of the Divine government, Ps. xcvii, 1, 2. the benignity of the Divine providence, Ps. cxlv. the greatness of the Divine promises, 2d Pet. i, 4. our own unworthiness, Gen. xxxii, 10. the punishments we deserve, Lam. iii, 39, 40. the reward which contentment itself brings with it, 1st Tim. vi, 6. the speedy termination of all our troubles here, and the prospect of eternal felicity in a future state, Rom. v, 2. *Barrow's Works*, vol. iii. ser. 5, 6, 7, 8, 9; *Burroughs on Contentment; Watson's Art of ditto; Hale's Cont.*, p. 59; *Mason's Christian Morals*, vol. i, ser. 2.

CONTINENCY is that moral virtue by which we restrain concupiscence. There is this distinction between chastity and continence:—Chastity requires no effort, because it may result from constitution; whereas continency appears to be the consequence of a victory gained over ourselves. The term is most usually applied

to men; as chastity is to women. See CHASTITY.

CONTINGENT, any thing that happens without a fore-known cause; commonly called accidental. An event not come to pass is said to be contingent, which either may or may not be: what is already done, is said to have been contingent, if it might or might not have been. What is contingent or casual to us is not so with God. As effects stand related to a second cause, they are many times *contingent;* but as they stand related to the first cause, they are acts of God's counsel, and directed by his wisdom.

CONTRITE: this word signifies beaten or bruised, as with hard blows, or an heavy burden; and so in scripture language imports one whose heart is broken and wounded for sin, in opposition to the heart of stone, Is. lxvi, 2. Ps. li, 17. Ps. lvii, 15.

The evidences of a broken and *contrite* spirit are, 1. Deep conviction of the evil of sin.—2. Humiliation under a sense of it, Job xlii, 5, 6.—3. Pungent sorrow for it, Zec. xii, 10.—4. Ingenuous confession of it, 1st John, i, 9.—5. Prayer for deliverance from it, Ps. li, 10. Luke xviii, 13.—6. Susceptibility of good impressions, Ezek. xi, 19.

CONTROVERSIAL DIVINITY. See DISPUTATION.

CONVENT. See ABBEY, MONASTARY, MONK.

CONVENTICLE, a diminutive of convent, denoting properly a cabal, or secret assembly of a part of the monks of a convent, to make a party in the election of an abbot. The term conventicle is said by some to have been first applied in England to the schools of Wickliffe, and has been since used in a way of reproach for those assemblies which dissent from the established church.

By 22 Car. II, cap. 1, it is enacted, That if any persons of the age of sixteen years, subjects of this kingdom, shall be present at any *conventicle* where there are five or more assembled, they shall be fined five shillings for the first offence, and ten shillings for the second: and persons preaching, incur a penalty of twenty pounds. Also suffering a meeting to be held in a house is twenty pounds penalty: justices of peace have power to enter such houses, and seize persons assembled; and if they neglect their duty, they forfeit 100*l.* And if any constable, &c. know of such proceedings, and do not inform a justice of peace or chief magistrate, he shall forfeit 5*l.* But the 1st of William and Mary, cap. 18, ordains that Protestant Dissenters shall be exempted from these penalties; though if they meet in a house with the doors locked, barred, or bolted, such Dissenters shall have no benefit from the 1st of William and Mary. Officers of the government, &c., present at any conventicle at which there shall be ten persons, if the royal family be not prayed for in express words, shall forfeit 40*l.*, and be disabled, Stat. 10. Anne, cap. 2.

CONVERSATION, or discourse, signifies an interlocution be-

tween two or more persons, with this distinction, that conversation is used for any general intercourse of sentiments whatever, whereas a discourse means a conversation limitted to some particular subject.

To render conversation at all times agreeable, the following rules have been laid down, 1. The parties should meet together with a determined resolution to please and to be pleased.—2. No one should be eager to interrupt others, or be uneasy at being interrupted. —3. All should have leave to speak in turn.—4. Inattention should be carefully avoided.—5. Private concerns should never be mentioned, unless particularly enquired into, and even then as briefly as possible.—6. Each person should, as far as propriety will admit, be afforded an opportunity of discoursing on the subject with which he is best acquainted.—7. Stories should be avoided, unless short, pointed, and quite *à propos*.—8. Each person should speak often, but not long. Haranguing in private company is insupportable.—9. If the majority of the company be naturally silent or reserved, the conversation will flag, unless it be often renewed by one who can start new subjects.—10. It is improper to laugh at one's own wit and humour; this should be left to the company.—11. When the conversation is flowing in a serious and useful channel, never interrupt it by an ill-timed jest.—12. It is at all times extremely indelicate to whisper to one's next neighbour: this is in some degree a fraud, conversation being a kind of common property.—13. In speaking of absent people, the infallible rule is, to say no more than we should say if they were present. "I resolve," said bishop Beveridge, "never to speak of a man's virtues to his face, nor of his faults behind his back." A golden rule! the observation of which would at once banish flattery and defamation from the world.

CONVERSION, a change from one state to another. Conversion may be, 1. *Merely external*, or that which consists only in an outward reformation.—2. *Doctrinal*, or a change of sentiments. —3. *Saving*, which consists in the renovation of the heart and life, or a *turning* from the power of sin and Satan unto God, Acts xxvi, 18. and is produced by the influence of Divine grace on the soul. —4. Sometimes it is put for *restoration*, as in the case of Peter, Luke xxii, 32. The instrumental cause of conversion is usually the ministry of the word; though sometimes it is produced by reading, by serious and appropriate conversation, sanctified afflictions, &c. Conversion, says the great Charnock, is to be distinguished from regeneration thus.—"Regeneration is a spiritual change; conversion is a spiritual motion: in regeneration there is a power conferred; conversion is the exercise of this power: in regeneration there is given us a principle to turn; conversion is our actual turning. In the covenant, God's putting his Spirit into us is distinguished from our walking in his statutes from the

first step we take in the way of God, and is set down as the cause of our motion, Ezek. xxxvi, 27. In renewing us, God gives us a power; in converting us, he excites that power. Men are naturally dead, and have a stone upon them: regeneration is a rolling away the stone from the heart, and a raising to newness of life; and then conversion is as natural to a regenerate man as motion is to a lively body. A principle of activity will produce action. In regeneration, man is wholly passive; in conversion, he is active. The first reviving us is wholly the act of God, without any concurrence of the creature; but after we are revived we do actively and voluntarily live in his sight. Regeneration is the motion of God in the creature; conversion is the motion of the creature to God, by virtue of that first principle: from this principle all the acts of believing, repenting, mortifying, quickening, do spring. In all these a man is active; in the other he is merely passive." Conversion evidences itself by ardent love to God, Ps. lxxiii, 25. delight in his people, John xiii, 35. attendance on his ordinances, Ps. xxvii, 4. confidence in his promises, Ps. ix, 10. abhorrence of self, and renunciation of the world, Job xlii, 5. Jas. iv, 4. submission to his authority, and uniform obedience to his word, Matt. vii, 20. See CALLING, REGENERATION.

CONVERT, a person who is converted. In a monastic sense, converts are lay friars, or brothers admitted for the service of the house, without orders, and not allowed to sing in the choir.

CONVICTION, in general, is the assurance of the truth of any proposition. In a religious sense, it is the first degree of repentance, and implies an affecting sense that we are guilty before God; that we can do nothing of ourselves to gain his forfeited favour; that we deserve and are exposed to the wrath of God; that sin is very odious and hateful, yea, the greatest of evils. There is a *natural* conviction which arises from natural conscience, fear of punishment, moral suasion, or alarming providences, but which is not of a permanent nature. *Saving* conviction is the work of the Spirit, as the cause; though the law, the conscience, the gospel, or affliction, may be the means, John xvi, 8, 9. Convictions of sin differ very much in their degree in different persons. It has been observed that those who suffer the most agonizing sensations are such as never before enjoyed the external call of the gospel, or were not favoured with the tuition of religious parents, but have neglected or notoriously abused the means of grace. To these, conviction is often sudden, and produces that horror and shame which are not soon overcome; whereas those who have sat under the gospel from their infancy have not had such alarming convictions, because they have already some notion of these things, and have so much acquaintance with the gospel as administers immediate comfort. As it is not, therefore, the constant me-

thod of the Spirit to convince in one way, it is improper for any to distress themselves because they are not, or have not been tormented almost to despair: they should be rather thankful that the Spirit of God has dealt tenderly with them, and opened to them the source of consolation. It is necessary however to observe, that, in order to repentance and conversion to God, there must be real and lasting conviction, which, though it may not be the same in degree, is the same in nature. Evangelical conviction differs from legal conviction thus: *legal* arises from a consideration of God's justice, power, or omniscience; *evangelical* from God's goodness and holiness, and from a disaffection to sin: *legal* conviction still conceits there is some remaining good; but *evangelical* is sensible there is no good at all; *legal* wishes freedom from pain; *evangelical* from sin: *legal* hardens the heart; *evangelical* softens it: *legal* is only temporary; *evangelical* lasting.

CONVOCATION, an assembly of persons for the worship of God, Lev. xxiii. Numb. xxviii. Exod. xii. 16. An assembly of the clergy for consultation upon matters ecclesiastical.

As the parliament consists of two distinct houses, so does this *convocation*. The one called the upper house, where the archbishops and bishops sit severally by themselves; the other the lower house, where all the rest of the clergy are represented by their deputies. —The inferior clergy are represented by their proctors; consisting of all the deans and archdeacons; of one proctor for every chapter, and two for the clergy, of every diocese—in all, one hundred and forty-three divines, viz. twenty-two deans, fifty-three archdeacons, twenty-four prebendaries, and forty-four proctors of the diocesan clergy. The lower house chooses its prolocutor, who is to take care that the members attend, to collect their debates and votes, and to carry their resolutions to the upper house. The convocation is summoned by the king's writ, directed to the archbishop of each province, requiring him to summon all bishops, deans, archdeacons, &c. The power of the convocation is limited by a statute of Henry VIII. They are not to make any canons, or ecclesiastical laws, without the king's licence; nor, when permitted, can they put them in execution but under several restrictions.—They have the examining and censuring all heretical and chismatical books and persons, &c.; but there lies an appeal to the king in chancery, or to his delegates. The clergy in convocation, and their servants, have the same privileges as members of parliament. In 1665, the convocation of the clergy gave up the privilege of taxing themselves to the house of commons, in consideration of their being allowed to vote at the election of members for that house. Since that period they have been seldom allowed to do any business; and are generally prorogued from time to time till

dissolved, a new convocation being generally called along with a new parliament.

COPHTI, Copht, or Copti, a name given to the christians of Egypt who are of the sect of the Jacobites. See Jacobites. The Cophts have a patriarch, who resides at Cairo; but he takes his title from Alexandria. He has no archbishop under him, but eleven or twelve bishops. The rest of the clergy, whether secular or regular, are composed of the orders of St. Anthony, St. Paul, and St. Macarius, who have each their monasteries. Besides the orders of priests, deacons, and sub-deacons, the Cophts have, likewise archimandrites, or abbots; the dignity whereof they confer with all the prayers and ceremonies of a strict ordination. By a custom of six hundred years standing, if a priest elected bishop be not already archimandrite, that dignity must be conferred on him before episcopal ordination. The second person among the clergy after the patriarch is the titular patriarch of Jerusalem, who also resides at Cairo. To him belongs the government of the Cophtic church during the vacancy of the patriarchal see. To be elected patriarch, it is necessary the person have lived all his life in continence. To be elected bishop, the person must be in the celibate; or if he have been married, it must not be above once. The priests and inferior ministers are allowed to be married before ordination; but not forced to it, as some have observed. They have a great number of deacons, and even confer the dignity frequently on their children. None but the lowest rank among the people commence ecclesiastics; whence arises that excessive ignorance found among them: yet the respect of the laity towards the clergy is very extraordinary. The monastic life is in great esteem among them: to be admitted into it, there is always required the consent of the bishop. The religious Cophts, it is said, make a vow of perpetual chastity; renounce the world, and live with great austerity in deserts: they are obliged to sleep in their clothes and their girdle, on a mat stretched on the ground; and to prostrate themselves every evening one hundred and fifty times with their face and breast on the ground. They are all, both men and women, of the lowest class of the people, and live on alms. The nunneries are properly hospitals, and few enter but widows reduced to beggary.

CORBAN, in Jewish antiquity, were those offerings which had life; in opposition to the *minchab*, or those which had not. It is derived from the word *karab*, which signifies "to approach;" because the victims were brought to the door of the tabernacle. The corban were always looked upon as the most sacred offerings. The Jews are reproached with defeating, by means of the corban, the precept of the fifth commandment, which enjoins the respect due to parents; for, when a child had no mind to relieve the wants of his father or mother, he would say to them—"It is a gift (corban) by whatsoever thou mightest be profited by me;" i. e. "I

have devoted that to God which you ask of me, and it is no longer mine to give." Mark vii, 11.

CORDELIER, a Franciscan, or religious of the order of St. Francis. The denomination *cordelier* is said to have been given in the war of St. Lewis against the infidels, wherein the *friars minor*, having repulsed the barbarians, and that king having enquired their name, it was answered, they were people *cordeliez*, "tied with ropes;" alluding to the girdle of rope, or cord, tied with three knots, which they wore as part of their habit.

CORNARISTS, the disciples of Theodore Cornhert, an enthusiastic secretary of the states of Holland. He wrote, at the same time, against the Catholics, Lutherans, and Calvinists. He maintained that every religious communion needed reformation; but he added, that no person had a right to engage in accomplishing it without a mission supported by miracles. He was also of opinion, that a person might be a good christian without being a member of any visible church.

COVENANT, a contract, or agreement, between two or more parties on certain terms. The terms made use of in the scriptures for covenant are ברית and διαθηκη. The former signifies *choosing*, or *friendly* parting; as in covenants each party, in a friendly manner, consented, and so bound himself to the chosen terms; the latter signifies *testament*, as all the blessings of the covenant are freely disposed to us. The word covenant is also used for an immutable ordinance, Jer. xxxiii, 20. a promise, Exod. xxxiv, 10. Is. lix, 21. and also for a precept, Jer. xxxiv, 13, 14. In scripture we read of various covenants; such as those made with Noah, Abraham, and the Hebrews at large. Anciently covenants were made and ratified with great solemnity. The scriptures allude to the cutting of animals asunder; denoting that, in the same manner, the perjured and covenant breaker should be cut asunder by the vengeance of God, Jer. xxxiv, 18.

The covenants which more especially relate to the human race are generally called the covenant of works and the covenant of grace.

The *covenant of works* is that whereby God requires perfect obedience from his creatures, in such a manner as to make no express provision for the pardon of offences committed against the precepts of it on the repentance of such offenders, but pronounces a sentence of death upon them, Gen. ii. Gal. iv, 24. Ps. lxxxix, 3, 4. The *covenant of grace* is generally defined to be that which was made with Christ, as the second Adam, and in him with all the elect as his seed, Is. xlii, 1 to 6. 1st Pet. i, 20. Is. lii, 13.

I. The *covenant of works* was made with Adam; the *condition* of which was, his perseverance during the whole time of his probation: the *reward* annexed to this obedience was the continuance of him and his posterity in such perfect holiness and felicity he then had while upon earth, and everlasting life with God hereafter.

The *penalty* threatened for the breach of the command was condemnation; terminating in death temporal, spiritual, and eternal. The *seals* of this covenant were, the tree of knowledge and the tree of life; and, perhaps, the Sabbath and Paradise, Gen. ii. Gal. iii. Gal. ii, 24. Rom. v, 12, 19. This covenant was broken by Adam's eating of the forbidden fruit, whereby he and his posterity were all subject to ruin, Gen. iii. Rom. v, 12, 19; and without the intervention of the Divine grace and mercy, would have been lost for ever, Rom. iii, 23. The Divine Being, foreseeing this, in infinite wisdom and unspeakable compassion planned the covenant of grace; by virtue of which his people are reinstated in the blessings of purity, knowledge, and felicity, and that without a possibility of any farther defalcation.

II. The *covenant of grace.* Some divines make a distinction between the covenant of redemption and that of grace: the former, they say, was made with Christ in eternity; the latter with believers in time. Others object to this, and suppose it a needless distinction; for there is but one covenant of grace, and not two, in which the head and members are concerned; and, besides, the covenant of grace, properly speaking, could not be made between God and man; for what can man restipulate with God, which is in his power to do or give him, and which God has not a prior right unto? Fallen man has neither inclination to yield obedience, nor power to perform it. *The parties, therefore, in this covenant* are generally said to be the Father and the Son; but Dr. Gill supposes that the Holy Ghost should not be excluded, since he is promised in it, and, in consequence of it, is sent down into the hearts of believers; and which must be by agreement, and with his consent. If we believe, therefore, in a Trinity, it is more proper to suppose that they were all engaged in this plan of the covenant, than to suppose that the Father and Son were engaged exclusive of the Holy Spirit, 1st John v, 6, 7. As to the work of the Son, it was the will and appointment of the Father that he should take the charge and care of his people, John vi, 39. Heb. ii, 13. redeem them by his blood, John xvii, Heb. x. obey the law in their room, Rom. x, 4. justify them by his righteousness, Dan. ix, 24, &c. and, finally, preserve them to glory, Isa. xl, 11. Jesus Christ, according to the divine purpose, became the representative and *covenant head* of his people, Eph. i, 22, 23. Col. i, 18. They were all considered in him, and represented by him, Eph. i, 4. promises of grace and glory made to them in him, Tit. i, 2. 1st Cor. i, 20. he suffered in their stead, 2d Cor. v, 21. He is also to be considered as the mediator of the covenant by whom justice is satisfied, and man reconciled to God. See art. MEDIATOR. He is also the *surety* of this covenant, Heb. vii, 22. as he took the whole debt upon him, freed his people from the charge, obeyed the law, and engaged to bring his people to glory, Heb, ii, 13. Isa. xlix, 5, 6.

He is called the *testator* of the covenant, which is denominated a Testament, Heb. vii, 22. Heb. ix, 15. He disposes of his blessings according to his will or testament, which is unalterable, signed by his hand, and sealed by his blood. In this covenant, as we before observed, the Holy Spirit also is engaged. His assent is given to every part thereof: he brings his people into the enjoyment of its blessings, 1st Pet. i, 2. 2d Thess. ii, 13. He was concerned in the incarnation of Christ, Matt. i, 18. and assisted his human nature, Heb. ix, 14. He takes of the things of Christ, and shews them unto us; cleanses, enlightens, sanctifies, establishes, and comforts his people, according to the plan of the covenant, Rom. viii, 15, 16. See HOLY GHOST.

III. *The properties of this covenant* are such as these: 1. It is eternal, being made before time, Eph. i, 3, 4. 2d Tim. i, 9.—2. Divine as to its origin, springing entirely from free grace, Rom. xi, 5, 6. Ps. lxxxix, 2, 3, 28.—3. It is absolute and unconditional, Eph. ii, 8, 9.—4. It is perfect and complete, wanting nothing, 2d Sam. xxiii, 5.—5. It is sure and immoveable, Isa. liv, 10. Isa. lv, 3. —6. Called new in opposition to the old, and as its blessings will be always new, Heb. viii, 6, 3.

IV. *These two covenants above-mentioned agree in some things, in others they differ.* 1. "In both," says Witsius, "the parties concerned are God and man.—2. In both, the same promise of eternal life.—3. The condition of both is the same perfect obedience to the law prescribed; for it is not worthy of God to admit man to a blessed communion with him but in the way of holiness.—4. In both is the same end, the glory of God. But they differ in the following respects: 1. In the covenant of works, the character or relation of God is that of a supreme lawgiver, and the chief good rejoicing to communicate happiness to his creatures. In the covenant of grace he appears as infinitely merciful, adjudging life to the elect sinner, agreeably to his wisdom and justice.—2. In the covenant of works there was no mediator: the covenant of grace has a mediator, Christ.—3. In the covenant of works, the condition of perfect obedience was required to be performed by man himself in covenant. In the covenant of grace the same condition is proposed, but to be performed by a mediator. —4. In the covenant of works man is considered as working, and the reward, as to be given of debt. In the covenant of grace the man in covenant is considered as believing; eternal life being given as the merit of the mediator, out of free grace, which excludes all boasting.—5. In the covenant of works something is required as a condition, which, being performed, entitles to reward. The covenant of grace consists not of conditions, but of promises: the life to be obtained; faith, by which we are made partakers of Christ; perseverance, and, in a word, the whole of salvation, are absolutely promised.—6. The special end of the covenant of works was the

manifestation of the holiness, goodness, and justice of God; but the special end of the covenant of grace is the praise of the glory of his grace, and the revelation of his unsearchable and manifold wisdom."—7. The covenant of works was only for a time, but the covenant of grace stands sure for ever.

V. *The administration of the covenant of grace.*—The covenant of grace, under the Old Testament, was exhibited by promises, sacrifices, types, ordinances, and prophecies. Under the New, it is administered in the preaching of the gospel, baptism, and the Lord's supper; in which grace and salvation are held forth in more fulness, evidence, and efficacy to all nations, 2d Cor. iii, 6 to 18. Heb. viii. Matt. xxviii, 19, 20. But in both periods, the mediator, the whole substance, blessings, and manner of obtaining an interest therein by faith, are the very same, without any difference, Heb. xi, 6. Gal. iii, 7, 14. The reader who may wish to have a more enlarged view of this subject may peruse *Witsius*, *Strong*, or *Boston on the Covenants*, in the former of which especially he will find the subject masterly handled.

COVENANT, in ecclesiastical history, denotes a contract or convention agreed to by the Scotch, in the year 1638, for maintaining their religion free from innovation. In 1581, the general assembly of Scotland drew up a confession of faith, or national covenant, condemning episcopal government, under the name of *hierarchy*, which was signed by James I, and which he enjoined on all his subjects. It was again subscribed in 1590 and 1596. The subscription was renewed in 1638, and the subscribers engaged by oath to maintain religion in the same state as it was in 1580, and to reject all innovations introduced since that time. This oath, annexed to the confession of faith, received the name of the *Covenant*, as those who subscribed it were called *Covenanters*.

Solemn league and covenant, was established in the year 1643, and formed a bond of union between Scotland and England. It was sworn to and subscribed by many in both nations; who hereby solemnly abjured popery and prelacy, and combined together for their mutual defence. It was approved by the parliament and assembly at Westminster, and ratified by the general assembly of Scotland in 1645. King Charles I disapproved of it when he surrendered himself to the Scots army in 1646; but, in 1650, Charles II declared his approbation both of this and the national covenant by a solemn oath; and, in August of the same year, made a farther declaration at Dunfermline to the same purpose, which was also renewed on occasion of his coronation at Scone, in 1651. The covenant was ratified by parliament in this year; and the subscription of it was required by every member, without which the constitution of the parliament was declared null and void. It produced a series of distractions in the subsequent history of that country, and was voted illegal by

parliament, and provision made against it. Stat. 14 Car. II, c. 4.

COVETOUSNESS, an unreasonable desire after that we have not, with a dissatisfaction with what we have. It may farther be considered as consisting in, 1. An anxious carking care about the things of this world.—2. A rapacity in getting.—3. Too frequently includes sinister and illegal ways of obtaining wealth.—4. A tenaciousness in keeping. It is a vice which marvellously prevails upon and insinuates into the heart of man, and for these reasons: it often bears a near resemblance to virtue; brings with it many plausible reasons; and raises a man to a state of reputation on account of his riches. "There cannot be," as one observes, "a more *unreasonable* sin than this. It is *unjust;* only to covet, is to wish to be unjust. It is *cruel;* the covetous must harden themselves against a thousand plaintive voices. It is *ungrateful;* such forget their former obligations and their present supporters. It is *foolish;* it destroys reputation, breaks the rest, unfits for the performance of duty, and is a contempt of God himself: it is *unprecedented* in all our examples of virtue mentioned in the scripture. One, indeed, spoke unadvisedly with his lips; another cursed and swore; a third was in a passion; and a fourth committed adultery; but which of the saints ever lived in a habit of covetousness? Lastly, it is *idolatry*, Col. iii, 5. the idolatry of the heart; where, as in a temple, the miserable wretch excludes God, sets up gold instead of him, and places that confidence in it which belongs to the Great Supreme alone." Let those who live in the habitual practice of it consider the judgments that have been inflicted on such characters, Josh. vii, 21. Acts v. the misery with which it is attended; the curse such persons are to society; the denunciations and cautions respecting it in the holy scripture; and how effectually it bars men from God, from happiness, and from heaven. *South's Serm.*, vol. iv, ser. 10; *Robinson's Mor. Exercises*, ex. iv; *Saurin's Serm.*, vol. v, ser. 12, Engl. Trans.

COUNCIL, an assembly of persons met together for the purpose of consultation; an assembly of deputies or commissioners sent from several churches, associated by certain bonds in a general body, Acts i. Acts vi. Acts xv. Acts xxi.

COUNCIL, *Ecumenical* or *General*, is an assembly which represents the whole body of the christian church. The Romanists reckon eighteen of them, Bullinger six, Dr. Prideaux seven, and bishop Beveridge eight; which he says are all the general councils which have ever been held since the time of the first christian emperor. They are as follow:—1. The council of Nice, held in the reign of Constantine the Great, on account of the heresy of Arius.—2. The council of Constantinople, called under the reign and by the command of Theodosius the Great, for much the same end that the former council was summoned.—3. The council of Ephesus, convened by Theodosius the Younger, at the suit of Nestorius.—4. The council at Chal-

cedon, held in the reign of Martianus, which approved of the Eutychian heresy.—5. The second council of Constantinople, assembled by the emperor Justinian, condemned the three chapters taken out of the book of Theodorus, of Mopsuestia, having first decided that it was lawful to anathematize the dead. Some authors tell us that they likewise condemned the several errors of Origen about the Trinity, the plurality of worlds, and pre-existence of souls.—6. The third council of Constantinople, held by the command of Constantius Pogonatus, the emperor, in which they received the definitions of the five first general councils, and particularly that against Origen, and Theodorus, of Mopsuestia.—7. The second Nicene council.—8. The fourth council of Constantinople, assembled when Louis II was emperor of the West. Their regulations are contained in twenty-seven canons, the heads of which the reader may find in Dupin. Whatever may be said in favour of general councils, their utility has been doubted by some of the wisest of men. Dr. Jortin says, "they have been too much extolled by Papists, and by some Protestants. They were a collection of men who were frail and fallible. Some of those councils were not assemblies of pious and learned divines, but cabals, the majority of which were quarrelsome, fanatical, domineering, dishonest prelates, who wanted to compel men to approve all their opinions, of which they themselves had no clear conceptions, and to anathematize and oppress those who would not implicitly submit to their determinations." *Jortin's Works*, vol. vii, charge 2; *Broughton's Dict.*; *Mosheim's Eccl. Hist.*, Index.

Councils, *Provincial* or *Occasional*, have been numerous. At Aix la Chapelle, A. D. 816, a council was held for regulating the canons of cathedral churches. The council of Savonnieries, in 859, was the first which gave the title of Most Christian King to the king of France; but it did not become the peculiar appellation of that sovereign till 1469. Of Troyes, in 887, to decide the disputes about the imperial dignity. The second council of Troyes, 1107, restrains the clergy from marrying. The council of Clermont, in 1095. The first crusade was determined in this council. The Bishops had yet the precedency of cardinals. In this assembly the name of Pope was for the first time given to the head of the church, exclusively of the bishops, who used to assume that title. Here, also, Hugh, archbishop of Lyons, obtained of the pope a confirmation of the primacy of his see over that of Sens. The council of Rheims, summoned by Eugenius III, in 1148, called an assembly of Cisastrian Gaul, in which advowses, or patrons of churches, are prohibited taking more than ancient fees, upon pain of deprivation and ecclesiastical burial. Bishops, deacons, subdeacons, monks, and nuns, are restrained from marrying. In this council the doctrine of the Trinity was decided; but upon

separation the pope called a congregation, in which the cardinals pretended they had no right to judge of doctrinal points; that this was the privilege peculiar to the pope. The council of Sutrium, in 1046, wherein three popes who had assumed the chair were deposed. The council of Clarendon in England, against Becket, held in 1164. The council of Lombez, in the country of Albigeois, in 1200, occasioned by some disturbances on account of the Albigenses: a crusade was formed on this account, and an army sent to extirpate them. Innocent III spirited up this barbarous war. Dominic was the apostle, the count of Toulouse the victim, and Simon, count of Montfort, the conductor or chief. The council of Paris in 1210, in which Aristotle's metaphysics were condemned to the flames, lest the refinements of that philosopher should have a bad tendency on men's minds, by applying those subjects to religion. The council of Pisa, begun March the 2d, 1409, in which Benedict XIII and Gregory XII were deposed. Another council, sometimes called general, held at Pisa in 1505. Lewis XII, of France, assembled a national council at Tours (being highly disgusted with the pope), 1510, where was present the cardinal De Gurce, deputed by the emperor; and it was then agreed to convene a general council at Pisa. *Murray's History of Religion.*

COUNCIL of Trent. See TRENT.

COURAGE is that quality of the mind that enables men to encounter difficulties and dangers. *Natural* courage is that which arises chiefly from constitution; *moral* or *spiritual* is that which is produced from principle, or a sense of duty. Courage and fortitude are often used as synonymous, but they may be distinguished thus: fortitude is firmness of mind that supports pain; courage is active fortitude, that meets dangers, and attempts to repel them. See FORTITUDE. Courage, says Addison, that grows from constitution, very often forsakes a man when he has occasion for it; and when it is only a kind of instinct in the soul, it breaks out on all occasions, without judgment or discretion; but that courage which arises from a sense of duty, and from a fear of offending Him that made us, always acts in an uniform manner, and according to the dictates of right reason.

CREATION, in its primary import, signifies the bringing into being something which did not before exist. The term is therefore most generally applied to the original production of the materials whereof the visible world is composed. It is also used in a secondary or subordinate sense to denote those subsequent operations of the Deity upon the matter so produced, by which the whole system of Nature, and all the primitive genera of things, receive their form, qualities, and laws.

There is no subject concerning which learned men have differed in their conjectures more than in this of creation. "It is certain," as a good writer observes, "that

none of the ancient philosophers had the smallest idea of its being possible to produce a substance out of nothing, or that even the power of the Deity himself could work without any materials to work upon. Hence some of them, among whom was Aristotle, asserted that the world was eternal, both as to its matter and form. Others, though they believed that the gods had given the world its form, yet imagined the materials whereof it is composed to have been eternal. Indeed, the opinions of the ancients, who had not the benefit of revelation, were on this head so confused and contradictory, that nothing of any consequence can be deduced from them. The freethinkers of our own and of former ages have denied the possibility of creation, as being a contradiction to reason; and of consequence have taken the opportunity from thence to discredit revelation. On the other hand, many defenders of the sacred writings have asserted that creation out of nothing, so far from being a contradiction to reason, is not only probable, but demonstrably certain. Nay, some have gone so far as to say, that, from the very inspection of the visible system of Nature, we are able to infer that it was once in a state of non-existence." It is impossible, however, to enter into the multiplicity of the arguments on both sides; it is enough for us to know what God has been pleased to reveal, both concerning himself and the works of his hands. "Men, and other animals that inhabit the earth and the seas; all the immense varieties of herbs and plants of which the vegetable kingdom consists; the globe of the earth, and the expanse of the ocean; these we know to have been produced by his power. Besides the terrestrial world, which we inhabit, we see many other material bodies disposed around it in the wide extent of space. The moon, which is in a particular manner connected with our earth, and even dependent upon it; the sun, and the other planets, with their satellites, which like the earth circulate round the sun, and appear to derive from him light and heat; those bodies which we call fixed stars, and consider as illuminating and cherishing with heat each its peculiar system of planets; and the comets which at certain periods surprise us with their appearance, and the nature of whose connexion with the general system of Nature, or with any particular system of planets, we cannot pretend to have fully discovered; these are so many more of the Deity's works, from the contemplation of which we cannot but conceive the most awful ideas of his creative power.

"Matter, however, whatever the varieties of form under which it is made to appear, the relative disposition of its parts, or the motions communicated to it, is but an inferior part of the works of creation. We believe ourselves to be animated with a much higher principle than brute matter: in viewing the manners and œconomy of the lower animals, we can scarce avoid acknowledging even them to

consist of something more than various modifications of matter and motion. The other planetary bodies, which seem to be in circumstances nearly analogous to those of our earth, are surely, as well as it, destined for the habitations of rational intelligent beings. The existence of intelligences of an higher order than man, though infinitely below the Deity, appears extremely probable. Of these spiritual beings, called *angels*, we have express intimation in scripture (see the article ANGEL). But the limits of the creation we must not pretend to define. How far the regions of space extend, or how they are filled, we know not. How the planetary worlds, the sun, and the fixed stars are occupied, we do not pretend to have ascertained. We are even ignorant how wide a diversity of forms, what an infinity of living animated beings may inhabit our own globe. So confined is our knowledge of creation, yet so grand, so awful, that part which our narrow understandings can comprehend!

"Concerning the periods of time at which the Deity executed his several works, it cannot be pretended that mankind have had opportunities of receiving very particular information. Many have been the conjectures, and curious the fancies of learned men, respecting it; but, after all, we must be indebted to the sacred writings for the best information. Different copies, indeed, give different dates. The Hebrew copy of the Bible, which we christians, for good reasons, consider as the most authentic, dates the creation of the world 3944 years before the christian era. The Samaritan Bible, again, fixes the era of the creation 4305 years before the birth of Christ. And the Greek translation, known by the name of the Septuagint version of the Bible, gives 5270 as the number of the years which intervened between those two periods. By comparing the various dates in the sacred writings, examining how these have come to disagree, and to be diversified in different copies; endeavouring to reconcile the most authentic profane with sacred chronology, some ingenious men have formed schemes of chronology; plausible, indeed, but not supported by sufficient authorities, which they would gladly persuade us to receive in preference to any of those above mentioned. Usher makes out from the Hebrew Bible 4004 years as the term between the creation and the birth of Christ. Josephus, according to Dr. Wills and Mr. Whiston, makes it 4658 years; and M. Pezron, with the help of the Septuagint, extends it to 5872 years. Usher's system is the most generally received. But though these different systems of chronology are so inconsistent, and so slenderly supported, yet the differences among them are so inconsiderable, in comparison with those which arise before us when we contemplate the chronology of the Chinese, the Chaldeans, and the Egyptians, and they agree so well with the general information of authentic history, and with the appearances of nature and of society, that they may be considered

as nearly fixing the true period of the creation of the earth." Uncertain, however, as we may be as to the exact time of the creation, we may profitably apply ourselves to the contemplation of this immense fabric. Indeed, the beautiful and multiform works around us must strike the mind of every beholder with wonder and admiration, unless he be enveloped in ignorance, and chained down to the earth with sensuality. These works every way proclaim the wisdom, the power, and the goodness of the Creator. Creation is a book which the nicest philosopher may study with the deepest attention. Unlike the works of art, the more it is examined, the more it opens to us sources of admiration of its great Author; the more it calls for our inspection, and the more it demands our praise. Here every thing is adjusted in the exactest order; all answering the wisest ends, and acting according to the appointed laws of Deity. Here the christian is led into the most delightful field of contemplation. To him every pebble becomes a preacher, and every atom a step by which he ascends to his Creator. Placed in this beautiful temple, and looking around on all its various parts, he cannot help joining with the Psalmist in saying, "O Lord, how manifold are thy works; in wisdom hast thou made them all!"

See *Ray and Blackmore on Creation*; *art.* CREATION, *Enc. Brit.*; *Derham's Astro and Physico-theology*; *Hervey's Meditations*; *La Pluche's Nature displayed*; *Sturm's Reflections on the Works of God.*

CREDULITY, the belief of any proposition without sufficient evidence of its truth.

CREED, a form of words in which the articles of faith are comprehended. See CONFESSION.

The most ancient form of *creeds* is that which goes under the name of the Apostles' Creed (see below); besides this, there are several other ancient forms and scattered remains of creeds to be met with in the primitive records of the church; as, 1. The form of apostolical doctrine collected by Origen.—2. A fragment of a creed preserved by Tertullian.—3. A remnant of a creed in the works of Cyprian.—4. A creed composed by Gregory Thaumaturgus for the use of his own church.—5. The creed of Lucian, the martyr.—6. The creed of the apostolical constitutions. Besides these scattered remains of the ancient creeds, there are extant some perfect forms, as those of Jerusalem, Cesarea, Antioch, &c.

CREED, APOSTLES', is a formula or summary of the christian faith, drawn up, according to Ruffinus, by the apostles themselves; who, during their stay at Jerusalem, soon after our Lord's ascension, agreed upon this creed as a rule of faith. Baronius and others conjecture that they did not compose it till the second year of Claudius, a little before their dispersion; but there are many reasons which induce us to question whether the apostles composed any such creed. For, 1.

Neither St. Luke, nor any other writer before the fifth century, make any mention of an assembly of the apostles for composing a creed.—2. The fathers of the three first centuries, in disputing against the heretics, endeavour to prove that the doctrine contained in this creed was the same which the apostles taught; but they never pretend that the apostles composed it.—3. If the apostles had made this creed, it would have been the same in all churches and in all ages; and all authors would have cited it after the same manner. But the case is quite otherwise. In the second and third ages of the church there were as many creeds as authors; and the same author sets down the creed after a different manner in several places of his works; which is an evidence that there was not, at that time, any creed reputed to be the apostles. In the fourth century, Ruffinus compares together the three ancient creeds of the churches of Aquileia, Rome, and the East, which differ very considerably. Besides, these creeds differed not only in the terms and expressions, but even in the articles, some of which were omitted in one or other of them, such as those of the *descent into hell*, the *communion of the saints*, and *the life everlasting*. From all which it may be gathered, that, though this creed may be said to be that of the apostles, in regard to the doctrines contained therein, yet it cannot be referred to them as the authors of it. Its great antiquity, however, may be inferred from hence, that the whole form, as it now stands in the English liturgy, is to be found in the works of St. Ambrose and Ruffinus; the former of whom flourished in the third and the latter in the fourth century. The primitive christians did not publicly recite the creed, except at baptisms, which, unless in cases of necessity, were only at Easter and Whitsuntide. The constant repeating of it was not introduced into the church till the end of the fifth century; about which time Peter Gnaphius, bishop of Antioch, prescribed the recital of it every time divine service was performed. See *King's History of the Apostles' Creed*; and *Barrow's Exposition of it in his Works*, vol. ii.

CREED, ATHANASIAN, a formulary or confession of faith, long supposed to have been drawn up by Athanasius, bishop of Alexandria, in the fourth century, to justify himself against the calumnies of his Arian enemies; but it is now generally allowed not to have been his. Dr. Waterland ascribes it to Hilary, bishop of Arles. This creed obtained in France about A. D. 850, and was received in Spain and Germany about 180 years later. As to our own country, we have clear proofs of its being sung alternately in our churches in the tenth century. It was in common use in some parts of Italy in 960, and was received at Rome about 1014. As to the Greek and Oriental churches, it has been questioned whether they have ever received it, though some writers are of a contrary persuasion. The episcopal churches of America have rejected it. As to the matter of it, it is given as a

summary of the true orthodox faith. Unhappily, however, it has proved a fruitful source of unprofitable controversy. See *Dr. Waterland's Critical History of it.*

CREED, NICENE, a formulary of christian faith; so called, because it is a paraphrase of that creed which was made at the first general council of Nice. This latter was drawn up by the second general council of Constantinople, A. D. 381; and therefore might be more properly styled the Constantinopolitan creed. The creed was carried by a majority, and admitted into the church as a barrier against Arius and his followers.

The three creeds above-mentioned are used in the public offices of the church of England; and subscription to them is required of all the established clergy. Subscription to these was also required of the dissenting teachers by the toleration act, but from which they are now relieved by 19 Geo. III.

CRIME, a voluntary breach of any known law. *Faults* result from human weakness, being transgressions of the rules of duty. *Crimes* proceed from the wickedness of the heart, being actions against the rules of nature. See PUNISHMENT and SIN.

CROISADE, or CRUSADE, may be applied to any war undertaken on pretence of defending the cause of religion, but has been chiefly used for the expeditions of the christians against the infidels for the conquest of Palestine.

These expeditions commenced A. D. 1096. The foundation of them was a superstitious veneration for those places where our Saviour performed his miracles, and accomplished the work of man's redemption. Jerusalem had been taken and Palestine conquered by Omar. This proved a considerable interruption to the pilgrims, who flocked from all quarters to perform their devotions at the holy sepulchre. They had, however, still been allowed this liberty, on paying a small tribute to the Saracen caliphs, who were not much inclined to molest them. But, in 1065, this city changed its masters. The Turks took it from the Saracens; and being much more fierce and barbarous, the pilgrims now found they could no longer perform their devotions with the same safety.

An opinion was about this time also prevalent in Europe, which made these pilgrimages much more frequent than formerly: it was imagined, that the 1000 years mentioned in Revel. xx. were fulfilled; that Christ was soon to make his appearance in Palestine to judge the world; and consequently that journeys to that country were in the highest degree meritorious, and even absolutely necessary. The multitudes of pilgrims who now flocked to Palestine meeting with a very rough reception from the Turks, filled all Europe with complaints against those infidels, who profaned the holy city, and derided the sacred mysteries of christianity even in the place where they were fulfilled. Pope Gregory VII had formed a design of uniting all the princes of Christendom against the Maho-

metans; but his exorbitant encroachments upon the civil power of princes had created him so many enemies, and rendered his schemes so suspicious, that he was not able to make great progress in his undertaking. The work was reserved for a meaner instrument. Peter, commonly called the Hermit, a native of Amiens in Picardy, had made the pilgrimage to Jerusalem; and being deeply affected with the dangers to which that act of piety now exposed the pilgrims, as well as with the oppression under which the eastern christians now laboured, formed the bold, and, in all appearance, impracticable design of leading into Asia, from the farthest extremities of the West, armies sufficient to subdue those potent and warlike nations that now held the holy land in slavery. He proposed his scheme to pope Martin II, who, prudently resolving not to interpose his authority till he saw a probability of success, summoned, at Placentia, a council of 4000 ecclesiastics and 30,000 seculars. As no hall could be found large enough to contain such a multitude, the assembly was held in a plain. Here the pope himself, as well as Peter, harangued the people, representing the dismal situation of their brethren in the East, and the indignity offered to the christian name in allowing the holy city to remain in the hands of the infidels. These speeches were so agreeable to those who heard them, that the whole multitude suddenly and violently declared for the war, and solemnly devoted themselves to perform this service, which they believed to be meritorious in the sight of God. But though Italy seemed to have embraced the design with ardour, Martin thought it necessary, in order to ensure perfect success, to engage the greater and more warlike nations in the same enterprise. Having, therefore, exhorted Peter to visit the chief cities and sovereigns of Christendom, he summoned another council at Clermont, in Auvergne. The fame of this great and pious design being now universally diffused, procured the attendance of the greatest prelates, nobles, and princes; and when the pope and the hermit renewed their pathetic exhortations, the whole assembly, as if impelled by immediate inspiration, exclaimed with one voice, "It is the will of God!" These words were deemed so much the effect of a divine impulse, that they were employed as the signal of rendezvous and battle in all future exploits of these adventurers. Men of all ranks now flew to arms with the utmost ardour, and a cross was affixed to their right shoulder by all who enlisted in this holy enterprise. At this time Europe was sunk in the most profound ignorance and superstition. The ecclesiastics had gained the greatest ascendant over the human mind; and the people, who committed the most horrid crimes and disorders, knew of no other expiation than the observances imposed on them by their spiritual pastors. But amidst the abject superstition which now prevailed, the military spirit had also universally diffused

itself; and, though not supported by art or discipline, was become the general passion of the nations governed by the feudal law. All the great lords possessed the right of peace and war. They were engaged in continual hostilities with one another: the open country was become a scene of outrage and disorder: the cities, still mean and poor, were neither guarded by walls nor protected by privileges. Every man was obliged to depend for safety on his own force, or his private alliances; and valour was the only excellence which was held in esteem, or gave one man the pre-eminence above another. When all the particular superstitions, therefore, were here united in one great object, the ardour for private hostilities took the same direction; "and all Europe," as the princess Anna Comnena expresses it, "torn from its foundations, seemed ready to precipitate itself in one united body upon Asia."

All ranks of men now deeming the croisades the only road to heaven, were impatient to open the way with their swords to the holy city. Nobles, artisans, peasants, even priests, enrolled their names; and to decline this service was branded with the reproach of impiety or cowardice. The nobles were moved, by the romantic spirit of the age, to hope for opulent establishments in the East, the chief seat of arts and commerce at that time. In pursuit of these chimerical projects, they sold at low prices their ancient castles and inheritances, which had now lost all value in their eyes. The infirm and aged contributed to the expedition by presents and money, and many of them attended it in person; being determined, if possible, to breathe their last in sight of that city where their Saviour died for them. Even women, concealing their sex under the disguise of armour, attended the camp; and often forgot their duty still more, by prostituting themselves to the army. The greatest criminals were forward in a service which they considered as an expiation for all crimes; and the most enormous disorders were, during the course of these expeditions, committed by men inured to wickedness, encouraged by example, and impelled by necessity. The adventurers were at last so numerous, that their sagacious leaders became apprehensive lest the greatness of the armament would be the cause of its own disappointment. For this reason they permitted an undisciplined multitude, computed at 300,000 men, to go before them under the command of Peter the hermit, and Gautier or Walter, surnamed the *moneyless*, from his being a soldier of fortune. These took the road towards Constantinople through Hungary and Bulgaria; and trusting that heaven, by supernatural assistance, would supply all their necessities, they made no provision for subsistence in their march. They soon found themselves obliged to obtain by plunder what they vainly expected from miracles; and the enraged inhabitants of the countries through which they passed attacked the disorderly multitude,

and slaughtered them without resistance. The more disciplined armies followed after; and, passing the straits of Constantinople, were mustered in the plains of Asia, and amounted in the whole to 700,000 men. The princes engaged in this first croisade were, Hugo, count of Vermandois, brother to Philip I, king of France; Robert, duke of Normandy; Robert, earl of Flanders; Raimond, earl of Toulouse and St. Giles; the celebrated Godfrey of Bouillon, duke of Lorrain, with his brothers Baldwin and Eustace; Stephen, earl of Charters and Blois; Hugo, count of St. Paul; with many other lords. The general rendezvous was at Constantinople. In this expedition, Godfrey besieged and took the city of Nice. Jerusalem was taken by the confederated army, and Godfrey chosen king. The Christians gained the famous battle of Ascalon against the sultan of Egypt, which put an end to the first croisade, but not to the spirit of croisading. The rage continued for near two centuries. The second croisade, in 1144, was headed by the emperor Conrad III, and Louis VII, king of France. The emperor's army was either destroyed by the enemy, or perished through the treachery of Manuel, the Greek emperor; and the second army, through the unfaithfulness of the christians of Syria, was forced to break up the siege of Damascus. The third croisade, in 1188, immediately followed the taking of Jerusalem by Saladin, the sultan of Egypt. The princes engaged in this expedition were, the emperor Frederic Barbarossa; Frederic, duke of Suabia, his second son; Leopold, duke of Austria; Berthold, duke of Moravia; Herman, marquis of Baden; the counts of Nassau, Thuringia, Missen, and Holland; and above sixty other princes of the empire; with the bishops of Besançon, Cambray, Munster, Osnaburg, Missen, Passau, Visburg, and several others. In this expedition the emperor Frederic defeated the Sultan of Iconium: his son Frederic, joined by Guy Lusignon, king of Jerusalem, in vain endeavoured to take Acre or Ptolemais. During these transactions Philip Augustus, king of France, and Richard II, king of England, joined the croisade; by which means the christian army consisted of 300,000 fighting men: but great disputes happening between the kings of France and England, the former quitted the holy land, and Richard concluded a peace with Saladin. The fourth croisade was undertaken, in 1195, by the emperor Henry VI, after Saladin's death. In this expedition the christians gained several battles against the infidels, took a great many towns, and were in the way of success, when the death of the emperor obliged them to quit the holy land, and return into Germany. The fifth croisade was published by pope Innocent III, in 1198. Those engaged in it made fruitless efforts for the recovery of the holy land: for, though John de Neule, who commanded the fleet equipped in Flanders, arrived at Ptolemais a little after Simon of Montfort, Renard of Dampierre, and

others, yet the plague destroying many of them, and the rest either returning or engaging in the petty quarrels of the christian princes, there was nothing done; so that the sultan of Aleppo easily defeated their troops in 1204. The sixth croisade began in 1228; in which the christians took the town of Damietta, but were forced to surrender it again. In 1229, the emperor Frederic made peace with the sultan for ten years. About 1240, Richard, earl of Cornwall, brother to Henry III, king of England, arrived in Palestine, at the head of the English croisade; but finding it most advantageous to conclude a peace, he re-embarked, and steered towards Italy. In 1244, the Karasmians being driven out of Persia by the Tartars, broke into Palestine, and gave the christians a general defeat near Gaza. The seventh croisade was headed, in 1249, by St. Lewis, who took the town of Damietta: but a sickness happening in the christian army, the king endeavoured a retreat; in which, being pursued by the infidels, most of his army were miserably butchered, and himself and the nobility taken prisoners. A truce was agreed upon for ten years, and the king and lords set at liberty. The eighth croisade, in 1270, was headed by the same prince, who made himself master of the port and castle of Carthage in Africa; but dying a short time after, he left his army in a very ill condition. Soon after, the king of Sicily coming up with a good fleet, and joining Philip the Bold, son and successor of Lewis, king of Tunis, after several engagements with the christians, in which he was always worsted, desired peace, which was granted upon conditions advantageous to the christians: after which both princes embarked for their own kingdoms. Prince Edward, of England, who arrived at Tunis at the time of this treaty, sailed towards Ptolemais, where he landed a small body of 300 English and French, and hindered Bendochar from laying siege to Ptolemais: but being obliged to return to take possession of the crown of England, this croisade ended without contributing any thing to the recovery of the holy land. In 1291, the town of Acre, or Ptolemais, was taken and plundered by the sultan of Egypt, and the christians quite driven out of Syria. There has been no croisade since that period, though several popes have attempted to stir up the christians to such an undertaking; particularly Nicholas IV, in 1292, and Clement V, in 1311.

Though these croisades were effects of the most absurd superstition, they tended greatly to promote the good of Europe. Multitudes, indeed, were destroyed. M. Voltaire computes the people who perished in the different expeditions at upwards of two millions. Many there were, however, who returned; and these having conversed so long with people who lived in a much more magnificent way than themselves, began to entertain some taste for a refined and polished way of life. Thus the barbarism in which Europe had been so long immersed began

to wear off soon after. The princes also who remained at home found means to avail themselves of the frenzy of the people. By the absence of such numbers of restless and martial adventurers, peace was established in their dominions. They also took the opportunity of annexing to their crowns many considerable fiefs, either by purchase, or the extinction of the heirs; and thus the mischiefs which must always attend feudal governments were considerably lessened. With regard to the bad success of the croisaders, it was scarce possible that any other thing could happen to them. The emperors of Constantinople, instead of assisting, did all in their power to disconcert their schemes: they were jealous, and not without reason, of such an inundation of barbarians. Yet, had they considered their true interest, they would rather have assisted them, or at least stood neuter, than entered into alliances with the Turks. They followed the latter method, however, and were often of very great disservice to the western adventurers, which at last occasioned the loss of their city. But the worst enemies the croisaders had were their own internal feuds and dissensions. They neither could agree while marching together in armies with a view to conquest, nor could they unite their conquests under one government after they had made them. They set up three small states, one at Jerusalem, another at Antioch, and another at Edessa. These states, instead of assisting, made war upon each other, and on the Greek emperors; and thus became an easy prey to the common enemy. The horrid cruelties they committed, too, must have inspired the Turks with the most invincible hatred against them, and made them resist with the greatest obstinacy. They were such as could have been committed only by barbarians inflamed with the most bigotted enthusiasm. When Jerusalem was taken, not only the numerous garrison were put to the sword, but the inhabitants were massacred without mercy and without distinction. No age or sex was spared, not even sucking children. According to Voltaire, some christians, who had been suffered by the Turks to live in that city, led the conquerors into the most private caves, where women had concealed themselves with their children, and not one of them was suffered to escape. What eminently shews the enthusiasm by which these conquerors were animated, is, their behaviour after this terrible slaughter. They marched over heaps of dead bodies towards the holy sepulchre; and while their hands were polluted with the blood of so many innocent persons, sung anthems to the common Saviour of Mankind! Nay, so far did their religious enthusiasm overcome their fury, that these ferocious conquerors now burst into tears. If the absurdity and wickedness of this conduct can be exceeded by any thing, it must be by what follows. In 1204, the frenzy of croisading seized the children, who are ever ready to imitate what they see their parents engaged in. Their childish folly was encouraged by the monks and

schoolmasters; and thousands of those innocents were conducted from the houses of their parents on the superstitious interpretation of these words: "Out of the mouths of babes and sucklings hast thou perfected praise." Their base conductors sold a part of them to the Turks, and the rest perished miserably. *Hume's Hist. of England*, vol. i, p. 292, &c.; and vol. ii, p. 280: *Enc. Brit.*; and *Mosheim's Ecc. Hist.*

CROISIERS, a religious order, founded in honour of the invention or discovery of the cross by the empress Helena. They were, till of late, dispersed in several parts of Europe, particularly in the Low Countries, France, and Bohemia; those in Italy were suppressed even before the late revolutions. These religious follow the rule of St. Augustine. They had in England the name of *Crouched Friars*.

CROSIER, or CROZIER, a shepherd's crook; a symbol of pastoral authority, consisting of a gold or silver staff, crooked at the top, carried occasionally before bishops and abbots, and held in the hand when they give the solemn benedictions.

CROSS, in scripture language, means the sufferings of Christ, Gal. vi, 14. The sufferings, trials, or persecutions of his people are also called a cross, Matt. xvi, 24. Cross signifies also a gibbet, made with two pieces of wood, placed crosswise, whither they cross with right angles at the top like a T, or in the middle of their length like an X. The cross to which our Saviour was fastened, and on which he died, was of the former kind; being thus represented by old monuments, coins, and crosses. The death of the cross was the most dreadful of all others, both for the shame and pain of it; and so scandalous, that it was inflicted as the last mark of detestation upon the vilest of people. It was the punishment of robbers and murderers, provided that they were slaves, too; but otherwise, if they were free, and had the privilege of the city of Rome, this was then thought a prostitution of that honour, and too infamous a punishment for such a one, let his crimes be what they would. The from of a cross being such as has been already described, the body of the criminal was fastened to the upright piece by nailing the feet to it, and on the other transverse piece generally by nailing the hands on each side. Now, because these parts of the body, being the instruments of action and motion, are provided by Nature with a much greater quantity of nerves than others have occasion for; and because all sensation is performed by the spirit contained in these nerves; it will follow, as Stanhope observes, that wherever they abound, the sense of pain must needs in proportion be more quick and tender. The Jews confess, indeed, that they crucified people in their nation, but deny that they inflicted this punishment upon any one alive. They first put them to death, and then fastened them to the cross, either by the hands or neck. But there are indisputable proofs of their crucifying men frequently alive. The worshippers of Baal-peor and the

king of Ai were hung up alive; as were also the descendants of Saul, who were put into the hands of the Gibeonites, 2d Sam. xxi, 9.

Before crucifixion, the criminal was generally scourged with cords; sometimes little bones, or pieces of bones, were tied to these scourges, so that the condemned person might suffer more severely. It was also a custom, that he who was to be crucified should bear his own cross to the place of execution. After this manner, we find Christ was compelled to bear his cross; and as he sunk under the burden, Simon the Cyrenian was constrained to bear it after him and with him. But whereas it is generally supposed that our Lord bore the whole cross, i. e. the long and transverse part both, this seems to be a thing impossible; and therefore Lipsius (in his treatise *De Supplicio Crucis*) has set the matter in a true light, when he tells us that Jesus only carried the transverse beam; because the long beam, or the body of the cross, was either fixed in the ground before, or made ready to be set up as soon as the prisoner came: and from hence he observes, that painters are very much mistaken in the description of our Saviour carrying the whole cross. There were several ways of crucifying; sometimes the criminal was fastened with cords to a tree, sometimes he was crucified with his head downwards. This way, it is said, Peter chose, out of respect to his master, Jesus Christ, not thinking himself worthy to be crucified like him; though the common way of crucifying was by fastening the criminal with nails, one through each hand, and one through both feet, or one through each of them: for this was not always performed in the same manner; the ancients sometimes represent Jesus Christ crucified with four nails, and sometimes with three. The criminal was fixed to the cross quite naked; and, in all probability, the Saviour of sinners was not used with any greater tenderness than others upon whom this punishment was inflicted. The text of the gospel shews clearly that Jesus Christ was fastened to the cross with nails; and the Psalmist (Ps. xxii, 16) had foretold long before, that they should pierce his hands and his feet: but there are great disputes concerning the number of these nails. The Greeks represent our Saviour as fastened to the cross with four nails; in which particular Gregory of Tours agrees with them, one at each hand and foot. But several are of opinion that our Saviour's hands and feet were pierced with three nails only, viz. one at each hand, and one through both his feet: and the custom of the Latins is rather for this last opinion; for the generality of the old crucifixes made in the Latin church have only three nails. Nonnus thinks that our Saviour's arms were besides bound fast to the cross with chains; and St. Hilary speaks of the cords wherewith he was tied to it. Sometimes they who were fastened upon the cross lived a good while in that condition. St. Andrew is believed to have continued three days alive upon it. Eusebius

speaks of certain martyrs in Egypt who were kept upon the cross till they were starved to death. Pilate was amazed at Jesus Christ's dying so soon, because naturally he must have lived longer if it had not been in his power to have laid down his life, and to take it up again. The thighs of the two thieves, who were crucified with our Saviour, were broken, in order to hasten their death, that their bodies might not remain upon the cross on the sabbath day, John xix, 31, 33; and to comply with the law of Moses, which forbids the bodies to be left there after sun-set. But, among other nations, they were suffered to remain upon the cross a long time. Sometimes they were devoured alive by birds and beasts of prey. Guards were appointed to observe that none of their friends or relations should take them down and bury them. The Roman soldiers, who had crucified Jesus Christ and the two thieves, continued near the crosses till the bodies were taken down and buried.

Invention of the Cross, an ancient feast solemnized on the 3d of May, in memory of St. Helena's (the mother of Constantine) finding the true cross of Christ deep in the ground on Mount Calvary, where she erected a church for the preservation of part of it; the rest being brought to Rome, and deposited in the church of the Holy Cross of Jerusalem.

Exaltation of the Cross, an ancient feast held on the 14th of September, in memory of this, that Heraclitus restored to Mount Calvary the true cross, in 1642, which had been carried off fourteen years before by Cosroes, king of Persia, upon his taking Jerusalem from the emperor Phocas.

The *Adoration of the Cross* seems to have been practised in the ancient church, inasmuch as the heathens, particularly Julian, reproached the primitive christians with it; and we do not find that their apologists disclaimed the charge. Mornay, indeed, asserted that this had been done by St. Cyril, but could not support his allegation at the conference of Fountain-bleau. St. Helena is said to have reduced the adoration of the cross to its just principle, since she adored Christ in the wood, not the wood itself. With such modifications some Protestants have been induced to admit the adoration of the cross. John Huss allowed of the phrase, provided it were expressly added, that the adoration was relative to the person of Christ. But, however Roman catholics may seem to triumph by virtue of such distinction and mitigations, it is well known they have no great place in their own practice. Imbert, the prior of Gascony, was severely prosecuted in 1683 for telling the people, that, in the ceremony of adoring the cross, practised in that church on Good Friday, they were not to adore the wood, but Christ, who was crucified on it. The curate of the parish told them the contrary. It was the wood; the wood they were to adore! Imbert replied, it was Christ, not the wood: for which he was cited before the archbishop of Bourdeaux, suspended from his fune-

tions, and even threatened with chains and perpetual prisonment. It little availed him to cite the bishop of Meaux's distinction: it was answered, that the church allowed it not.

CROSS-BEARER, in the Romish church, the chaplain of an archbishop, who bears a cross before him on solemn occasions. Cross-bearers also denote certain officers in the Inquisition, who make a vow before the inquisitors, or their vicars, to defend the catholic faith, though with the loss of fortune and life. Their business is also to provide the inquisitors with necessaries.

CRUCIFIX, a cross, upon which the body of Christ is fastened in effigy, used by the Roman catholics, to excite in their minds a strong idea of our Saviour's passion.

CRUCIFIXION OF CHRIST. See CROSS.

CRUSADE. See CROISADE.

CURATE, the lowest degree in the church of England; he who represents the incumbent of a church, parson, or vicar, and officiates in his stead: he is to be licensed and admitted by the bishop of the diocese, or by an ordinary having episcopal jurisdiction; and when a curate hath the approbation of the bishop, he usually appoints the salary too; and, in such case, if he be not paid, the curate hath a proper remedy in the ecclesiastical court, by a sequestration of the profits of the benefice; but if the curate be not licensed by the bishop, he is put to his remedy at common law, where he must prove the agreement, &c. A curate, having no fixed estate in his curacy, not being instituted and inducted, may be removed at pleasure by the bishop, or incumbent. But there are perpetual curates as well as temporary, who are appointed where tithes are impropriate, and no vicarage endowed: these are not removeable, and the impropriators are obliged to find them; some whereof have certain portions of the tithes settled on them. Curates must subscribe the declaration according to the act of uniformity, or are liable to imprisonment. Though the condition of curates be somewhat meliorated by a late act, it must be confessed that they are still, in many respects, exposed to hardships: their salaries are not equal to many of the Dissenters, who have nothing to depend on but the liberality of their people. Can there be a greater reproach to the dignified ecclesiastics of this country than the comparatively miserable pittance allowed the curates, who do all the labour? Surely they must be a set of useless beings, to reap so little wages; or else they are unjustly treated!!!

CURIOSITY, a propensity or disposition of the soul which inclines it to enquire after new objects, and to delight in viewing them. Curiosity is proper, when it springs from a desire to know our duty, to mature our judgments, to enlarge our minds, and to regulate our conduct; but improper when it wishes to know more of God, or the nature of things, than are revealed. Curiosity also concerning the affairs of others is exceedingly reprehensible. "It inter-

rupts," says an elegant writer, "the order, and breaks the peace of society. Persons of this disposition are dangerous troublers of the world. While they conceive themselves to be inoffensive, they are sowing dissension and feuds. Crossing the lines in which others move, they create confusion, and awaken resentment. Hence, many a friendship has been broken; the peace of many a family has been overthrown; and much bitter and lasting discord has been propagated through society. This disposition not only injures the peace of others, but it also produces, among individuals who are addicted to it, a multitude of bad passions. Its most frequent source is mere idleness, which, in itself a vice, never fails to engender many vices more. The mind of man cannot be long without some food to nourish the activity of its thoughts. The idle, who have no nourishment of this sort within themselves, feed their thoughts with enquiries into the conduct of their neighbours. The inquisitive and curious are always talkative. A tale which the malicious have invented, and the credulous have propagated; a rumour which, arising from among the multitude, and transmitted by one to another has, in every step of its progress, gained fresh additions, becomes in the end the foundation of confident assertion, and of rash and severe judgment. Such a disposition is entirely the reverse of that amiable spirit of charity our Lord inculcates. Charity, like the sun, brightens every object on which it shines: a censorious disposition casts every character into the darkest shade it will bear. It is to be farther observed, that all impertinent curiosity about the affairs of others tends greatly to obstruct personal reformation. They who are so officiously occupied about their neighbours, have little leisure, and less inclination, to observe their own defects, or to mind their own duty. From their inquisitive researches, they find, or imagine they find, in the behaviour of others, an apology for their own failings; and the favourite result of their enquiries generally is, to rest satisfied with themselves. We should consider, also, that every excursion of vain curiosity about others is a subtraction from that time and thought which are due to ourselves, and to God. In the great circle of human affairs, there is room for every one to be busy, and well employed in his own province, without encroaching upon that of others. It is the province of superiors to direct; of inferiors to obey; of the learned to be instructive; of the ignorant to be docile; of the old to be communicative; of the young to be adviseable and diligent. In all the various relations which subsist among us in life, as husband and wife, master and servants, parents and children, relations and friends, rulers and subjects, innumerable duties stand ready to be performed; innumerable calls to activity present themselves on every hand, sufficient to fill up with advantage and honour the whole time of man." *Blair's Serm.*, vol. iv, ser. 8; *Clarke's Serm.*, ser. on Deut. xxix, 29; *Seed's Posth. Serm.*, ser. 7.

CURSE, the action of wishing any tremendous evil to another. In scripture language it signifies the just and awful sentence of God's law, condemning sinners to suffer the full punishment of their sin, Gal. iii, 10.

CURSING and Swearing. See SWEARING.

CUSTOM, a very comprehensive term, denoting the manners, ceremonies, and fashions of a people, which having turned into habit, and passed into use, obtain the force of laws. Custom and habit are often confounded. By *custom*, we mean a frequent reiteration of the same act; and by *habit*, the effect that custom has on the mind or the body. See HABIT.

"Viewing man," says Lord Kames, "as a sensitive being, and perceiving the influence of novelty upon him, would one suspect that *custom* has an equal influence? and yet our nature is equally susceptible of both; not only in different objects, but frequently in the same. When an object is new, it is enchanting; familiarity renders it indifferent; and custom, after a longer familiarity, makes it again desirable. Human nature, diversified with many and various springs of action, is wonderful, and, indulging the expression, intricately constructed. *Custom* hath such influence upon many of our feelings, by warping and varying them, that we must attend to its operations, if we would be acquainted with human nature. A walk upon the quarter-deck, though intolerably confined, becomes, however, so agreeable by custom, that a sailor, in his walk on shore, confines himself commonly within the same bounds. I knew a man who had relinquished the sea for a country life: in the corner of his garden he reared an artificial mount, with a level summit, resembling, most accurately, a quarter-deck, not only in shape, but in size; and here was his choice walk." Such we find is often the power of custom.

CYNICS, a sect of ancient philosophers, who valued themselves upon their contempt of riches and state, arts and sciences, and every thing in short, except virtue and morality. They owe their origin and institution to Antisthenes of Athens, a disciple of Socrates; who, being asked of what use his philosophy had been to him, replied, "It enables me to live with myself." Diogenes was the most famous of his disciples, in whose life the system of this philosophy appears in its greatest perfection. He led a most whimsical life, despising every kind of convenience; a tub serving him for a lodging, which he rolled before him whereever he went; yet he was not the more humble on account of his ragged cloak, bag, and tub. One day, entering Plato's house at a time when there was a splendid entertainment, for several persons of distinction, he jumped, in all his dirt, upon a very rich couch, saying, "I trample on the pride of Plato!" "Yes," replied Plato, "but with still greater pride, Diogenes!" He had the utmost contempt for all the human race; for he walked the streets of Athens at noon day, with a lighted lantern in his hand, telling the

people "he was in search of an honest man." But with all his maxims of morality, he held some very pernicious opinions.

D.

DAMIANISTS, a denomination in the sixth century, so called from Damian, bishop of Alexandria. Their opinions were the same as the Angelites, which see.

DÆMONS, a name given by the ancients to certain spirits or genii, which, they say, appeared to men, either to do them service, or to hurt them.

Several of the heathen philosophers held that there were different kinds of dæmons; that some of them were spiritual substances, of a more noble origin than the human race, and that others had once been men.

But those dæmons who were the more immediate objects of the established worship among the ancient nations were human spirits, such as were believed to become dæmons, or deities, after their departure from their bodies.

It has been generally thought, that by *dæmons* we are to understand *devils*, in the Septuagint version of the Old Testament. Others think the word is in that version certainly applied to the ghosts of such dead men as the heathens deified, in Deut. xxxii, 17. Ps. cvi, 37. That *dæmon* often bears the same meaning in the New Testament, and particularly in Acts xvii, 18. 1st Cor. x, 21. 1st Tim. iv, 1. Rev. ix, 13. is shewn at large by Mr. Joseph Mede (see Works, p. 623, et seq.). That the word is applied always to human spirits in the New Testament, Mr. Farmer has attempted to shew in his Essay on Dæmoniacs, p. 208, et seq. As to the meaning of the word dæmon, in the fathers of the christian church, it is used by them in the same sense as it was by the heathen philosophers, especially the latter Platonists; that is, sometimes for departed human spirits, and at other times for such spirits as had never inhabited human bodies. In the fathers, indeed, the word is more commonly taken in an evil sense than in the ancient philosophers.

DÆMONIAC, a human being whose volition and other mental faculties are overpowered and restrained, and his body possessed and actuated by some created spiritual being of superior power. Such seems to be the determinate sense of the word; but it is disputed whether any of mankind ever were in this unfortunate condition. That the reader may form some judgment, we shall lay before him the arguments on both sides.

I. *Dæmoniacs, arguments against the existence of.* Those who are unwilling to allow that angels or devils have ever intermeddled with the concerns of human life, urge a number of specious arguments. The Greeks and Romans of old, say they, did believe in the reality of dæmoniacal possession. They supposed that spiritual beings did

at times enter into the sons or daughters of men, and distinguish themselves in that situation by capricious freaks, deeds of wanton mischief, or prophetic enunciations. But in the instances in which they supposed this to happen, it is evident no such thing took place. Their accounts of the state and conduct of those persons whom they believed to be possessed in this supernatural manner, shew plainly that what they ascribed to the influence of dæmons were merely the effect of natural diseases. Whatever they relate concerning the *larvati*, the *cerriti*, and the *lymphatici*, shews that these were merely people disordered in mind, in the same unfortunate situation with those madmen, idiots, and melancholy persons, whom we have among ourselves. Festus describes the *larvati* as being *furiosi et mente moti*. Lucian describes dæmoniacs as lunatic, and as staring with their eyes, foaming at the mouth, and being speechless. It appears still more evident that all the persons spoken of as possessed with devils in the New Testament, were either mad or epileptic, and precisely in the same condition with the madmen and epileptics of modern times. The Jews, among other reproaches which they threw out against our Saviour, said, *He hath a devil, and is mad; why hear ye him?* The expressions *he hath a devil*, and *is mad*, were certainly used on this occasion as synonymous. With all their virulence, they would not surely ascribe to him at once two things that were inconsistent and contradictory. Those who thought more favourably of the character of Jesus, asserted concerning his discourses, in reply to his adversaries, *These are not the words of him that hath a dæmon;* meaning, no doubt, that he spoke in a more rational manner than a madman could be expected to speak. The Jews appear to have ascribed to the influence of dæmons, not only that species of madness in which the patient is *raving* and *furious*, but also *melancholy* madness. Of John, who secluded himself from intercourse with the world, and was distinguished for abstinence and acts of mortification, they said, *He hath a dæmon.* The youth, whose father applied to Jesus to free him from an evil spirit, describing his unhappy condition in these words, *Have mercy on my son, for he is lunatic, and sore vexed with a dæmon: for oft times he falleth into the fire, and oft into the water*, was plainly epileptic. Every thing, indeed, that is related in the New Testament concerning dæmoniacs, proves that they were people affected with such natural diseases as are far from being uncommon among mankind in the present age. When the symptoms of the disorders cured by our Saviour and his apostles as cases of dæmoniacal possession correspond so exactly with those of diseases well known as natural in the present age, it would be absurd to impute them to a supernatural cause. It is much more consistent with common sense and sound philosophy to suppose that our Saviour and his apostles wisely, and with that condescension to the weakness and prejudices of those with whom

they conversed, which so eminently distinguished the character of the Author of our holy religion, and must always be a prominent feature in the character of the true christian, adopted the vulgar language in speaking of those unfortunate persons who were groundlessly imagined to be possessed with dæmons, though they well knew the notions which had given rise to such modes of expression to be ill founded, than to imagine that diseases which arise at present from natural causes were produced in days of old by the intervention of dæmons, or that evil spirits still continue to enter into mankind in all cases of madness, melancholy, or epilepsy. Besides, it is by no means a sufficient reason for receiving any doctrine as true, that it has been generally received through the world. Error, like an epidemical disease, is communicated from one to another. In certain circumstances, too, the influence of imagination predominates, and restrains the exertions of reason. Many false opinions have extended their influence through a very wide circle, and maintained it long. On every such occasion as the present, therefore, it becomes us to enquire not so much how generally any opinion has been received, or how long it has prevailed, as from what cause it has originated, and on what evidence it rests. When we contemplate the frame of Nature, we behold a grand and beautiful simplicity prevailing through the whole: notwithstanding its immense extent, and though it contains such numberless diversities of being, yet the simplest machine constructed by human art does not display greater simplicity, or an happier connexion of parts. We may, therefore, infer by analogy, from what is observable of the order of Nature in general to the present case, that to permit evil spirits to intermeddle with the concerns of human life, would be to break through that order which the Deity appears to have established through his works; it would be to introduce a degree of confusion unworthy of the wisdom of Divine Providence.

II. *Demoniacs, arguments for the existence of.* In opposition to these arguments, the following are urged by the Dæmonianists. In the days of our Saviour it would appear that dæmoniacal possession was very frequent among the Jews and the neighbouring nations. Many were the evil spirits whom Jesus is related in the gospels to have ejected from patients that were brought unto him as possessed and tormented by those malevolent dæmons. His apostles, too, and the first christians, who were most active and successful in the propagation of christianity, appear to have often exerted the miraculous powers with which they were endowed on similar occasions. The dæmons displayed a degree of knowledge and malevolence which sufficiently distinguished them from human beings: and the language in which the dæmoniacs are mentioned, and the actions and sentiments ascribed to them in the New Testament, shew that our Saviour and his apostles did not

consider the idea of dæmoniacal possession as being merely a vulgar error concerning the origin of a disease or diseases produced by natural causes. The more enlightened cannot always avoid the use of metaphorical modes of expression; which though founded upon error, yet have been so established in language by the influence of custom, that they cannot be suddenly dismissed. But in descriptions of characters, in the narration of facts, and in the laying down of systems of doctrine, we require different rules to be observed. Should any person, in compliance with popular opinions, talk in serious language of the existence, dispositions, declarations, and actions of a race of beings whom he knew to be absolutely fabulous, we surely could not praise him for integrity: we must suppose him to be either exulting in irony over the weak credulity of those around him, or taking advantage of their weakness, with the dishonesty and selfish views of an impostor. And if he himself should pretend to any connexion with this imaginary system of beings; and should claim, in consequence of his connexion with them, particular honours from his contemporaries; whatever might be the dignity of his character in all other respects, nobody could hesitate to brand him as an impostor. In this light must we regard the conduct of our Saviour and his apostles, if the idea of dæmoniacal possession were to be considered merely as a vulgar error. They talked and acted as if they believed that evil spirits had actually entered into those who were brought to them as possessed with devils, and as if those spirits had been actually expelled by their authority out of the unhappy persons whom they had possessed. They demanded, too, to have their possessions and declarations believed, in consequence of their performing such mighty works, and having thus triumphed over the powers of hell. The reality of dæmoniacal possession stands upon the same evidence with the gospel system in general. Nor is there any thing unreasonable in this doctrine. It does not appear to contradict those ideas, which the general appearances of Nature and the series of events suggest, concerning the benevolence and wisdom of the Deity, by which he regulates the affairs of the universe. We often fancy ourselves able to comprehend things to which our understanding is wholly inadequate; we persuade ourselves, at times, that the whole extent of the works of the Deity must be well known to us, and that his designs must always be such as we can fathom. We are then ready, whenever any difficulty arises to us in considering the conduct of Providence, to model things according to our own ideas; to deny that the Deity can possibly be the author of things which we cannot reconcile; and to assert, that he must act on every occasion in a manner consistent with our narrow views. This is the pride of reason; and it seems to have suggested the strongest objections that have been at any time urged against the reality of dæmo-

niacal possession. But the Deity may surely connect one order of his creatures with another. We perceive mutual relations and a beautiful connexion to prevail through all that part of Nature which falls within the sphere of our observation. The inferior animals are connected with mankind, and subjected to their authority, not only in instances in which it is exerted for their advantage, but even where it is tyrannically abused to their destruction. Among the evils to which mankind have been subjected, why might not their being liable to dæmoniacal possession be one? While the Supreme Being retains the sovereignty of the universe, he may employ whatever agents he thinks proper in the execution of his purposes; he may either commission an angel, or let loose a devil; as well as bend the human will, or communicate any particular impulse to matter. All that revelation makes known, all that human reason can conjecture, concerning the existence of various orders of spiritual beings, good and bad, is perfectly consistent with, and even favourable to, the doctrine of dæmoniacal possession. It is mentioned in the New Testament in such language, and such narratives are related concerning it, that the gospels cannot well be regarded in any other light than as pieces of imposture, and Jesus Christ must be considered as a man who took advantage of the weakness and ignorance of his contemporaries, if this doctrine be nothing but a vulgar error: it teaches nothing inconsistent with the general conduct of Providence; in short, it is not the caution of philosophy, but the pride of reason, that suggests objections against this doctrine. See the essays of *Young*, *Farmer*, *Worthington*, *Dr. Lardner*, *Macknight*, *Fell*, *Burgh*, &c. *on Dæmoniacs;* and *article* DÆMONIAC *in Enc. Brit.*

DAMNATION, condemnation. This word is used to denote the final loss of the soul; but it is not to be always understood in this sense in the sacred scripture. Thus it is said in Rom. xiii, 2. "They that resist shall receive to themselves damnation." i. e. condemnation, "from the rulers, who are not a terror to good works, but to the evil." Again, in 1st Cor. xi, 29. "He that eateth and drinketh unworthily, eateth and drinketh damnation to himself;" i. e. condemnation; exposes himself to severe temporal judgments from God, and to the judgment and censure of the wise and good. Again, Rom. xiv, 23. "He that doubteth is damned if he eat;" i. e. is condemned both by his own conscience and the word of God, because he is far from being satisfied that he is right in so doing.

DANCERS, a sect which sprung up about 1373 in Flanders, and places about. It was their custom all of a sudden to fall a dancing, and, holding each other's hands, to continue thereat, till, being suffocated with the extraordinary violence, they fell down breathless together. During these intervals of vehement agitation they pretended to be favoured with wonderful visions. Like the Whip-

pers, they roved from place to place, begging their victuals, holding their secret assemblies, and treating the priesthood and worship of the church with the utmost contempt. Thus we find, as Dr. Haweis observes, that the French Convulsionists and the Welch Jumpers have had predecessors of the same stamp. There is nothing new under the sun. *Haweis and Mosheim's Ch. Hist., Cent.* 14.

DARKNESS, the absence, privation, or want of natural light. In scripture language it also signifies sin, John iii, 19. trouble, Is. viii, 22. obscurity, privacy, Matt. x, 27. forgetfulness, contempt, Ec. vi, 4.

Darkness, says Moses, was upon the face of the deep, Gen. i, 2. that is to say, the chaos was plunged in thick darkness, because hitherto the light was not created. Moses, at the command of God, brought darkness upon Egypt, as a plague to the inhabitants of it. The Septuagint, our translation of the Bible, and indeed most others, in explaining Moses's account of this darkness, render it "a darkness which may be felt;" and the Vulgate has it, "palpable darkness;" that is, a darkness consisting of black vapours and exhalations, so condensed that they might be perceived by the organs of feeling or seeing; but some commentators think that this is carrying the sense too far, since, in such a medium as this, mankind could not live an hour, much less for the space of three days, as the Egyptians are said to have done, during the time this darkness lasted; and, therefore, they imagine that instead of a darkness that may be felt, the Hebrew phrase may signify a darkness wherein men went groping and feeling about for every thing they wanted. Let this, however, be as it may, it was an awful judgment on the Egyptians; and we may naturally conclude that it must have also spread darkness and distress over their minds as well as their persons. The tradition of the Jews is, that in this darkness they were terrified by the apparitions of evil spirits, or rather by dreadful sounds and murmurs which they made. What made it still worse, was the length of time it continued. Three days, or, as bishop Hall expresses it, six nights in one.

During the last three hours that our Saviour hung upon the cross, a darkness covered the face of the earth, to the great terror and amazement of the people present at his execution. This extraordinary alteration in the face of Nature, says Dr. Macknight, in his *Harmony of the Gospels*, was peculiarly proper, whilst the Sun of Righteousness was withdrawing his beams from the land of Israel, and from the world; not only because it was a miraculous testimony borne by God himself to his innocence, but also because it was a fit emblem of his departure and its effects, at least till his light shone out anew with additional splendour in the ministry of his apostles. The darkness which now covered Judea, and the neighbouring countries, beginning about noon, and continuing till Jesus expired, was not the effect of an ordinary eclipse of the sun, for

that can never happen but at the new moon, whereas now it was full moon; not to mention that the total darkness occasioned by eclipses of the sun never continues above twelve or fifteen minutes; wherefore it must have been produced by the Divine power, in a manner we are not able to explain. Accordingly Luke (chap. xxiii, 44, 45), after relating that there was darkness over all the earth, adds, "and the sun was darkened;" which perhaps may imply that the darkness of the sun did not occasion, but proceeded from, the darkness that was over all the land. Farther, the christian writers, in their most ancient apologies to the heathens, affirm that as it was full moon at the passover when Christ was crucified, no such eclipse could happen by the course of Nature. They observe, also, that it was taken notice of as a prodigy by the heathens themselves.

DAVIDISTS, the adherents of David George, a native of Delft, who, in 1525, began to preach a new doctrine, publishing himself to be the true Messiah; and that he was sent of God to fill heaven, which was quite empty for want of people to deserve it. He is likewise said to have denied the existence of angels, good and evil, and to have disbelieved the doctrine of a future judgment. He rejected marriage with the Adamites; held, with Manes, that the soul was not defiled by sin; and laughed at the self-denial so much recommended by Jesus Christ. Such were his principal errors. He made his escape from Delft, and retired first into Friesland, and then to Basil, where he changed his name, assuming that of John Bruck, and died in 1556. He left some disciples behind him, to whom he promised that he would rise again at the end of three years. Nor was he altogether a false prophet herein; for the magistrates of that city being informed, at the three years' end, of what he had taught, ordered him to be dug up and burnt, together with his writings, by the common hangman.

DEACON, Διακονος, a servant, a minister.

1. In ecclesiastical polity, a deacon is one of the lowest of the three orders of the clergy. He is rather a novitiate, or in a state of probation for one year, after which he is admitted into full orders, or ordained a priest.

2. In the New Testament the word is used for any one that ministers in the service of God: bishops and presbyters are also styled deacons; but more particularly and generally it is understood of the lowest order of ministering servants in the church, 1st Cor. iii, 5. Col. i, 23, 25, Phil. i, 1. 1st Tim. iii.

The office of deacons originally was to serve tables, the Lord's table, the minister's table, and the poor's table. They took care of the secular affairs of the church, received and disbursed monies, kept the church's accounts, and provided every thing necessary for its temporal good. Thus, while the bishop attended to the souls, the deacons attended to the bodies of the people. The pastor to the

spiritual, and the deacons the temporal interests of the church, Acts vi.

DEACONESS, a female deacon. It is generally allowed, that in the primitive church there were *deaconesses*, i. e. pious women, whose particular business it was to assist in the entertainment and care of the itinerant preachers, visit the sick and imprisoned, instruct female catechumens, and assist at their baptism; then more particularly necessary, from the peculiar customs of those countries, the persecuted state of the church, and the speedier spreading of the gospel. Such a one it is reasonable to think Phebe was, Rom. xvi, 1. who is expressly called διακονον, a deaconess, or stated servant, as Doddridge renders it. They were usually widows, and, to prevent scandal, generally in years, 1st Tim. v, 9. See also *Spanheim*, *Hist. Christ. Secul.* 1, p. 554. The apostolic constitutions, as they are called, mention the ordination of a deaconess, and the form of prayer used on that occasion (lib. VIII, ch. 19, 20). Pliny, also, in his celebrated epistle to Trajan (XCVII), is thought to refer to them, when, speaking of two female christians whom he put to the torture, he says, quæ ministræ dicebantur, i. e. who were called deaconesses.—But as the primitive christians seem to be led to this practice from the peculiarity of their circumstances, and the scripture is entirely silent as to any appointment to this supposed office, or any rules about it, it is very justly laid aside, at least as an office.

DEAN, an ecclesiastical dignitary, next under the bishop in cathedral churches, and head of the chapter. The Latin word is *decanus*, derived from the Greek Δεκα, ten, because, the dean presides over at least ten canons, or prebendaries. A dean and chapter are the bishop's council, to assist him in the affairs of religion.

DEATH is generally defined to be the separation of the soul from the body. It is styled, in scripture language, a departure out of this world to another, 2d Tim. iv, 7. a dissolving of the earthly house of this tabernacle, 2d Cor. v, 1. a going the way of all the earth, Jos. xxiii. 14. a returning to the dust, Ecc. xii, 7. a sleep, John xi, 11. Death may be considered as the effect of sin, Rom. v, 12. yet, as our existence is from God, no man has a right to take away his own life, or the life of another, Gen. ix. 6. Satan is said to have the *power of death*, Heb. ii, 14; not that he can at his pleasure inflict death on mankind, but as he was the instrument of first bringing death into the world, John viii. 44; and as he may be the executioner of God's wrath on impenitent sinners, when God permits him. Death is but *once*, Heb. ix, 27. *certain*, Job xiv, 1, 2. *powerful* and *terrific*, called the king of terrors, Job xviii, 14. *uncertain* as to the time, Prov. xxvii, 1. *universal*, Gen. v. *necessary*, that God's justice may be displayed, and his mercy manifested: *desirable* to the righteous Luke ii, 28 to 30. The *fear of death* is a source of uneasiness to the generality, and to a guilty conscience

it may indeed be terrible; but to a good man it should be obviated by the consideration that death is the termination of every trouble; that it puts him beyond the reach of sin and temptation; that God has promised to be with the righteous, even to the end, Heb. xiii, 5. that Jesus Christ has taken away the sting, 1st Cor. xv, 54. and that it introduces him to a state of endless felicity, 2d Cor. v, 8. *Bates's Four last Things; Hopkins, Drelincourt, Sherlock, and Fellowes, on Death; Bp. Porteus's Poem on Death; Grove's admirable Sermon on Fear of Death.*

Spiritual Death is that awful state of ignorance, insensibility, and disobedience, which mankind are in by nature, and which exclude them from the favour and enjoyment of God, Luke i, 79. See SIN.

Brothers of Death, a denomination usually given to the religious of the order of St. Paul, the first hermit. They are called *brothers of death*, on account of the figure of a death's head which they were always to have with them, in order to keep perpetually before them the thoughts of death. The order was probably suppressed by pope Urban VIII.

Death of Christ. The circumstances attendant on the death of Christ are so well known, that they need not be inserted here. As the subject, however, of all others, is the most important to the christian, a brief abstract of what has been said on it, from a sermon allowedly one of the best in the English language, shall here be given. "The hour of Christ's death," says Blair (vol. i, ser. 5.) "was the most critical, the most pregnant with great events, since hours had begun to be numbered, since time had begun to run. *It was the hour in which Christ was glorified by his sufferings.* Through the cloud of his humiliation his native lustre often broke forth, but never did it shine so bright as now. It was indeed the hour of distress, and of blood. It is distress which ennobles every great character, and distress was to glorify the Son of God. He was now to teach all mankind, by his example, how to suffer, and how to die. What magnanimity in all his words and actions on this great occasion! No upbraiding, no complaining expression escaped from his lips. He betrayed no symptom of a weak, a discomposed, or impatient mind. With all the dignity of a sovereign, he conferred pardon on a penitent fellow-sufferer: with a greatness of mind beyond example, he spent his last moments in apologies and prayers for those who were shedding his blood. *This was the hour in which Christ atoned for the sins of mankind, and accomplished our eternal redemption.* It was the hour when that great sacrifice was offered up, the efficacy of which reaches back to the first transgression of man, and extends forward to the end of time; the hour, when, from the cross, as from an high altar, the blood was flowing which washed away the guilt of the nations. *In this hour the long series of prophecies, visions, types, and figures was accomplished.* This was the centre in which they all met. You behold

the law and the prophets standing, if we may speak so, at the foot of the cross, and doing homage. You behold Moses and Aaron bearing the ark of the covenant; David and Elijah presenting the oracle of testimony. You behold all the priests and sacrifices, all the rites and ordinances, all the types and symbols assembled together to receive their consummation. *This was the hour of the abolition of the law, and the introduction of the gospel; the hour of terminating the old and beginning the new dispensation,—It is finished.* When he uttered these words, he changed the state of the universe. This was the ever-memorable point of time which separated the old and the new world from each other. On one side of the point of separation you behold the law, with its priests, its sacrifices, and its rites, retiring from sight. On the other side, you behold the gospel, with its simple and venerable institutions, coming forward into view. Significantly was the veil of the temple rent in twain; for the glory then departed from between the cherubims. The legal high priest delivered up his Urim and Thummim, his breast-plate, his robes, and his incense; and Christ stood forth as the great high priest of all succeeding generations. Altars on which the fire had blazed for ages were now to smoke no more. Now it was also that he threw down the wall of partition which had so long divided the Gentile from the Jew; and gathered into one all the faithful, out of every kindred and people. *This was the hour of Christ's triumph over all the powers of darkness;* the hour in which he overthrew dominions and thrones, led captivity captive, and gave gifts unto men: then it was that the foundation of every pagan temple shook; the statue of every false god tottered on its base; the priest fled from his falling shrine, and the heathen oracles became dumb for ever!—*This was the hour when our Lord erected that spiritual kingdom which is never to end.* His enemies imagined that in this hour they had successfully accomplished their plan for his destruction; but how little did they know that the Almighty was at that moment setting him as a king on the hill of Sion! How little did they know that ther badges of mock royalty were at that moment converted into the signals of absolute dominion, and the instruments of irresistible power! The reed which they put into his hands became a *rod of iron*, with which he was to break in pieces his enemies; a sceptre with which he was to rule the universe in righteousness. The cross, which they thought was to stigmatize him with infamy, became the ensign of his renown. Instead of being the reproach of his followers, it was to be their boast, and their glory. The cross was to shine on palaces and churches throughout the earth. It was to be assumed as the distinction of the most powerful monarchs, and to wave in the banner of victorious armies, when the memory of Herod and Pilate should be accursed; when Jerusalem should be reduced to ashes, and the Jews be vagabonds over all the world." See ATONEMENT; *Pearson and*

Barrow on the Creed; Owen's Death of Death in the Death of Christ; Charnock's Works, vol. ii, *on the Necessity, Voluntariness, &c., of the Death of Christ.*

DECALOGUE, the ten commandments given by God to Moses.

The ten commandments were engraved by God on two tables of stone. The Jews, by way of eminence, call these commandments the ten words, from whence they had afterwards the name of *decalogue*; but they joined the first and second into one, and divided the last into two. They understand *that* against stealing to relate to the stealing of men, or kidnapping; alleging, that the stealing one another's goods or property is forbidden in the last commandment. The church of Rome, has struck the second commandment quite out of the decalogue; and, to make their number complete, has split the tenth into two. The reason is obvious.

DECLAMATION, a speech made in public in the tone and manner of an oration; uniting the expression of action to the propriety of pronunciation, in order to give the sentiment its full impression on the mind. It is used also in a derogatory sense; as when it is said, such a speech was mere declamation, it implies that it was deficient in point of reasoning, or had more sound than sense.

DECLAMATION OF THE PULPIT. "The dignity and sanctity of the place, and the importance of the subject, require the preacher to exert the utmost powers of his voice to produce a pronunciation that is perfectly distinct and harmonious, and that he observe a deportment and action which is expressive and graceful. The preacher should not roar like a common crier, and rend the ear with a voice like thunder; for such kind of declamation is not only without meaning and without persuasion, but highly incongruous with the meek and gentle spirit of the gospel. He should likewise take particular care to avoid a monotony; his voice should rise from the beginning, as it were, by degrees, and its greatest strength should be exerted in the application. Each inflexion of the voice should be adapted to the phrase and to the meaning of the words; and each remarkable expression should have its peculiar inflexion. The dogmatic requires a plain uniform tone of voice only, and the menaces of God's word demand a greater force than its promises and rewards; but the latter should not be pronounced in the soft tone of a flute, nor the former with the loud sound of a trumpet. The voice should still retain its natural tone in all its various inflexions. Happy is that preacher who has a voice that is at once strong, flexible, and harmonious. An air of complacency and benevolence, as well as devotion, should be constantly visible in the countenance of the preacher; but every appearance of affectation must be carefully avoided; for nothing is so disgustful to an audience as even the semblance of dissimulation. Eyes constantly rolling, turned towards heaven, and streaming with tears, rather denote a hypocrite than a

man possessed of the real spirit of religion, and who feels the true import of what he preaches. An air of affected devotion infallibly destroys the efficacy of all that the preacher can say, however just and important it may be. On the other hand, he must avoid every appearance of mirth or raillery, or of that cold unfeeling manner which is so apt to freeze the heart of his hearers. The body should in general be erect, and in a natural and easy attitude. The perpetual movement or contortion of the body has a ridiculous effect in the pulpit, and makes the figure of a preacher and a harlequin too similar: on the other hand, he ought not to remain constantly upright and motionless like a speaking statue. The motions of the hands give a strong expression to a discourse; but they should be decent, grave, noble, and expressive. The preacher who is incessantly in action, who is perpetually clasping his hands, or who menaces with a clenched fist, or counts his arguments on his fingers, will only excite mirth among his auditory. In a word, declamation is an art that the sacred orator should study with assiduity. The design of a sermon is to convince, to affect, and to persuade. The voice, the countenance, and the action, which are to produce the triple effect, are therefore objects to which the preacher should particularly apply himself." See SERMON.

DECREES OF GOD are his settled purposes, whereby he foreordains whatsoever comes to pass, Dan. iv, 24. Acts xv, 18. Eph. i, 11. This doctrine is the subject of one of the most perplexing controversies that has occurred among mankind; it is not, however, as some think, a novel doctrine. The opinion, that whatever occurs in the world at large, or in the lot of private individuals, is the result of a previous and unalterable arrangement by that supreme Power which presides over Nature, has always been held by many of the vulgar, and has been believed by speculative men. The ancient stoics, Zeno and Chrysippus, whom the Jewish Essenes seem to have followed, asserted the existence of a Deity, that, acting wisely but necessarily, contrived the general system of the world; from which, by a series of causes, whatever is now done in it unavoidably results. Mahomet introduced into his Koran the doctrine of absolute predestination of the course of human affairs. He represented life and death, prosperity and adversity, and every event that befalls a man in this world, as the result of a previous determination of the one God who rules over all. Augustine and the whole of the earliest reformers, but especially Calvin, favoured this doctrine. It was generally asserted, and publicly owned, in most of the confessions of faith of the reformed churches, and particularly in the church of England; and to this, we may add, that it was maintained by a great number of divines in the two last centuries.

As to the *nature* of these decrees, it must be observed that they are not the result of deliberation, or the Almighty's debating

matters within himself, reasoning in his own mind about the expediency or inexpediency of things, as creatures do; nor are they merely ideas of things future, but settled determinations founded on his sovereign will and pleasure, Is. xl, 14. They are to be considered as *eternal:* this is evident; for if God be eternal, consequently his purposes must be of equal duration with himself: to suppose otherwise, would be to suppose that there was a time when he was undetermined and mutable; whereas no new determinations or after thoughts can arise in his mind, Job xxiii, 13, 14.—2. They are *free,* without any compulsion, and not excited by any motive out of himself, Rom. ix, 15.—3. They are *infinitely wise,* displaying his glory, and promoting the general good, Rom. xi, 33.—4. They are *immutable,* for this is the result of his being infinitely perfect; for if there were the least change in God's understanding, it would be an instance of imperfection, Mal. iii, 6.—5. They are *extensive* or *universal,* relating to all creatures and things in heaven, earth, and hell, Eph. i, 11. Prov. xvi, 4. —6. They are *secret,* or at least cannot be known till he be pleased to discover them. It is therefore presumption for any to attempt to enter into or judge of his secret purpose, or to decide upon what he has not revealed, Deut. xxix, 29. Nor is an unknown or *supposed* decree at any time to be the rule of our conduct. His revealed will alone must be considered as the rule by which we are to judge of the event of things, as well as of our conduct at large, Rom. xi, 34.—7. Lastly, they are *effectual;* for as he is infinitely wise to plan, so he is infinitely powerful to perform: *his counsel shall stand, and he will do all his pleasure,* Is. xlvi, 10.

This doctrine should teach us, 1. *Admiration.* "He is the rock, his work is perfect, for all his ways are judgment; a God of truth, and without iniquity; just and right is he," Deut. xxxii, 4.—2. *Reverence.* "Who would not fear thee, O King of nations? for to thee doth it appertain," Jer. x, 7. —3. *Humility.* "O the depth of the riches, both of the wisdom and knowledge of God!—how unsearchable are his judgments, and his ways past finding out!" Rom. xi, 33.—4. *Submission.* "*For* he doeth according to *his* will in the armies of heaven, and among the inhabitants of the earth; and none can stay his hand, or say unto him, What doest thou?" Dan. iv, 35.—5. *Desire for heaven.* "What I do, thou knowest not now; but thou shalt know hereafter," John xiii, 7. See NECESSITY, PREDESTINATION.

DECREES *of Councils* are the laws made by them to regulate the doctrine and policy of the church. Thus the acts of the christian council at Jerusalem are called, Acts xvi, 4.

DECRETAL, a letter of a pope, determining some point or question in the ecclesiastical law. The decretals compose the second part of the canon law. The first genuine one, acknowledged by all the learned as such, is a letter of Pope Siricius, written in the year 385, to Himerus, bishop of Tar-

ragona, in Spain, concerning some disorders which had crept into the churches of Spain. Gratian published a collection of decretals, containing all the ordinances made by the popes till the year 1150. Gregory IX, in 1227, following the example of Theodosius and Justinian, formed a constitution of his own, collecting into one body all the decisions and all the causes which served to advance the papal power; which collection of decretals was called the *Pentateuch*, because it contained five books.

DEDICATION, a religious ceremony, whereby any person, or thing, is solemnly consecrated, or set apart to the service of God and the purposes of religion.

The use of dedications is very ancient, both among the worshippers of the true God, and among the heathens. In the scripture we meet with dedications of the tabernacle, altars, &c. Under christianity dedication is only applied to a church, and is properly the consecration thereof. See CONSECRATION.

DEFENCE. See SELF-DEFENCE.

DEFENDER OF THE FAITH, (*Fidei Defensor*), a peculiar title belonging to the king of England; as *Catholicus* to the king of Spain, and *Christianissimus* to the king of France. These titles were given by the popes of Rome. That of Fidei Defensor was first conferred by Leo X on king Henry VIII, for writing against Martin Luther; and the bull, for it bears date *quinto idus*, October 1521. It was afterwards confirmed by Clement VII. But the pope, on Henry's suppressing the houses of religion, at the time of the reformation, not only deprived him of his title, but deposed him from his crown also; though, in the 35th year of his reign, his title, &c., was confirmed by parliament, and has continued to be used by all his successors. Chamberlayne says, the title belonged to the kings of England before that time, and for proof hereof appeals to several charters granted to the University of Oxford: so that pope Leo's bull was only a renovation of an ancient right.

DEGRADATION *Ecclesiastical*, is the deprivation of a priest of his dignity. We have an instance of it in the eighth century at Constantinople, in the person of the patriarch Constantine, who was made to go out of the church backwards, stripped of his pallium, and anathematized. In our own country, Cranmer was degraded by order of the bloody queen Mary. They dressed him in episcopal robes, made only of canvass; put the mitre on his head, and the pastoral staff in his hand, and in this attire shewed him to the people, and then stripped him piece by piece.

DEISTS, a class of people whose distinguishing character it is, not to profess any particular form or system of religion; but only to acknowledge the existence of a God, and to follow the light and law of Nature, rejecting revelation and opposing christianity. The name of deists seems to have been first assumed, as the denomination of a party, about the middle of the 16th century, by some gen-

demen in France and Italy, who were desirous of thus disguising their opposition to christianity by a more honourable appellation than that of atheists. Viret, an eminent reformer, mentions certain persons, in his epistle dedicatory, prefixed to the 2d volume of his *Instruction Chretienne*, published in 1653, who called themselves by a new name, that of deists. These, he tells us, professed to believe in God, but shewed no regard to Jesus Christ, and considered the doctrine of the apostles and evangelists as fables and dreams. He adds, that they laughed at all religion, though they outwardly conformed to the religion of those with whom they lived, or whom they wished to please, or feared to offend. Some, he observed, professed to believe the immortality of the soul; others denied both this doctrine and that of providence. Many of them were considered as persons of acute and subtile genius, and took pains in disseminating their notions. The deists hold, that, considering the multiplicity of religions, the numerous pretences to revelation, and the precarious arguments generally advanced in proof thereof, the best and surest way is to return to the simplicity of Nature, and the belief of one God; which is the only truth agreed to by all nations. They complain, that the freedom of thinking and reasoning is oppressed under the yoke of religion: and that the minds of men are tyrannized over, by the necessity imposed on them of believing inconceivable mysteries: and contend, that nothing should be required to be assented to or believed but what their reason clearly conceives. The distinguishing character of modern deists is, that they discard all pretences to revelation as the effects of imposture or enthusiasm. They profess a regard for natural religion, though they are far from being agreed in their notions concerning it.

They are classed by some of their own writers into mortal and immortal deists; the latter acknowledging a future state; and the former denying it, or representing it as very uncertain. Dr. Clarke distinguishes four sorts of deists. 1. Those who pretend to believe the existence of an eternal, infinite, independent, intelligent Being, who made the world, without concerning himself in the government of it.—2. Those who believe the being and natural providence of God, but deny the difference of actions as morally good or evil, resolving it into the arbitrary constitution of human laws; and therefore they suppose that God takes no notice of them. With respect to both these classes, he observes that their opinions can consistently terminate in nothing but downright atheism.—3. Those who, having right apprehensions concerning the nature, attributes, and all-governing providence of God, seem also to have some notion of his moral perfections; though they consider them as transcendent, and such in nature and degree, that we can form no true judgment, nor argue with any certainty concerning them: but they deny the immortality of

human souls; alleging that men perish at death, and that the present life is the whole of human existence.—4. Those who believe the existence, perfections, and providence of God, the obligations of natural religion, and a state of future retribution, on the evidence of the light of Nature, without a divine revelation; such as these, he says, are the only true deists; but their principles, he apprehends, should lead them to embrace christianity; and therefore he concludes that there is now no consistent scheme of deism in the world. The first deistical writer of any note that appeared in this country was Herbert, baron of Cherbury. He lived and wrote in the seventeenth century. His book *De Veritate* was first published at Paris in 1624. This, together with his book *De Causis Errorum*, and his treatise *De Religione Laici*, were afterwards published in London. His celebrated work *De Religione Gentilium* was published at Amsterdam in 1663 in 4to, and in 1700 in 8vo; and an English translation of it was published at London in 1705. As he was one of the first that formed deism into a system, and asserted the sufficiency, universality, and absolute perfection of natural religion, with a view to discard all extraordinary revelation as useless and needless, we shall subjoin the five fundamental articles of this universal religion. They are these: 1. That there is one supreme God.—2. That he is chiefly to be worshipped.—3. That piety and virtue are the principal part of his worship.—4. That we must repent of our sins; and if we do so, God will pardon them.—5. That there are rewards for good men and punishments for bad men, both here and hereafter. Our own age has produced a number of advocates in the same cause; and however they may have differed among themselves, they have been agreed in their attempts of invalidating the evidence and authority of divine revelation. We might mention Hobbes, Blount, Toland, Collins, Woolston, Tindal, Morgan, Chubb, lord Bolingbroke, Hume, Gibbon, Paine, and some add lord Shaftesbury to the number. Among foreigners, Voltaire, Rousseau, Condorcet, and many other celebrated French authors, have rendered themselves conspicuous by their deistical writings. "But," as one observes, "the friends of christianity have no reason to regret the free and unreserved discussion which their religion has undergone. Objections have been stated and urged in their full force, and as fully answered; arguments and raillery have been repelled; and the controversy between christians and deists has called forth a great number of excellent writers, who have illustrated both the doctrines and evidences of christianity in a manner that will ever reflect honour on their names, and be of lasting service to the cause of genuine religion, and the best interests of mankind." See articles CHRISTIANITY, INFIDELITY, INSPIRATION, and SCRIPTURE, in this work. *Leland's View of Deistical Writers; Sermons at Boyle's Lecture; Halyburton's Natural Religion insufficient; Leslie's Short Method with the Deists; Bishop Wat-*

son's Apology for the Bible; Fuller's Gospel of Christ its own Witness; Bishop Porteus's Charge to the Clergy, for 1794; and his Summary of the Evidences of Christianity.

DEITY OF CHRIST. See JESUS CHRIST.

DELUGE, the flood which overflowed and destroyed the earth. This flood makes one of the most considerable epochas in chronology. Its history is given by Moses, Gen. vi, and vii. Its time is fixed by the best chronologers to the year from the creation 1656, answering to the year before Christ 2293. From this flood, the state of the world is divided into *diluvian* and *antediluvian*.

Men, who have not paid that regard to sacred history as it deserves, have cavilled at the account given of an universal deluge. Their objections principally turn upon three points; 1. The want of any direct history of that event by the profane writers of antiquity.—2. The apparent impossibility of accounting for the quantity of water necessary to overflow the whole earth to such a depth as it is said to have been.—And, 3. There appearing no necessity for an universal deluge, as the same end might have been accomplished by a partial one.

To the above arguments we oppose the plain declarations of scripture. God declared to Noah that he was resolved to destroy every thing that had breath under heaven, or had life on the earth, by a flood of waters; such was the threatening, such was the execution. The waters, Moses assures us, covered the whole earth, buried all the mountains; every thing perished therein that had life, excepting Noah and those with him in the ark. Can an universal deluge be more clearly expressed? If the deluge had only been partial, there had been no necessity to spend an hundred years in the building of an ark, and shutting up all the sorts of animals therein, in order to re-stock the world; they had been easily and readily brought from those parts of the world not overflowed into those that were; at least, all the birds never would have been destroyed, as Moses says they were, so long as they had wings to bear them to those parts where the flood did not reach. If the waters had only overflowed the neighbourhood of the Euphrates and the Tigris, they could not be fifteen cubits above the highest mountains: there was no rising that height but they must spread themselves, by the laws of gravity, over the rest of the earth; unless, perhaps, they had been retained there by a miracle: in that case, Moses, no doubt, would have related the miracle, as he did that of the waters of the Red Sea, &c. It may also be observed, that in regions far remote from the Euphrates and Tigris, viz. Italy France, Switzerland, Germany, England, &c., there are frequently found in places many scores of leagues from the sea, and even in the tops of high mountains, whole trees sunk deep under ground, as also teeth and bones of animals, fishes entire, sea shells, ears of corn, &c., petrified, which the best naturalists are agreed could never

have come there but by the deluge. That the Greeks and western nations had some knowledge of the flood, has never been denied; and the Mussulmen, Chinese, and Americans have traditions of the deluge. The ingenious Mr. Bryant, in his Mythology, has pretty clearly proved that the deluge, so far from being unknown to the heathen world at large, is in reality conspicuous throughout every one of their acts of religious worship. In India, also, Sir William Jones has discovered, that, in the oldest mythological books of that country, there is such an account of the deluge as corresponds sufficiently with that of Moses.

Various have been the conjectures of learned men as to the *natural causes of the deluge*. Some have supposed that a quantity of water was created on purpose, and at a proper time annihilated by Divine power. Dr. Burnet supposes the primitive earth to have been no more than a crust investing the water contained in the ocean; and in the central abyss which he and others suppose to exist in the bowels of the earth at the time of the flood, this outward crust broke in a thousand pieces, and sunk down among the water, which thus spouted up in vast cataracts, and overflowed the whole surface. Others, supposing a sufficient fund of water in the sea or abyss, think that the shifting of the earth's centre of gravity drew after it the water out of the channel, and overwhelmed the several parts of the earth successively. Others ascribe it to the shock of a comet, and Mr. King supposes it to arise from subterraneous fires bursting forth with great violence under the sea. But are not most, if not all, these hypotheses quite arbitrary, and without foundation from the words of Moses? It is, perhaps, in vain to attempt accounting for this event by natural causes, it being altogether miraculous and supernatural, as a punishment to men for the corruption then in the world. Let us be satisfied with the sources which Moses gives us, namely, the fountains of the great deep broken up, and the windows of heaven opened; that is, the waters rushed out from the hidden abyss of the bowels of the earth, and the clouds poured down their rain incessantly. Let it suffice us to know, that all the elements are under God's power; and he can do with them as he pleases, and frequently in ways we are ignorant of, in order to accomplish his own purposes.

The principal writers on this subject have been *Woodyard*, *Cockburn*, *Bryant*, *Burnet*, *Whiston*, *Stillingfleet*, *King*, *Catcott*, and *Tytler*.

DEPRAVITY, corruption; a change from perfection to imperfection. See FALL, SIN.

DEPRECATORY, a term applied to the manner of performing some ceremonies in the form of prayer. The form of absolution in the Greek church is deprecative, thus expressed—*May God absolve you;* whereas in the Latin church it is declarative—*I absolve you.*

DESCENT *of Christ into Hell.* See HELL.

DESERTION, a term made use of to denote an unhappy state of

mind, occasioned by the sensible influences of the Divine favour being withdrawn. Some of the best men in all ages have suffered a temporary suspension of Divine enjoyments. Job xxix, 2. Ps. li. Isa. xlix, 14. Lam. iii, 1. Isa. l, 10. The causes of this must not be attributed to the Almighty, since he is always the same, but must arise from ourselves. Neglect of duty, improper views of Providence, self-confidence, a worldly spirit, luke-warmness of mind, inattention to the means of grace, or open transgression, may be considered as leading to this state. As all things, however, are under the Divine control, so even *desertion*, or, as it is sometimes expressed in scripture, "the hidings of God's face," may be useful to excite humility, exercise faith and patience, detach us from the world, prompt to more vigorous action, bring us to look more to God as the fountain of happiness, conform us to his word, and increase our desires for that state of blessedness which is to come. *Hervey's Ther. and Asp.*, dial. xix; *Watt's Medit. on Job* xxiii, 3; *Lambert's Serm.*, vol. i, ser. 16; *Flavel's Works*, vol. i, p. 167, folio.

Desire is an eagerness to obtain or enjoy an object which we suppose to be good. Those desires, says Dr. Watts, that arise without any express ideas of the goodness or agreeableness of their object to the mind beforehand, such as hunger, thirst, &c., are called *appetites*. Those which arise from our perception or opinion of an object as good or agreeable, are most properly called *passions*. Sometimes both these are united. If our desire to do or receive good be not violent, it is called a simple inclination or *propensity*. When it rises high, it is termed *longing*: when our desires set our active powers at work to obtain the very same good, or the same sort of good, which another desires, it is called *emulation*. Desire of pleasures of sense, is called *sensuality*; of honour, is called *ambition*; of riches, *covetousness*. The objects of a good man's desires are, that God may be glorified, his sins forgiven and subdued, his affections enlivened and placed on God as the supreme object of love, his afflictions sanctified, and his life devoted to the service of God, Prov. xi, 23. Ps. cv, 19.

DESPAIR, loss of hope; that state of mind in which a person loses his confidence in the Divine mercy.

Some of the best antidotes against despair, says one, may be taken from the consideration, 1. Of the nature of God, his goodness, mercy, &c.—2. The testimony of God: he hath said, he desireth not the death of the sinner.—3. From the works of God: he hath given his Son to die.—4. From his promises, Heb. xiii, 5.—5. From his command; he hath commanded us to confide in mercy.—6. From his expostulations, &c. *Baxter on Religious Melancholy; Claude's Essays*, p. 388, Robinson's edit.; *Gisborne's Sermon on Religious Despondency*.

DESTRUCTIONISTS, those who believe that the final punishment threatened in the gospel to the wicked and impenitent consists not

in an eternal preservation in misery and torment, but in a total extinction of being; and that the sentence of annihilation shall be executed with more or less torment, preceding or attending the final period, in proportion to the greater or less guilt of the criminal.

The name assumed by this denomination, like those of many others, takes for granted the question in dispute; viz., that the scripture word *destruction* means annihilation: in strict propriety of speech, they should be called *Annihilationists*. The doctrine is largely maintained in the sermons of Mr. Samuel Bourn, of Birmingham; it was held also by Mr. J. N. Scott; Mr. John Taylor, of Norwich; Mr. Marsom; and many others.

In defence of the system, Mr. Bourn argues as follows: There are many passages of scripture in which the ultimate punishment to which wicked men shall be adjudged is defined, in the most precise and intelligible terms, to be an everlasting destruction from the power of God, which is equally able to destroy as to preserve. So when our Saviour is fortifying the minds of his disciples against the power of men, by an awe of the far greater power of God, and the punishment of his justice, he expresses himself thus: *Fear not them that kill the body, and after that have no more that they can do; fear him who is able to destroy both soul and body in hell.* Here he plainly proposes the destruction of the soul (not its endless pain and misery) as the ultimate object of the divine displeasure, and greatest object of our fear. And when he says, *These shall go away into everlasting punishment, but the righteous into life eternal*, it appears evident that by that *eternal punishment* which is set in opposition to *eternal life*, is not meant any kind of life, however miserable, but the same which the apostle expresses by *everlasting destruction from the presence and power of the Lord.* The very term, *death*, is most frequently made use of to signify the end of wicked men in another world, or the final effect of divine justice in their punishment. *The wages of sin* (saith the apostle) *is death; but eternal life is the gift of God, through Jesus Christ our Lord.* See also Rom. viii, 6.

To imagine that by the term *death* is meant an eternal life, though in a condition of extreme misery, seems, according to him, to be confounding all propriety and meaning of words. Death, when applied to the end of wicked men in a future state, he says, properly denotes a total extinction of life and being. It may contribute, he adds, to fix this meaning, if we observe that the state to which temporal death reduces men is usually termed by our Saviour and his apostles, *sleep;* because from this death the soul shall be raised to life again: but from the other, which is fully and properly death, and of which the former is but an image or shadow, there is no recovery; it is an *eternal death, an everlasting destruction from the presence of the Lord, and the glory of his power.*

He next proceeds to the figures by which the eternal punishment

of wicked men is described, and finds them perfectly agreeing to establish the same doctrine. One figure or comparison, often used, is that of combustible materials thrown into a fire, which will consequently be entirely consumed, if the fire be not quenched. *Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels.* The meaning is, a total, irrevocable destruction: *for, as the tree that bringeth not forth good fruit is hewn down, and cast into the fire*, and is destroyed; as the useless chaff, when separated from the good grain, is set on fire, and, if the fire be not quenched, is consumed; so, he thinks, it plainly appears, that the image of unquenchable or everlasting fire is not intended to signify the degree or duration of torment, but the absolute certainty of destruction, beyond all possibility of a recovery. So the cities of Sodom and Gomorrah are said to have suffered the vengeance of an *eternal fire*; that is, they were so effectually consumed, or destroyed, that they could never be rebuilt; the phrase, *eternal fire*, signifying the irrevocable destruction of those cities, not the degree or duration of the misery of the inhabitants who perished.

The images of the *worm that dieth not, and the fire that is not quenched*, used in Mark ix, 43, are set in opposition to entering into life, and intended to denote a period of life and existence.

Our Saviour expressly assigns different degrees of future misery, in proportion to men's respective degrees of guilt, Luke xii, 47. 48. But if all wicked men shall suffer torments without end, how can any of them be said to suffer but a few stripes? All degrees and distinctions of punishment seem swallowed up in the notion of never-ending or infinite misery.

Finally, death and eternal destruction, or annihilation, is properly styled in the New Testament an everlasting punishment, as it is irrevocable and unalterable for ever; and it is most strictly and literally styled, *an everlasting destruction from the presence of the Lord, and from the glory of his power.*

Dr. Edwards, in his answer to Dr. Chauncy, on the *salvation of all men*, says that this scheme was provisionally retained by Dr. C.; i. e. in case the scheme of universal salvation should fail him: and therefore Dr. E., in his examination of that work, appropriates a chapter to the consideration of it. Among other reasonings against it are the following:

1. The different degrees of punishment which the wicked will suffer according to their works proves that it does not consist in annihilation, which admits of no degrees.

2. If it be said that the punishment of the wicked, though it will end in annihilation, yet shall be preceded by torment, and that this will be of different degrees according to the degrees of sin; it may be replied, this is making it to be compounded partly of torment, and partly of annihilation. The latter also appears to be but a small part of future punishment, for that alone will be inflicted on the least sinner, and

on account of the least sin; and all that punishment which will be inflicted on any person above that which is due to the least sin, is to consist in torment. Nay, if we can form any idea in the present state of what would be dreadful or desirable in another, instead of its being any punishment to be annihilated after a long series of torment, it must be a deliverance, to which the sinner would look forward with anxious desire. And is it credible that it was this termination of torment that our Lord held up to his disciples as an object of dread? Can this be the destruction of body and soul in hell? Is it credible that everlasting destruction from the presence of the Lord, and from the glory of his power, should constitute only a part, and a small part, of future punishment; and such, too, as after a series of torment, must next to being made happy, be the most acceptable thing that could befal them? Can this be the object threatened by such language, as recompensing *tribulation*, and taking *vengeance* in flaming fire? 2d Thess. i. Is it possible that God should *threaten* them with putting an end to their miseries? Moreover, this *destruction* is not described as the conclusion of a succession of torments, but as taking place immediately after the last judgment. When Christ shall come to be glorified in his saints, then shall the wicked be destroyed.

3. *Everlasting destruction from the presence of the Lord, and from the glory of his power*, cannot mean annihilation, for that would be no exertion of divine power, but merely the suspension of it: let but the upholding power of God be withheld for one moment, and the whole creation would sink into nothing.

4. The punishment of wicked men will be *the same* as that of wicked angels, Matt. xxv, 41. *Depart, ye cursed, into everlasting fire, prepared for the devil and his angels.* But the punishment of wicked angels consists not in annihilation, but *torment.* Such is their present punishment in a degree, and such in a greater degree will be their punishment hereafter. They are "cast down to hell;" they "believe and tremble;" they are reserved in chains under darkness, to the judgment of the great day; they cried, saying, What have we to do with thee? Art thou come to *torment* us before our time?" Could the devils but persuade themselves that they should be annihilated, they would believe and be at ease rather than tremble.

5. The scriptures explain their own meaning in the use of such terms as *death*, *destruction*, &c. The second death is expressly said to consist in being *cast into the lake of fire and brimstone, and as having a part in that lake*, Rev. xx, 14. xxi, 8; which does not describe annihilation, nor can it be made to consist with it. The phrase *cut him asunder*, Matt. xxiv, 51, is as strong as those of *death*, or *destruction*; yet that is made to consist of *having their portion with hypocrites, where shall be weeping and gnashing of teeth.*

6. The happiness of the righteous does not consist in eternal being,

but eternal *well-being*; and as the punishment of the wicked stands every where opposed to it, it must consist not in the loss of being, but of *well-being*, and in suffering the contrary."

The great Dr. Watts may be considered, in some measure, a destructionist; since it was his opinion that the children of ungodly parents who die in infancy are annihilated. See ANNIHILATION, HELL; *Bourn's Sermons; Dr. Edwards on the Salvation of all Men strictly examined; Adams's View of Religions.*

DETRACTION, in the native importance of the word, signifies the withdrawing or taking off from a thing; and as it is applied to the reputation, it denotes the impairing or lessening a man in point of fame, rendering him less valued and esteemed by others. Dr. Barrow observes (Works, vol. i, ser. 19), that it differs from *slander*, which involves an imputation of falsehood; from *reviling* which includes bitter and foul language; and from *censuring*, which is of a more general purport, extending indifferently to all kinds of persons, qualities, and actions; but detraction especially respects worthy persons, good qualities, and laudable actions, the reputation of which it aimeth to destroy. It is a fault opposed to *candour.*

Nothing can be more incongruous with the spirit of the gospel, the example of Christ, the command of God, and the love of mankind, than a spirit of *detraction;* and yet there are many who never seem happy but when they are employed in this work: they feed and live upon the *supposed* infirmities of others; they allow excellence to none; they depreciate every thing that is praise-worthy; and, possessed of no *good* themselves, they think all others are like them. "O! my soul, come thou not into their secret; unto their assembly, mine honour be not thou united."

DEVIL, Διάβολος, calumniator, or slanderer; a fallen angel, especially the chief of them. He is called Abaddon in Hebrew, Apollyon in Greek, that is, destroyer. —Angel of the bottomless pit, Rev. ix, 11.—Prince of the world, John xii, 31.—Prince of darkness, Eph. vi, 12.—A roaring lion, and an adversary, 1st Pet. v, 8.—A sinner from the beginning, 1st John iii, 8.—Beelzebub, Matt. xii, 24. —Accuser, Rev. xii, 10.—Belial, 2d Cor. vi, 15.—Deceiver, Rev. xx, 10.—Dragon, Rev. xii, 3.—Liar, John viii, 44.—Leviathan, Isa. xxvii, 1.—Lucifer, Isa. xiv, 12.—Murderer, John viii, 44.—Serpent, Isa. xxvii, 1.—Satan, Job ii, 6.—Tormentor, Matt. xviii, 34.—The god of this world, 2d Cor. iv, 4. See SATAN.

DEVOTEE, in the primary sense of the word, means a person wholly given up to acts of piety and devotion; but it is usually understood, in a bad sense, to denote a bigot, or superstitious person.

DEVOTION, a religious and fervent exercise of some public act of religion, or a temper and disposition of the mind rightly affected with such exercises. It is also taken for certain religious practices which a person makes it a rule to discharge regularly. "Wherever the vital and unadulte-

rated spirit of christian devotion prevails, its immediate objects will be to adore the perfections of God; to entertain with reverence and complacence the various intimations of his pleasure, especially those contained in holy writ; to acknowledge our absolute dependence on and infinite obligations to him; to confess and lament the disorders of our nature, and the transgressions of our lives; to implore his grace and mercy through Jesus Christ; to intercede for our brethren of mankind; to pray for the propagation and establishment of truth, righteousness, and peace, on earth; in fine, to long for a more entire conformity to the will of God, and to breathe after the everlasting enjoyment of his friendship. The effects of such a spirit habitually cherished, and feelingly expressed before him, must surely be important and happy. Among these may be reckoned a profound humility in the sight of God, a high veneration for his presence and attributes, an ardent zeal for his worship and honour, a constant imitation of our Saviour's divine example, a diffusive charity for men of all denominations, a generous and unwearied self-denial, a total resignation to Providence, an increasing esteem for the gospel, with clearer and firmer hopes of that immortal life which it has brought to light."

DEUTEROCANONICAL, in the school of theology, an appellation given to certain books of holy scripture, which were added to the canon after the rest, either by reason they were not wrote till after the compilation of the canon, or by reason of some dispute as to their canonicity. The word is Greek, being compounded of δευτερος, *second;* and κανονικος, *canonical.*

The Jews, it is certain, acknowledged several books in their canon, which were put there later than the rest. They say that, under Esdras, a great assembly of their doctors, which they call, by way of eminence, the *great synagogue*, made the collection of the sacred books which we now have in the Hebrew Old Testament; and they agree that they put books therein which had not been so before the Babylonish captivity; such are those of Daniel, Ezekiel, Haggai, &c.; and those of Esdras and Nehemiah. And the Romish church has since added others to the canon, that were not, and could not be, in the canon of the Jews, by reason some of them were not composed till after. Such is the book of Ecclesiasticus, with several of the apocryphal books, as the Maccabees, Wisdom, &c. Others were added still later, by reason their canonicity had not been yet examined; and till such examen and judgment they might be set aside at pleasure. But since that church has pronounced as to the canonicity of these books, there is no more room now for her members to doubt of them, than there was for the Jews to doubt of those of the canon of Esdras. And the deuterocanonical books are with them as canonical as the proto-canonical; the only difference between them consisting in this, that the canonicity of the one was not generally known, ex-

amined, and settled, so soon as that of the others. The deuterocanonical books in the modern canon are, the book of Esther, either the whole or at least the seven last chapters thereof; the epistle to the Hebrews; that of James, and that of Jude; the second of St. Peter, the second and third of St. John, and the Revelation. The deuterocanonical parts of books are, the hymn of the three children; the prayer of Azariah; the histories of Susannah, of Bel and the Dragon; the last chapter of St. Mark; the bloody sweat; and the appearance of the angel related in St. Luke, chap. xxii, and the history of the adulterous woman in St. John, chap. viii. See CANON.

DIET, an assembly of the states of Germany. We shall only take notice, in this place, of the more remarkable of those which have been held on the affairs of religion. 1. The diet of Augsburgh, in the year 1530, was assembled to re-unite the princes of the empire in relation to some religious matters. The emperor himself presided in this assembly with the greatest magnificence imaginable. The elector of Saxony, followed by several princes, presented the confession of faith, called the confession of Augsburgh. The emperor ended the diet with a decree that no alteration should be made in the doctrine and ceremonies of the Romish church till a council should order it otherwise.—2. The diet of Augsburgh, in 1547, was held on account of the electors being divided concerning the decisions of the council of Trent. The emperor demanded that the management of that affair should be referred to him; and it was resolved, that every one should conform to the decisions of the council.—3. The diet of Augsburgh, in 1548, was assembled to examine some memorials relating to the confession of faith; but, the commissioners not agreeing together, the emperor named three divines, who drew the design of that famous interim, so well known in Germany and elsewhere. See INTERIM.—4. The diet of Augsburgh, in 1550. In this assembly the emperor complained that the interim was not observed, and demanded that all should submit to the council, which they were going to renew at Trent; which submission was resolved upon by a plurality of votes.—5. The diet of Nuremburgh, in 1523. Here pope Adrian VIth's nuncio demanded the execution of Leo Xth's bull, and Charles the Vth's edict against Luther. But the assembly drew up a list of grievances, which were reduced to an hundred articles, some whereof aimed at the destruction of the pope's authority, and the discipline of the Romish church; however, they consented that the Lutherans should be commanded not to write against the Roman Catholics.—6. The diet of Nuremburgh, in 1524. In this assembly, the Lutherans having the advantage, it was decreed that the pope should call a council in Germany; but that, in the mean time, an assembly should be held at Spire, to determine what

was to be believed and practised; but Charles V prohibited the holding this assembly.—7. The diet of Ratisbon, in 1541, was held for re-uniting the protestants with the Roman Catholics. The emperor named three Roman Catholics and three Protestant divines, to agree upon articles. The Roman catholics were, Julius Phlug, John Gropper, and John Eckius; the Protestants were Philip Melancthon, Martin Bucer, and John Pistorius; but, after a whole month's consultation, they could agree upon no more than five or six articles; which the emperor consented the Protestants should retain, forbidding them to solicit any body to change the ancient religion.—8. The diet of Ratisbon, in 1546, decreed that the council of Trent was to be followed, which was opposed by the Protestant deputies; and this caused a war against them.—9. The diet of Ratisbon, in 1557, demanded a conference between some famous doctors of both parties; which conference was held at Worms, in September, between twelve Roman Catholic and twelve Lutheran divines; but was soon dissolved by the Lutherans being divided among themselves.—10. The diet of Spire, in 1526. In this assembly (wherein presided the archduke Ferdinand) the duke of Saxony, and the landgrave of Hesse, demanded the free exercise of the Lutheran religion: upon which it was decreed, that the emperor should be desired to call a general, or national, council in Germany within a year, and that, in the mean time, every one should have liberty of conscience.—11. The diet of Spire, in 1529, decreed, that in the countries which had embraced the new religion, it should be lawful to continue in it till the next council; but that no Roman Catholic should be allowed to turn Lutheran. Against this decree six Lutheran princes, viz. the elector of Saxony, the marquis of Brandenbourg, the two dukes of Lunenbourg, the landgrave of Hesse, and the prince of Anhalt, with the deputies of fourteen imperial towns, protested in writing; from which solemn protestation came the famous name of Protestants, which the Lutherans presently after took.—12. The diet of Worms, in 1521. In this assembly, Luther being charged by the pope's nuncio with heresy, and refusing to recant, the emperor, by his edict of May 26, before all the princes of Germany, publicly outlawed him.

DIFFIDENCE, distrust, want of confidence in ourselves. Diffidence, says Dr. Johnson, may check resolution and obstruct performance, but compensates its embarrassment by more important advantages; it conciliates the proud, and softens the severe; averts envy from excellence, and censure from miscarriage.

DIGGERS, a denomination which sprung up in Germany, in the fifteenth century; so called because they dug their assemblies under ground in caves and forests. They derided the church, its ministers' and sacraments.

DILIGENCE, christian, is constancy in the performance of all those duties enjoined us in God's

sacred word. It includes activity and vigour—watchfulness against intruding objects—firmness and resolution—patience and perseverance. The shortness of our time; the importance of our work; the pleasure which arises from discharging duty; the uncertainty of the time of our dissolution; the consciousness we do not labour in vain; together with the example of Christ and all good men, should excite us to the most unwearied diligence in the cause of God, of truth, and our own souls.

DIMISSORY LETTER, a letter given by a bishop to a candidate for holy orders, having a title in his diocese, directed to some other bishop, and giving leave for the bearer to be ordained by him.

DIOCESE, the circuit of every bishop's jurisdiction. It is formed from the Greek διοικησις, government.

DIRECTORY, a kind of regulation for the performance of religious worship, drawn up by the assembly of divines in England, at the instance of the parliament, in 1644. It was designed to supply the place of the Liturgy, or Book of Common Prayer, the use of which they had abolished. It consisted of some general heads, which were to be managed and filled up at discretion; for it prescribed no form of prayer, or circumstances of external worship, nor obliged the people to any responses, excepting Amen. The substance of it is as follows:—It forbids all salutations and civil ceremony in the churches;—the reading the scriptures in the congregation is declared to be part of the pastoral office;—all the canonical books of the Old and New Testaments (but not of the Apocrypha) are to be publicly read in the vulgar tongue: how large a portion is to be read at once, is left to the minister, who has likewise the liberty of expounding, when he judges it necessary. It prescribes heads for the prayer before sermon; it delivers rules for preaching the word; the introduction to the text must be short and clear, drawn from the words or context, or some parallel place of scripture. In dividing the text, the minister is to regard the order of the matter more than that of the words: he is not to burden the memory of his audience with too many divisions, nor perplex their understandings with logical phrases and terms of arts; he is not to start unnecessary objections; and he is to be very sparing in citations from ecclesiastical or other human writers, ancient or modern, &c. The Directory recommends the use of the Lord's Prayer, as the most perfect model of devotion; it forbids private or lay persons to administer baptism, and enjoins it to be performed in the face of the congregation; it orders the communion-table at the Lord's Supper to be so placed, that the communicants may sit about it. It also orders, that the sabbath be kept with the greatest strictness, both publicly and privately; that marriage be solemnized by a lawful minister of the word, who is to give counsel to, and pray for the parties; that the sick be visited by the minister under whose charge they are; the

dead to be buried without any prayers or religious ceremonies; that days of fasting are to be observed when the judgments of God are abroad, or when some important blessings are desired; that days of thanksgiving for mercies received be also observed; and, lastly, that singing of psalms together in the congregation is the duty of christians. In an appendix to this Directory it is ordered, that all festivals, vulgarly called holy days, are to be abolished; that no day is to be kept but the Lord's day; and that as no place is capable of any holiness under pretence of consecration, so neither is it subject to pollution by any superstition formerly used; and therefore it is held requisite, that the places of public worship now used should still be continued and employed. Should the reader be desirous of perusing this Directory at large, he may find it at the end of *Neal's History of the Puritans.*

DISCIPLINE, Church, consists in putting church laws in execution, and inflicting the penalties enjoined. See CHURCH.

DISCIPLINE, Book of, in the history of the church of Scotland, is a common order drawn up by the assembly of ministers in 1650, for the reformation and uniformity to be observed in the discipline and policy of the church. In this book the government of the church by prelates is set aside; kirk sessions are established; the superstitious observation of fast days and saint days is condemned, and other regulations for the government of the church are determined. This book was approved by the privy council, and is called the first book of discipline.

DISCONTENT, uneasiness at our present state.

Man never appears in a worse light than when he gives way to this disposition. It is at once the strongest proof of his pride, ignorance, unbelief, and rebellion against God. Let such remember, that discontent is a reflection on God's government; that it cannot alter the state of things, or make them better; that it is the source of the greatest misery; that it is an absolute violation of God's law, Heb. xiii, 5; and that God has often punished it with the most signal judgments, Numb. xi, Ps. cvii. See CONTENTMENT.

DISCRETION, prudent behaviour, arising from a knowledge of and acting agreeable to the difference of things. "There are," says Addison, No. 225 Spect., "many more shining qualities in the mind of man, but there is none so useful as discretion: it is this, indeed, which gives a value to all the rest; which sets them at work in their proper times and places, and turns them to the advantage of the person who is possessed of them. Without it, learning is pedantry, and wit impertinence; virtue itself looks like weakness: the best parts only qualify a man to be more sprightly in errors, and active to his own prejudice.

"Discretion is a very different thing from cunning; cunning is only an accomplishment of little, mean, ungenerous minds. Discretion points out the noblest ends to us, and pursues the most proper and laudable methods of at-

taining them; cunning has only private selfish aims, and sticks at nothing which may make them succeed. Discretion has large and extended views, and, like a well formed eye, commands a whole horizon; cunning is a kind of short-sightedness that discovers the minutest objects which are near at hand, but is not able to discern things at a distance. Discretion, the more it is discovered, gives a great authority to the person who possesses it; cunning, when it is once detected, loses its force, and makes a man incapable of bringing about even those events which he might have done, had he passed only for a plain man. Discretion is the perfection of reason, and a guide to us in all the duties of life; cunning is a kind of instinct, that only looks out after our immediate interest and welfare. Discretion is only found in men of strong sense and good understandings; cunning is often to be met with in brutes themselves, and in persons who are but the fewest removes from them. In short, cunning is only the mimic of discretion, and may pass upon weak men, in the same manner as vivacity is often mistaken for wit, and gravity for wisdom." See PRUDENCE.

DISDAIN, contempt, as unworthy of one's choice. It is distinguished from haughtiness thus: *Haughtiness* is founded on the high opinion we have of ourselves; *disdain* on the low opinion we have of others.

DISINTERESTED LOVE. See SELF-LOVE.

DISPENSATION, the act of dealing out any thing. The two different methods of revealing the truths of the gospel before and after Christ's death are called the Old and New Testaments dispensations. The dealing of God with his creatures in his providence is called a dispensation. The state of supernatural or revealed theology may also be divided into six dispensations. 1. From the fall of Adam to the flood.—2. From Noah to the giving the law.—3. From that time to the time of David and the prophets.—4. From David to the Babylonish captivity.—5. The period from that, to the time of Christ, finishes the Old Testament dispensation.—6. From Christ to the end of time, the gospel dispensation. The superiority of this last dispensation, as Dr. Watts observes, appears, if we consider that it contains the fairest and fullest representation of the moral law; and which is more particularly explained here than in any of the former dispensations.—2. In this dispensation the gospel or covenant of grace is revealed more perfectly and plainly than ever before; not in obscure expressions, in types and carnal metaphors, but in its own proper form and language.—3. The rites and ceremonies under this dispensation are preferable to those in former times, and that in three respects: they are fewer, clearer, and much more easy.—4. The Son of God, who was the *real* mediator through all former dispensations, has condescended to become the *visible* mediator of this dispensation.—5. This dispensation is not confined to one

family, or to one nation, or to a few ages of men, but it spreads through all the nations of the earth, and reaches to the end of time.—6. The encouragements and persuasive helps which christianity gives us to fulfil the duties of the covenant are much superior to those which were enjoyed under any of the former dispensations. *Watts's Works*, vol. i, ser. 47, oct.; *Gill's Body of Div.*, Introd.; *Robinson's Sermons*, p. 174; *Ridgley's Div.*, qu. 35.

DISPERSION of Mankind was occasioned by the confusion of tongues at the overthrow of Babel, Gen. xi, 9. As to the manner of the dispersion of the posterity of Noah from the plain of Shinar, it was undoubtedly conducted with the utmost regularity and order. The sacred historian informs us that they were divided in their lands; every one according to his tongue, according to his family, and according to his nation, Gen. x, 5, 20, 31. The ends of this *dispersion* were to populate the earth, to prevent idolatry, and to display the divine wisdom and power. See CONFUSION OF TONGUES.

DISPOSITION, that temper of mind which any person possesses.

In every man, says lord Kames, there is something original that serves to distinguish him from others, that tends to form a character, and to make him meek or fiery, candid or deceitful, resolute or timorous, cheerful or morose. This original bent, termed *disposition*, must be distinguished from a *principle*: the latter signifying a law of human nature, makes part of the common nature of man; the former makes part of the nature of this or that man.

DISPUTATION, Religious, is the agitation of any religious question, in order to obtain clear and adequate ideas of it. The propriety of religious disputation or controversial divinity has been a matter of doubt with many. Some artfully decry it, in order to destroy free enquiry. Some hate it, because they do not like to be contradicted. Others declaim against it, to save themselves the disgrace of exposing their ignorance, or the labour of examining and defending their own theses. There are others who avoid it, not because they are convinced of the impropriety of the thing itself, but because of the evil temper with which it is generally conducted.

The propriety of it, however, will appear, if we consider that every article of religion is denied by some, and cannot well be believed, without examination, by any. Religion empowers us to investigate, debate, and controvert each article, in order to ascertain the evidence of its truth. The divine writings, many of them, are controversial; the book of Job, and Paul's epistles, especially. The ministry of our Lord was a perpetual controversy, and the apostles came at truth by much disputing, Acts xv, 7. Acts xvii, 17. Acts xix, 8. To attend, however, to religious controversy with advantage, the following rules should be observed. 1. The question should be cleared from all doubtful terms and needless additions.—2. The precise point of

enquiry should be fixed.—3. See that the object aimed at be truth, and not the mere love of victory. —4. Beware of a dogmatical spirit, and a supposition that you are always right.—5. Let a strict rein be kept on the passions when you are hard pushed. Vide *Robinson's Claude*, p. 245, vol. ii, *Watts on the Mind*, chap. 10; *Beattie on Truth*, 347, &c.; *Locke on Understanding*, chap. 10, vol. ii.

DISSENTERS, those who separate from the established church. The number of Dissenters in this kingdom is very considerable. They are divided into several parties; the chief of which are the Presbyterians, Independents, Baptists, Quakers, and Methodists. See those articles, as also NONCONFORMISTS and PURITANS.

DISSIDENTS, a denomination applied in Poland to those of the Lutheran, Calvinistic, and Greek profession. The king of Poland engages by the *pacta conventa* to tolerate them in the free exercise of their religion, but they have often had reason to complain of the violation of these promises.

DISSIMULATION, the act of dissembling. It has been distinguished from *simulation* thus: *Simulation* is making a thing appear which does not exist; *dissimulation* is keeping that which exists from appearing. Moralists have observed, that all dissimulation is not hypocrisy. A vicious man, who endeavours to throw a veil over his bad conduct, that he may escape the notice of men, is not in the strictest sense of the word a hypocrite, since a man is no more obliged to proclaim his secret vices than any other of his secrets. The hypocrite is one who dissembles for a bad end, and hides the snare, that he may be more sure of his prey; and, not content with a negative virtue, or not appearing the ill man he is, makes a show of positive virtue, and appears the man he is not. See HYPOCRISY.

DISSOLUTION, death, or the separation of the body and soul. The *dissolution of the world* is an awful event, which we have reason to believe, both from the Old Testament and the New, will certainly take place. 1. It is not an incredible thing, since nothing of a material nature is formed for perpetual duration.—2. It will doubtless be under the direction of the Supreme Being, as its creation was. —3. The soul of man will remain unhurt amidst this general desolation.—4. It will be an introduction to a greater and nobler system in the government of God, 2d Pet. iii, 13.—5. The consideration of it ought to have a great influence on us while in the present state, 2d Pet. iii, 11, 12. See CONFLAGRATION.

DIVERSION, something that unbends the mind, by turning it off from care. It seems to be something lighter than amusement, and less forcible than pleasure. It is an old simile, and a very just one, that a bow kept always bent will grow feeble, and lose its force. The alternate succession of business and diversion preserve the body and soul in the happiest temper. Diversions must, however, be lawful and good. The playhouse, the gaming-table,

the masquerade, midnight assemblies, must be considered as inimical to the morals and true happiness of man. The most rational diversions are conversation, reading, singing, music, riding, &c. They must be moderate as to the time spent in them, and expense of them. Seasonable, when we have (as Cicero observes) dispatched our serious and important affairs. See *Grove's Regulation of Diversions; Watts's Improvement of the Mind*, vol. ii, sec. 9; *Blair's Sermons*, vol. ii, p. 17; *Burder's Sermon on Amusements; Frend's Evening Amusements.*

DIVINATION, is a conjecture or surmise formed concerning some future event from something which is supposed to be a presage of it; but between which there is no real connexion, only what the imagination of the diviner is pleased to assign in order to deceive.

Divination of all kinds being the offspring of credulity, nursed by imposture, and strengthened by superstition, was necessarily an occult science, retained in the hands of the priests and priestesses, the magi, the soothsayers, the augurs, the visionaries, the priests of the oracles, the false prophets, and other like professors, till the coming of Jesus Christ, when the light of the gospel dissipated much of this darkness. The vogue for these pretended sciences and arts is nearly past, at least in the enlightened parts of the world. There are nine different kinds of divination mentioned in scripture. These are, 1. Those whom Moses calls *Meonen* of *Anan*, a cloud, Deut. xviii, 10.—2. Those whom the prophet calls, in the same place, *Menacheseh*, which the Vulgate and generality of interpreters render *Augur*.—3. Those who in the same place are called *Mecascheph*, which the Septuagint and Vulgate translate "a man given to ill practices."—4. Those whom in the same chapter, ver. 11, he calls *Hhober*.—5. Those who consult the spirits, called *Python*.—6. Witches, or magicians, called *Judeoni*.—7. *Necromancers*, who consult the dead.—8. Such as consult staves, Hosea iv. 12; called by some *Rhabdomancy*.—9. *Hepatoscopy*, or the consideration of the liver.

Different kinds of divination, which have passed for sciences, we have had: 1. Aeromancy, divining by the air.—2. Astrology by the heavens.—3. Augury by the flight and singing of birds, &c.—4. Chiromancy, by inspecting the hand.—5. Geomancy, by observing of cracks or clefts in the earth.—6. Haruspicy, by inspecting the bowels of animals.—7. Horoscopy, a branch of astrology, marking the position of the heavens when a man is born.—8. Hydromancy, by water.—9. Physiognomy, by the countenance. (This, however, is considered by some as of a different nature, and worthy of being rescued from the rubbish of superstition, and placed among the useful sciences. Lavater has written a celebrated treatise on it.)—10. Pyromancy, a divination made by fire. Thus we see what arts have been practised to deceive, and how designing men have made use of all the four elements to impose upon weak minds.

DIVINE, something relating to God. The word is also used figuratively for any thing that is excellent, extraordinary, and that seems to go beyond the power of nature and the capacity of man. It also signifies a minister, or clergyman. See MINISTER.

DIVINITY, the science of theology. See THEOLOGY.

DIVORCE, is the dissolution of marriage, or separation of man and wife. *Divorce a mensa et thoro*, i. e. from bed and board. In this case, the wife has a suitable maintenance allowed her out of her husband's effects. *Divorce a vinculo matrimonii*, i. e. from the bonds of matrimony, is strictly and properly divorce. This happens either in consequence of criminality, as in the case of adultery, or through some essential impediment; as consanguinity, or affinity within the degrees forbidden, pre-contract, impotency, &c. of which impediments the canon law allows no less than 14. In these cases the woman receives again only what she brought. Sentences which release the parties *a vinculo matrimonii*, on account of impuberty, frigidity, consanguinity within the prohibited degrees, prior marriage, or want of the requisite consent of parents or guardians, are not properly dissolutions of the marriage contract, but judicial declarations that there never was any marriage; such impediment subsisting at the time as rendered the celebration of the marriage rite a mere nullity. And the rite itself contains an exception of these impediments.

The law of Moses, says Mr. Paley, for reasons of local expediency, permitted the Jewish husband to put away his wife; but whether for every cause, or for what cause, appears to have been controverted amongst the interpreters of those times. Christ, the precepts of whose religion were calculated for more general use and observation, revokes, his permission as given to the Jews for their hardness of heart, and promulges a law which was thenceforward to confine divorces to the single cause of adultery in the wife, Matt. xix, 9. Inferior causes may justify the separation of husband and wife, although they will not authorize such a dissolution of the marriage contract as would leave either at liberty to marry again; for it is that liberty in which the danger and mischief of divorces principally consist. The law of this country, in conformity to our Saviour's injunction, confines the dissolution of the marriage contract to the single case of adultery in the wife; and a divorce even in that case can only be brought about by an act of parliament, founded upon a previous sentiment in the spiritual court, and a verdict against the adulterer at common law; which proceedings, taken together, compose as complete an investigation of the complaint as a cause can receive. See *Paley's Mor. and Pol. Philosophy*, p. 273; *Doddridge's Lectures*, lect. 73.

DOCETÆ, the followers of Julius Cassianus, one of the Valentinian sect, towards the close of the second century. They believed

and taught that the actions and sufferings of Jesus Christ were not in reality, but only in appearance.

DOCTRINE, the principles or positions of any sect or master. As the doctrines of the Bible are the first principles, and the foundation of religion, they should be carefully examined, and well understood. The scriptures present us with a copious fund of evangelic truth, which, though it has not the form of a regular system, yet its parts are such, that, when united, make the most complete body of doctrine that we can possibly have. Every christian, but divines especially, should make this their study, because all the various doctrines should be insisted on in public, and explained to the people. It is not, however, as some suppose, to fill up every part of a minister's sermon, but considered as the basis upon which the practical part is to be built. Some of the divines in the last century overcharged their discourses with doctrine, especially Dr. Owen and Dr. Goodwin. It was common in that day to make thirty or forty remarks before the immediate consideration of the text, each of which was just introduced, and which, if enlarged on, would have afforded matter enough for a whole sermon. A wise preacher will join doctrine and practice together.

Doctrines, though abused by some, yet, properly considered, will influence the heart and life. Thus the idea of God's sovereignty excites submission; his power and justice promote fear; his holiness, humility and purity; his goodness, a ground of hope; his love excites joy; the obscurity of his providence requires patience; his faithfulness, confidence, &c.

DOMINICANS, a religious order; in some places called *Jacobins*, and in others *Predicants*, or *preaching friars*. The Dominicans take their name from their founder, Dominic de Guzman, a Spaniard, born in 1170, at Calaroga, in Old Castile: he was first canon and archdeacon of Ossuna; and afterwards preached with great zeal and vehemence against the Albigenses in Languedoc, where he laid the first foundation of his order. It was approved of in 1215 by Innocent III, and confirmed in 1216, by a bull of Honorius III, under the title of *St. Augustin;* to which Dominic added several austere precepts and observances, obliging the brethren to take a vow of absolute poverty, and to abandon entirely all their revenues and possessions, and also the title of preaching friars, because public instruction was the main end of their institution. The first convent was founded at Thoulouse, by the bishop thereof, and Simon de Montfort. Two years afterwards they had another at Paris, near the bishop's house; and sometime after, a third in the *Rue St. Jaques* (St. James's-street), whence the denomination of Jacobins. Just before his death, Dominic sent Gilbert de Fresney, with twelve of the brethren, into England, where they founded their first monastery at Oxford, in the year 1221, and soon after another at London. In the year 1276, the mayor and aldermen of the

city of London gave them two whole streets, by the river Thames, where they erected a very commodious convent; whence that place is still called *Blackfriars*, from the name by which the Dominicans were called in England. St. Dominic at first only took the habit of the regular canons; that is, a black cassock and rochet: but this he quitted, in 1219, for that which they have ever since worn, which, it is pretended, was shewn by the Blessed Virgin herself to the beatified Renaud d'Orleans. This order has been diffused throughout the whole known world. They reckon three popes of this order, above sixty cardinals, several patriarchs, a hundred and fifty archbishops, and about eight hundred bishops, beside masters of the sacred palace, whose office has been constantly discharged by a religious of this order ever since St. Dominic, who held it under Honorious III, in 1218.

Of all the monastic orders, none enjoyed a higher degree of power and authority than the Dominican friars, whose credit was great, and their influence universal. But the measures they used in order to maintain and extend their authority were so perfidious and cruel, that their influence began to decline towards the beginning of the sixteenth century. The tragic story of Jetzer, conducted at Bern, in 1509, for determining an uninteresting dispute between them and the Franciscans, relating to the *immaculate conception*, will reflect indelible infamy on this order. In order to give the reader a view of the impious frauds which have sometimes been carried on in the church of Rome, we shall here insert an account of this stratagem.

The Franciscans maintained that the Virgin Mary was born without the blemish of original sin; the Dominicans asserted the contrary.

The doctrine of the Franciscans, in an age of darkness and superstition, could not but be popular; and hence the Dominicans lost ground from day to day. To support the credit of their order, they resolved, at a chapter held at Vimpsen, in the year 1504, to have recourse to fictitious visions and dreams, in which the people at that time had an easy faith; and they determined to make Bern the scene of their operations. A person named Jetzer, who was extremely simple, and much inclined to austerities, and who had taken their habit as a lay-brother, was chosen as the instrument of the delusions they were contriving. One of the four Dominicans, who had undertaken the management of this plot, conveyed himself secretly into Jetzer's cell, and about midnight appeared to him in a horrid figure, surrounded with howling dogs, and seeming to blow fire from his nostrils, by the means of a box of combustibles which he held near his mouth. In this frightful form he approached Jetzer's bed, told him that he was the ghost of a Dominican, who had been killed at Paris, as a judgment of heaven for laying aside his monastic habit; that he was condemned to purgatory for this crime; adding, at the same

time, that by his means he might be rescued from his misery, which was beyond expression. This story, accompanied with horrible cries and howlings, frighted poor Jetzer out of the little wits he had, and engaged him to promise to do all that was in his power to deliver the Dominican from his torment. Upon this the impostor told him, that nothing but the most extraordinary mortifications, such as the *discipline of the whip* performed during eight days by the whole monastery, and Jetzer's lying prostrate in the form of one crucified in the chapel during mass, could contribute to his deliverance. He added, that the performance of these mortifications would draw down upon Jetzer the peculiar protection of the Blessed Virgin; and concluded by saying, that he would appear to him again, accompanied with two other spirits. Morning was no sooner come, than Jetzer gave an account of this apparition to the rest of the convent, who all unanimously advised him to undergo the discipline that was enjoined him, and every one consented to bear his share of the task imposed. The deluded simpleton obeyed, and was admired as a saint by the multitudes that crowded about the convent; while the four friars that managed the imposture magnified, in the most pompous manner, the miracle of this apparition in their sermons, and in their discourses. The night after, the apparition was renewed with the addition of two impostors, dressed like devils, and Jetzer's faith was augmented by hearing from the spectre all the secrets of his life and thoughts, which the impostors had learned from his confessor. In this and some subsequent scenes (the detail of whose enormities, for the sake of brevity, we shall here omit) the impostor talked much to Jetzer of the Dominican order, which he said was peculiarly dear to the Blessed Virgin: he added, that the Virgin knew herself to be conceived in original sin; that the doctors who taught the contrary were in purgatory; and the Blessed Virgin abhorred the Franciscans for making her equal with her son; and that the town of Bern would be destroyed for harbouring such plagues within her walls. In one of these apparitions Jetzer imagined that the voice of the spectre resembled that of the prior of the convent, and he was not mistaken; but, not suspecting a fraud, he gave little attention to this. The prior appeared in various forms, sometimes in that of St. Barbara, at others in that of St. Bernard: at length he assumed that of the Virgin Mary, and for that purpose, clothed himself in the habits that were employed to adorn the statue of the Virgin in the great festivals. The little images, that on these days are set on the altars, were made use or for angels, which, being tied to a cord that passed through a pulley over Jetzer's head, rose up and down, and danced about the pretended Virgin to increase the delusion. The Virgin, thus equipped, addressed a long discourse to Jetzer, in which, among other things, she told him that she was conceived in original sin, though she

had remained but a short time under that blemish. She gave him, as a miraculous proof of her presence, a *host*, or consecrated wafer, which turned from white to red in a moment; and after various visits, in which the greatest enormities were transacted, the Virgin-prior told Jetzer that she would give him the most affecting and undoubted marks of her son's love, by imprinting on him the *five wounds* that pierced Jesus on the cross, as she had done before to St. Lucia and St. Catharine. Accordingly she took his hand by force, and struck a large nail through it, which threw the poor dupe into the greatest torment. The next night this masculine virgin brought, as he pretended, some of the linen in which Christ had been buried, to soften the wound; and gave Jetzer a soporific draught, which had in it the blood of an unbaptized child, some grains of incense and of consecrated salt, some quicksilver, the hairs of the eye-brows of a child; all which, with some stupifying and poisonous ingredients, were mingled together by the prior with magic ceremonies, and a solemn dedication of himself to the devil in hope of his succour. This draught threw the poor wretch into a sort of lethargy, during which the monks imprinted on his body the other four wounds of Christ in such a manner that he felt no pain. When he awakened, he found, to his unspeakable joy, these impressions on his body, and came at last to fancy himself a representative of Christ in the various parts of his passion. He was, in this state, exposed to the admiring multitude on the principal altar of the convent, to the great mortification of the Franciscans. The Dominicans gave him some other draughts, that threw him into convulsions; which were followed by a voice conveyed through a pipe into the mouths of two images, one of Mary, and another of the child Jesus, the former of which had tears painted upon its cheeks in a lively manner. The little Jesus asked his mother, by means of this voice (which was that of the prior's), why she wept? and she answered, that her tears were owing to the impious manner in which the Franciscans attributed to her the honour that was due to him, in saying that she was conceived and born without sin.

The apparitions, false prodigies, and abominable stratagems of these Dominicans were repeated every night; and the matter was at length so grossly over-acted, that, simple as Jetzer was, he at last discovered it, and had almost killed the prior, who appeared to him one night in the form of the Virgin with a crown on her head. The Dominicans fearing, by this discovery, to lose the fruits of their imposture, thought the best method would be to own the whole matter to Jetzer, and to engage him, by the most seducing promises of opulence and glory, to carry on the cheat. Jetzer was persuaded, or at least appeared to be so. But the Dominicans suspecting that he was not entirely gained over, resolved to poison him; but his constitution was so vigorous, that, though they gave him poison five

several times he was not destroyed by it. One day they sent him a loaf prepared with some spices, which, growing green in a day or two, he threw a piece of it to a wolf's whelps that were in the monastery, and it killed them immediately. At another time they poisoned the host, or consecrated wafer; but, as he vomited it up soon after he had swallowed it, he escaped once more. In short, there were no means of securing him, which the most detestable impiety and barbarity could invent, that they did not put in practice; till finding, at last, an opportunity of getting out of the convent, he threw himself into the hands of the magistrates, to whom he made a full discovery of this infernal plot. The affair being brought to Rome, commissaries were sent from thence to examine the matter; and the whole cheat being fully proved, the four friars were solemnly degraded from their priesthood, and were burnt alive on the last day of May, 1509. Jetzer died some time after at Constance, having poisoned himself, as was believed by some. Had his life been taken away before he had found an opportunity of making the discovery already mentioned, this execrable and horrid plot, which in many of its circumstances was conducted with art, would have been handed down to posterity as a stupendous miracle.

The Dominicans were perpetually employed in stigmatizing with the name of heresy numbers of learned and pious men; in encroaching upon the rights and properties of others, to augment their possessions; and in laying the most iniquitous snares and stratagems for the destruction of their adversaries. They were the principal counsellors by whose instigation and advice Leo X was determined to the public condemnation of Luther. The papal see never had more active and useful abettors than this order and that of the Jesuits.

DOMINION OF GOD, is his absolute right to, and authority over, all his creatures, to do with them as he pleases.* It is distinguished from his power thus: his *dominion* is a right of making what he pleases, of possessing what he makes, and of disposing what he doth possess; whereas his *power* is an ability to make what he hath a right to create, to hold what he doth possess, and to execute what he has purposed or resolved.

DONATISTS, ancient schismatics, in Africa, so denominated from their leader, Donatus. They had their origin in the year 311, when, in the room of Mensurius, who died in that year, on his return to Rome, Cæcilian was elected bishop of Carthage, and consecrated, without the concurrence of the Numidian bishops, by those of Africa alone, whom the people refused to acknowledge, and to whom they opposed Majorinus, who accordingly was ordained by Donatus bishop of Casæ Nigræ. They were condemned, in a council held at Rome, two years after their separation and afterwards in another at Arles, the year following, and again at Milan, before Constantine the Great, in 316, who deprived them of their

churches, and sent their seditious bishops into banishment, and punished some of them with death. Their cause was espoused by another Donatus, called the *Great*, the principal bishop of that sect, who, with numbers of his followers, was exiled by order of Constans. Many of them were punished with great severity.—See CIRCUMCELLIONES. However, after the accession of Julian to the throne in 362, they were permitted to return, and restored to their former liberty. Gratian published several edicts against them, and in 377 deprived them of their churches, and prohibited all their assemblies. But, notwithstanding the severities they suffered, it appears that they had a very considerable number of churches towards the close of this century; but at this time they began to decline, on account of a schism among themselves, occasioned by the election of two bishops, in the room of Parmenian, the successor of Donatus: one party elected Primian, and were called *Primianists;* and another Maximian, and were called *Maximianists.* Their decline was also precipitated by the zealous opposition of St. Augustine, and by the violent measures which were pursued against them by order of the emperor Honorius, at the solicitation of two councils held at Carthage, the one in 404, and the other in 411. Many of them were fined, their bishops were banished, and some put to death. This sect revived and multiplied under the protection of the Vandals, who invaded Africa in 427, and took possession of this province: but it sunk again under new severities, when their empire was overturned, in 534. Nevertheless, they remained in a separate body till the close of this century, when Gregory, the Roman pontiff, used various methods for suppressing them: his zeal succeeded, and there are few traces to be found of the Donatists after this period. They were distinguished by other appellations, as *Circumcelliones*, *Montenses* or *Mountaineers*, *Campetes*, *Rupites*, &c. They held three councils, that of Cita in Numidia, and two at Carthage.

The Donatists, it is said, held that baptism conferred out of the church, that is, out of their sect, was null; and accordingly they rebaptized those who joined their party from other churches: they also re-ordained their ministers. Donatus seems likewise to have embraced the doctrine of the Arians; though St. Augustine affirms that the Donatists in this point kept clear of the errors of their leader.

DORT, *Synod of;* a national synod, summoned by authority of the states-general, the provinces of Holland, Utrecht, and Overyssel excepted, and held at Dort, 1618. The most eminent divines of the United Provinces, and deputies from the churches of England, Scotland, Switzerland, Bremen, Hessia, and the Palatinate, assembled on this occasion, in order to decide the controversy between the Calvinists and Arminians. The synod had hardly commenced its deliberations before a dispute on the mode of proceeding

drove the Arminian party from the assembly. The Arminians insisted upon beginning with a refutation of the Calvinistic doctrines, especially that of reprobation; whilst the synod determined, that, as the remonstrants were accused of departing from the reformed faith, they ought first to justify themselves by scriptural proof of their own opinions. All means to persuade the Arminians to submit to this procedure having failed, they were banished the synod for their refusal. The synod, however, proceeded in their examination of the Arminian tenets, condemned their opinions, and excommunicated their persons: whether justly or unjustly, let the reader determine. Surely no one can be an advocate for the persecution which followed, and which drove these men from their churches and country into exile and poverty. The authority of this synod was far from being universally acknowledged, either in Holland or in England. The provinces of Friesland, Zealand, Utrecht, Guelderland, and Groningen, could not be persuaded to adopt their decisions; and they were opposed by king James I, and archbishop Laud, in England.

DOSITHEANS, an ancient sect among the Samaritans, in the first century of the christian æra; so called from Dositheus, who endeavoured to persuade the Samaritans that he was the Messiah foretold by Moses. He had many followers, and his sect was still subsisting at Alexandria in the time of the patriarch Eulogius, as appears from a decree of that patriarch published by Photius. In that decree, Eulogius accuses Dositheus of injuriously treating the ancient patriarchs and prophets, and attributing to himself the spirit of prophecy. He makes him contemporary with Simon Magus; and accuses him of corrupting the Pentateuch, and of composing several books directly contrary to the law of God.

DOUBTS and Fears, are terms frequently used to denote the uncertainty of mind we are in respecting our interest in the Divine favour. While some are continually harassed with doubts and fears, there are others who tell us they know not what it is to doubt; yea, who think it a sin to doubt: so prone are men to run to extremes, as if there were no medium between constant full assurance and perpetual doubt. The true christian, perhaps, steers between the two. He is not always doubting, nor is he always living in the full exercise of faith. It is not unlawful at certain seasons to doubt. "It is a sin," says one, "for a believer to live so as not to have his evidences clear; but it is no sin for him to be so honest and impartial as to doubt, when in fact his evidences are not clear." Let the humble christian, however, beware of an extreme. Prayer, conversation with experienced christians, reading the promises, and consideration of the Divine goodness, will have a tendency to remove unnecessary doubts.

DOXOLOGY, a hymn used in praise of the Almighty, distinguished by the titles of the *Greater* and the *Less*. Both the Doxologies

are used in the church of England; the former being repeated after every psalm, and the latter used in the communion service. *Doxology the Greater*, or the angelic hymn, was of great note in the ancient church. It began with the words the angels sung at the birth of Christ, "Glory to God," &c. *Doxology the Less* was anciently only a single sentence, without a response, running in these words: "Glory be to the Father, and to the Son, and to the Holy Ghost, world without end, amen." Part of the latter clause, "as it was in the beginning, is now and ever shall be," &c. was inserted some time after the first composition.

DRAGOONING, one of the methods used by papists after the revocation of the edict of Nantz, under Lewis XIV, for converting refractory heretics, and bringing them within the pale of their church. If the reader's feelings will suffer him to peruse the account of these barbarities, he will find it under the article PERSECUTION in this work.

DREAD, is a degree of permanent fear, an habitual and painful apprehension of some tremendous event. It keeps the mind in a perpetual alarm, in an eager watchfulness of every circumstance that bears any relation to the evil apprehended.

DRUIDS, the priests or ministers of religion among the ancient Gauls, Britons, and Germans. They were chosen out of the best families; and the honours of their birth, joined with those of their function, procured them the highest veneration among the people. They were versed in astrology, geometry, natural philosophy, politics, and geography; they were the interpreters of religion, and the judges of all affairs indifferently. Whoever refused obedience to them was declared impious and accursed. We know but little as to their peculiar doctrines, only that they believed the immortality of the soul, and, as is generally also supposed, the transmigration of it to other bodies; though a late author makes it appear highly probable they did not believe this last, at least not in the sense of the Pythagoreans. The chief settlement of the druids in Britain was in the isle of Anglesey, the ancient *Mona*, which they might choose for this purpose, as it is well stored with spacious groves of their favourite oak. They were divided into several classes or branches, such as the *priests*, the *poets*, the *augurs*, the *civil judges*, and *instructors of youth*. Strabo, however, does not comprehend all these different orders under the denomination of druids; he only distinguishes three kinds: *bardi*, poets; the *vates*, priests and naturalists; and the *druids*, who, besides the study of Nature, applied themselves likewise to morality. Their garments were remarkably long; and, when employed in religious ceremonies, they always wore a white surplice. They generally carried a wand in their hands, and wore a kind of ornament, enchased in gold, about their necks, called the druid's egg. They had one chief, or arch-druid, in every nation, who acted as high priest, or *pontifex maximus*. He had absolute authority over the rest, and commanded, decreed,

and punished at pleasure. They worshipped the supreme Being under the name of *Esus*, or *Hesus*, and the symbol of the oak; and had no other temple than a wood or a grove, where all their religious rites were performed. Nor was any person permitted to enter that sacred recess unless he carried with him a chain in token of his absolute dependence on the Deity. Indeed, their whole religion originally consisted in acknowledging that the Supreme Being, who made his abode in these sacred groves, governed the universe; and that every creature ought to obey his laws, and pay him divine homage. They considered the oak as the emblem, or rather the peculiar residence, of the Almighty; and accordingly chaplets of it were worn, both by the druids and people, in their religious ceremonies: the altars were strewed with its leaves, and encircled with its branches. The fruit of it, especially the misletoe, was thought to contain a divine virtue, and to be the peculiar gift of heaven. It was, therefore, sought for on the sixth day of the moon with the greatest earnestness and anxiety; and when found, was hailed with such raptures of joy, as almost exceeds imagination to conceive. As soon as the druids were informed of the fortunate discovery, they prepared every thing ready for the sarifice under the oak, to which they fastened two white bulls by the horns; then the arch-druid, attended by a prodigious number of people, ascended the tree, dressed in white; and, with a consecrated golden knife, or pruning hook, cropped the misletoe, which he received in his robe, amidst the rapturous exclamations of the people. Having secured this sacred plant, he descended the tree; the bulls were sacrificed; and the Deity invoked to bless his own gift, and render it efficacious in those distempers in which it should be administered.

DRUNKENNESS, intoxication with strong liquor. It is either actual or habitual; just as it is one thing to be drunk, and another to be a drunkard. The evil of drunkenness appears in the following bad effects: 1. It betrays most constitutions either to extravagance of anger, or sins of lewdness.—2. It disqualifies men for the duties of their station, both by the temporary disorder of their faculties, and at length by a constant incapacity and stupefaction. —3. It is attended with expence, which can often be ill spared.— 4. It is sure to occasion uneasiness to the family of the drunkard.— 5. It shortens life.—6. It is a most pernicious awful example to others.—7. It is hardly ever cured.—8. It is a violation of God's word, Prov. xx, 1. Eph. v, 18. Isa. v, 11. Rom. xiii, 13. "The appetite for intoxicating liquors appears to me," says Paley, "to be almost always acquired. One proof of which is, that it is apt to return only at particular times and places; as after dinner, in the evening, on the market-day, in such a company, at such a tavern." How careful, then, should we be, lest we form habits of this kind, or choose company who

are addicted to it; how cautious and circumspect should we act, that we be not found guilty of a sin which degrades human nature, banishes reason, insults God, and exposes us to the greatest evils! *Paley's Mor. Phil.*, vol. ii, ch. 2; *Flavel's Works*, vol. ii, p. 349; *Buck's Anecdotes*, vol. i, p. 82, 3d edition.

DULCINISTS, the followers of Dulcinus, a layman of Novara in Lombardy, about the beginning of the fourteenth century. He taught that the law of the Father, which had continued till Moses, was a law of grace and wisdom; but that the law of the Holy Ghost, which began with himself in 1307, was a law entirely of love, which would last to the end of the world.

DUNKERS, a denomination which took its rise in the year 1724. It was founded by a German, who, weary of the world, retired to an agreeable solitude within fifty miles of Philadelphia, for the more free exercise of religious contemplation. Curiosity attracted followers, and his simple and engaging manners made them proselytes. They soon settled a little colony, called Euphrate, in allusion to the Hebrews, who used to sing psalms on the borders of the river Euphrates. This denomination seem to have obtained their name from their baptizing their new converts by plunging. They are also called Tumblers, from the manner in which they performed baptism, which is by putting the person, while kneeling, head first under water, so as to resemble the motion of the body in the action of tumbling. They use the triune immersion, with laying on the hands and prayer, even when the person baptized is in the water.

Their habit seems to be peculiar to themselves, consisting of a long tunic, or coat, reaching down to their heels, with a sash or girdle round the waist, and a cap, or hood, hanging from the shoulders, like the dress of the Dominican friars. The men do not shave the head or beard. The men and women have separate habitations and distinct governments. For these purposes they have erected two large wooden buildings, one of which is occupied by the brethren, the other by the sisters of the society; and in each of them there is a banquetting room, and an apartment for public worship; for the brethren and sisters do not meet together, even at their devotions. They live chiefly upon roots and other vegetables, the rules of their society not allowing them flesh, except on particular occasions, when they hold what they call a love-feast: at which time the brethren and sisters dine together in a large apartment, and eat mutton; but no other meat. In each of their little cells they have a bench fixed, to serve the purpose of a bed, and a small block of wood for a pillow. The Dunkers allow of no intercourse between the brethren and sisters, not even by marriage. The principal tenets of the Dunkers appear to be these: that future happiness is only to be attained by penance and outward mortification in this life; and that, as Jesus Christ by his meritorious sufferings, became the Redeemer

of mankind in general, so each individual of the human race, by a life of abstinence and restraint, may work out his own salvation. Nay, they go so far as to admit of works of supererogation, and declare that a man may do much more than he is in justice or equity obliged to do, and that his superabundant works may therefore be applied to the salvation of others. This denomination deny the eternity of future punishments, and believe that the dead have the gospel preached to them by our Saviour, and that the souls of the just are employed to preach the gospel to those who have had no revelation in this life. They suppose the Jewish sabbath, sabbatical year, and year of jubilee, are typical of certain periods, after the general judgment, in which the souls of those who are not then admitted into happiness are purified from their corruption. If any within those smaller periods are so far humbled as to acknowledge the perfections of God, and to own Christ as their only Saviour, they are received to felicity; while those who continue obstinate are reserved in torments until the grand period typified by the jubilee arrives, in which all shall be made happy in the endless fruition of the Deity. They also deny the imputation of Adam's sin to his posterity. They disclaim violence even in cases of self-defence, and suffer themselves to be defrauded or wronged rather than go to law.

Their church government and discipline are the same with the English Baptists, except that every brother is allowed to speak in the congregation; and their best speaker is usually ordained to be the minister. They have deacons and deaconesses from among their ancient widows and exhorters, who are all licensed to use their gifts statedly.

DUTY, any action, or course of actions, which flow from the relations we stand in to God or man; that which a man is bound to perform by any natural or legal obligation. The various moral, relative, and spiritual duties, are considered in their places in this work.

E.

EASTER, the day on which the christian church commemorates our Saviour's resurrection. It is called by the Greeks *Pasga;* and by the Latins *Pascha*, a Hebrew word signifying passage, applied to the Jewish feast at the passover. It is called Easter in English, from the Saxon goddess Eostre, whose festival was held in April. The Asiatic churches kept their Easter upon the very same day that the Jews observed their passover, and others on the first Sunday after the first full moon in the new year. This controversy was determined in the council of Nice, when it was ordained that Easter should be kept upon one and the same day, which should always be Sunday, in all christian churches in the world.

EBIONITES, ancient heretics, who rose in the church in the very first age thereof, and formed themselves into a sect in the second century, denying the divinity of Jesus Christ. Origen takes them to have been so called from the Hebrew word *ebion*, which in that language signifies *poor;* because, says he, they were poor in sense, and wanting understanding. Eusebius, with a view to the same etymology, is of opinion they were thus called, as having poor thoughts of Jesus Christ, taking him for no more than a mere man. It is more probable the Jews gave this appellation to the christians in general out of contempt; because, in the first times, there were few but poor people that embraced the christian religion. The Ebionites were little else than a branch of the Nazarenes; only that they altered and corrupted, in many things, the purity of the faith held among the first adherents to christianity. For this reason, Origen distinguishes two kinds of Ebionites in his answer to Celsus; the one believed that Jesus Christ was born of a virgin; and the other, that he was born after the manner of other men. The first were orthodox in every thing, except that to the christian doctrine they joined the ceremonies of the Jewish law, with the Jews, Samaritans, and Nazarenes; together with the traditions of the Pharisees. They differed from the Nazarenes, however, in several things, chiefly as to what regards the authority of the sacred writings; for the Nazarenes received all for scripture contained in the Jewish canon; whereas the Ebionites rejected all the prophets, and held the very names of David, Solomon, Isaiah, Jeremiah, and Ezekiel, in abhorrence. They also rejected all St. Paul's epistles, whom they treated with the utmost disrespect. They received nothing of the Old Testament but the Pentateuch. They agreed with the Nazarenes in using the Hebrew gospel of St. Matthew, otherwise called the gospel of the twelve apostles; but they corrupted their copy in abundance of places; and particularly had left out the genealogy of our Saviour, which was preserved entire in that of the Nazarenes, and even in those used by the Cerinthians. Besides the Hebrew gospel of St. Matthew, the Ebionites had adopted several other books under the names of St. James, John, and the other apostles: they also made use of the travels of St. Peter, which are supposed to have been written by St. Clement; but had altered them so, that there was scarce any thing of truth left in them. They even made that saint tell a number of falsehoods, the better to authorize their own practices.

ECCLESIASTICAL, an appellation given to whatever belongs to the church; thus we say ecclesiastical polity, jurisdiction, history, &c.

ECCLESIASTICAL HISTORY, a narration of the transactions, revolutions, and events, that relate to the church. As to the utility of church history, Dr. Jortin, who was an acute writer on this subject, shall here speak for us: he observes, 1. That it will shew

us the amazing progress of christianity through the Roman empire, through the East and West, although the powers of the world cruelly opposed it.—2. Connected with Jewish and Pagan history, it will shew us the total destruction of Jerusalem, the overthrow of the Jewish church and state; and the continuance of that unhappy nation for 1700 years, though dispersed over the face of the earth, and oppressed at different times by Pagans, Christians, and Mahometans.—3. It shews us that the increase of christianity produced in the countries where it was received, the overthrow and extinction of paganism, which, after a feeble resistance, perished about the sixth century.—4. It shews us how christianity hath been continued and delivered down from the apostolical to the present age.—5. It shews us the various opinions which prevailed at different times amongst the fathers and other christians, and how they departed more or less from the simplicity of the gospel.—6. It will enable us to form a true judgment of the merit of the fathers, and of the use which is to be made of them.—7. It will shew us the evil of imposing unreasonable terms of communion, and requiring christians to profess doctrines not propounded in scriptural words, but inferred as consequences from passages of scripture, which one may call systems of *consequential divinity*.—8. It will shew us the origin and progress of popery; and, lastly, it will shew us,—9. The origin and progress of the reformation. See *Dr. Jortin's Charge on the Use and Importance of Ecclesiastical History, in his Works*, vol. vii, ch. 2.

For ecclesiastical historians, see *Eusebius's Eccl. Hist. with Valesius's notes; Baronii Annales Eccl.; Spondani Annales Sacri; Petri Universalis Hist. Ecc.; Lampe, Dupin, Spanheim*, and *Mosheim's Eccl. Hist.; Jortin's Remarks on Eccl. Hist.; Millar's Propagation of Christianity; Gillies's Historical Collections; Dr. Erskine's Sketches*, and *Robinson's Researches*. The most recent are, *Dr. Campbell's, Gregory's, Milner's*, and *Dr. Haweis's*; all which have their excellencies. For the history of the church under the Old Testament, the reader may consult *Miller's History of the Church; Prideaux* and *Shuckford's Connexions; Dr. Watts's Scripture History*; and *Fleury's History of the Israelites*.

ECLECTICS, a name given to some ancient philosophers, who, without attaching themselves to any particular sect, took what they judged good and solid from each. One Potamon, of Alexandria, who lived under Augustus and Tiberius, and who, weary of doubting of all things, with the Sceptics and Pyrrhonians, was the person who formed this sect.

ECLECTICS, or modern Platonics, a sect which arose in the christian church towards the close of the second century. They professed to make truth the only object of their enquiry, and to be ready to adopt from all the different systems and sects such tenets as they thought agreeable to it. They preferred Plato to the other philosophers, and looked

upon his opinions concerning God, the human soul, and things invisible, as conformable to the spirit and genius of the christian doctrine. One of the principal patrons of this system was Ammonius Saccas, who at this time laid the foundation of that sect, afterwards distinguished by the name of the *New Platonics* in the Alexandrian school.

ECSTACY, or EXTASY, a transport of the mind, which suspends the functions of the senses by the intense contemplation of some extraordinary object.

ECTHESIS, a confession of faith, in the form of an edict, published in the year 639 by the emperor Heraclius, with a view to pacify the troubles occasioned by the Eutychian heresy in the eastern church. However, the same prince revoked it, on being informed that pope Severinus had condemned it, as favouring the Monothelites; declaring, at the same time, that Sergius, patriarch of Constantinople, was the author of it. See EUTYCHIANS.

EDIFICATION: this word signifies a building up. Hence we call a building an edifice. Applied to spiritual things, it signifies the improving, adorning, and comforting the mind; and a christian may be said to be edified when he is encouraged and animated in the ways and works of the Lord. The *means* to promote our own edification are, prayer, self-examination, reading the scriptures, hearing the gospel, meditation, attendance on all appointed ordinances. To *edify others*, there should be love, spiritual conversation, forbearance, faithfulness, benevolent exertions, and uniformity of conduct.

EFFRONTES, a sect of heretics, in 1534, who scraped their forehead with a knife till it bled, and then poured oil into the wound. This ceremony served them instead of baptism. They are likewise said to have denied the divinity of the Holy Spirit.

EICETÆ, a denomination in the year 680, who affirmed that, in order to make prayer acceptable to God, it should be performed dancing.

EJACULATION, a short prayer, in which the mind is directed to God on any emergency. See PRAYER.

ELCESAITES, ancient heretics, who made their appearance in the reign of the emperor Trajan, and took their name from their leader, Elcesai. They kept a mean between the Jews, Christians, and Pagans; they worshipped but one God, observed the Jewish sabbath, circumcision, and the other ceremonies of the law; yet they rejected the Pentateuch and the prophets; nor had they any more respect for the writings of the apostles.

ELDER (πρεσβυτερος), an overseer, ruler, leader.

Elders, or seniors, in ancient Jewish polity, were persons the most considerable for age, experience, and wisdom. Of this sort were the 70 men whom Moses associated with himself in the government; such likewise afterwards were those who held the first mark in the synagogue as presidents.—Elders, in church history, were originally those who

held the first place in the assemblies of the primitive christians. The word presbyter is often used in the New Testament in this signification: hence the first councils of christians were called *Presbyteria*, or councils of elders.—Elders, in the presbyterian discipline, are officers who, in conjunction with the ministers and deacons, compose the kirk sessions, who formerly used to inspect and regulate matters of religion and discipline; but whose principal business now is to take care of the poor's funds. They are chosen from among the people, and are received publicly with some degree of ceremony. In Scotland there is an indefinite number of elders in each parish, generally about twelve. See PRESBYTERIANS.

It has long been a matter of dispute whether there are any such officers as *lay-elders* mentioned in scripture. On the one side it is observed, that these officers are no where mentioned as being alone or single, but always as being many in every congregation. They are also mentioned separately from the brethren. Their office, more than once, is described as being distinct from that of preaching, not only in Rom. xii, where he that ruleth is expressly distinguished from him that exhorteth or teacheth, but also in that passage, 1st Tim. v, 17. On the other side it is said, that, from the above-mentioned passages, nothing can be collected with certainty to establish this opinion; neither can it be inferred from any other passage that churches should be furnished with such officers, though perhaps prudence, in some circumstances, may make them expedient. "I incline to think," says Dr. Guise, on the passage 1st Tim. v, 17, "that the apostle intends only *preaching elders*, when he directs double honour to be paid to the elders that rule well, especially those who labour in the word and doctrine; and that the distinction lies not in the order of officers, but in the *degree* of their diligence, faithfulness, and eminence in laboriously fulfilling their ministerial work; and so the emphasis is to be laid on the word *labour* in the word and doctrine, which has an *especially* annexed to it."

ELECTION. This word has different meanings. 1. It signifies God's taking a whole nation, community, or body of men, into external covenant with himself, by giving them the advantage of revelation as the rule of their belief and practice, when other nations are without it, Deut. vii, 6.—2. A temporary designation of some person or persons to the filling up some particular station in the visible church, or office in civil life, John vi, 70. 1st Sam. x, 24.—3. That gracious and almighty act of the Divine Spirit, whereby God actually and visibly separates his people from the world by effectual calling, John xv, 19.—4. That eternal, sovereign, unconditional, particular, and immutable act of God, whereby he selected some from among all mankind, and of every nation under heaven, to be redeemed and everlastingly saved by Christ, Eph. i, 4. 2d

Thess. ii, 13. See DECREE, and PREDESTINATION.

ELOQUENCE Pulpit. "The chief characteristics of the eloquence suited to the pulpit are these two,—gravity and warmth. The serious nature of the subjects belonging to the pulpit requires gravity; their importance to mankind requires warmth. It is far from being either easy or common to unite these characters of eloquence. The *grave*, when it is predominant, is apt to run into a dull, uniform solemnity. The *warm*, when it wants gravity, borders on the theatrical and light. The union of the two must be studied by all preachers, as of the utmost consequence both in the composition of their discourses, and in their manner of delivery. Gravity and warmth united, form that character of preaching which the French call *onction;* the affecting, penetrating, interesting manner, flowing from a strong sensibility of heart in the preacher, the importance of those truths which he delivers, and an earnest desire that they may make full impression on the hearts of his hearers." See DECLAMATION, SERMONS.

EMULATION, a generous ardour kindled by the praise worthy examples of others, which impels us to imitate, to rival, and, if possible, to excel them. This passion involves in it esteem of the person whose attainments or conduct we emulate, of the qualities and actions in which we emulate him, and a desire of resemblance, together with a joy springing from the hope of success. The word comes originally from the Greek αμιλλα, contest; whence the Latin æmulus, and thence our *emulation.* Plato makes emulation the daughter of envy: if so, there is a great difference between the mother and the offspring; the one being a virtue, and the other a vice. Emulation admires great actions, and strives to imitate them; envy refuses them the praises that are their due: emulation is generous, and only thinks of equalling or surpassing a rival; envy is low, and only seeks to lessen him. It would, therefore, be more proper to suppose emulation the daughter of admiration; admiration being a principal ingredient in the composition of it.

ENCRATITES, a sect, in the second century, who abstained from marriage, wine, and animals.

ENERGICI, a denomination in the sixteenth century; so called because they held that the eucharist was the *energy* and *virtue* of Jesus Christ; not his body, nor a representation thereof.

ENERGUMENS, persons supposed to be possessed with the devil, concerning whom there were many regulations among the primitive christians. They were denied baptism and the eucharist, at least this was the practice of some churches; and though they were under the care of exorcists, yet it was thought a becoming act of charity to let them have the public prayers of the church, at which they were permitted to be present.

ENTHUSIASM. To obtain just definitions of words which are

promiscuously used, it must be confessed, is no small difficulty. This word, it seems is used both in a good and a bad sense. In its best sense it signifies a divine afflatus, or inspiration. It is also taken for that noble ardour of mind which leads us to imagine any thing sublime, grand, or surprising. In its worse sense it signifies any impression on the fancy, or agitation of the passions, of which a man can give no rational account. It is generally applied to religious characters, and is said to be derived (απο των ενθουσιαις μαινομενων) from the wild gestures and speeches of ancient religionists, pretending to more than ordinary and more than true communications with the gods, and particularly ενθουσιαις, in the act or at the time of sacrificing. In this sense, then, it signifies that impulse of the mind which leads a man to suppose he has some remarkable intercourse with the Deity, while at the same time it is nothing more than the effects of a heated imagination, or a sanguine constitution.

That the Divine Being permits his people to enjoy fellowship with him, and that he can work upon the minds of his creatures when and how he pleases, cannot be denied. But, then, what is the criterion by which we are to judge, in order to distinguish it from enthusiasm? It is necessary there should be some rule, for without it the greatest extravagancies would be committed, the most notorious impostors countenanced, and the most enormous evils ensue. Now this criterion is the word of God; from which we learn that we are to expect no new revelations, no extraordinary gifts, as in the apostles' time: that whatever opinions, feelings, views, or impressions we may have, if they are inconsistent with reason, if they do not tend to humble us, if they do not influence our temper, regulate our lives, and make us just, pious, honest, and uniform, they cannot come from God, but are evidently the effusions of an enthusiastic brain. On the other hand, if the mind be enlightened, if the will which was perverse be renovated, detached from evil, and inclined to good; if the powers be roused to exertion for the promotion of the Divine glory, and the good of men; if the natural corruptions of the heart be suppressed; if peace and joy arise from a view of the goodness of God, attended with a spiritual frame of mind, a heart devoted to God, and a holy, useful life; however this may be branded with the name of enthusiasm, it certainly is from God, because bare human efforts, unassisted by him, could never produce such effects as these. *Theol. Misc.*, vol. ii, p. 43; *Locke on Underst.*, vol. ii, ch. 19; *Spect.*, No. 201, vol. iii; *Wesley's Ser. on Enthusiasm; Mrs. H. Moore's Hints towards forming the character of a young Princess*, vol. ii, p. 246.

ENVY, a sensation of uneasiness and disquiet, arising from the advantages which others are supposed to possess above us, accompanied with malignity towards those who possess them. "This," says a good writer, "is universally admitted to be one of the blackest passions in the human heart. No

one, indeed, is to be condemned for defending his rights, and shewing displeasure against a malicious enemy; but to conceive ill will at one who has attacked none of our rights, nor done us any injury, solely because he is more prosperous than we are, is a disposition altogether unnatural. Hence the character of an envious man is universally odious. All disclaim it; and they who feel themselves under the influence of this passion, carefully conceal it. The chief grounds of envy may be reduced to three: accomplishments of mind; advantages of birth, rank, and fortune; and superior success in worldly pursuits. To subdue this odious disposition, let us consider its sinful and criminal nature; the mischiefs it occasions to the world; the unhappiness it produces to him who possesses it; the evil causes that nourish it, such as pride and indolence: let us, moreover, bring often into view those religious considerations which regard us as christians; how unworthy we are in the sight of God; how much the blessings which we enjoy are above what we deserve. Let us learn reverence and submission to that Divine government which has appointed to every one such a condition as is fittest for him to possess; let us consider how opposite the christian spirit is to envy; above all, let us offer up our prayers to the Almighty, that he would purify our hearts from a passion which is so base and so criminal."

EONIANS, the followers of Eon, a wild fanatic, of the province of Bretagne, in the twelfth century: he concluded from the resemblance between *eum*, in the form for exorcising malignant spirits, viz. "per eum, qui venturus est judicare vivos et mortuos," and his own name Eon, that he was the son of God, and ordained to judge the quick and dead. Eon was, however, solemnly condemned by the council at Rheims, in 1148, and ended his days in a prison. He left behind him a number of followers, whom persecution and death so weakly and cruelly employed could not persuade to abandon his cause, or to renounce an absurdity which, says Mosheim, one would think, could never have gained credit but in such a place as Bedlam.

EOQUINIANS, a denomination in the sixteenth century; so called from one Eoquinus, their master, who taught that Christ did not die for the wicked, but for the faithful only.

EPICUREANS, the disciples of Epicurus, who flourished about A.M. 3700. This sect maintained that the world was formed not by God, nor with any design, but by the fortuitous concourse of atoms. They denied that God governs the world, or in the least condescends to interfere with creatures below: they denied the immortality of the soul, and the existence of angels; they maintained that happiness consisted in pleasure; but some of them placed this pleasure in the tranquillity and joy of the mind arising from the practice of moral virtue, and which is thought by some to have been the true principle of Epicurus; others understood him in the

gross sense, and placed all their happiness in corporeal pleasure. When Paul was at Athens, he had conferences with the Epicurean philosophers, Acts xvii, 18. The word *Epicurean* is used, at present, for an indolent, effeminate, and voluptuous person, who only consults his private and particular pleasure. See ACADEMICS.

EPIPHANY, a christian festival, otherwise called the manifestation of Christ to the Gentiles, observed on the 6th of January, in honour of the appearance of our Saviour to the three magi, or wise men, who came to adore him and bring him presents.

EPISCOPACY, that form of church government in which diocesan bishops are established as distinct from and superior to priests or presbyters.

The controversy respecting episcopacy commenced soon after the reformation; and has been agitated with great warmth, between the Episcopalians on the one side, and the Presbyterians and Independents on the other. Among the Protestant churches abroad, those which were reformed by Luther and his associates are in general *episcopal;* whilst such as follow the doctrines of Calvin have for the most part thrown off the order of bishops as one of the corruptions of popery. In England, however, the controversy has been considered as of greater importance than on the continent. It has been strenuously maintained by one patry, that the *episcopal order* is essential to the constitution of the church; and by others, that it is a pernicious encroachment on the rights of men, for which there is no authority in scripture. We will just briefly state their arguments.

I. *Episcopacy, arguments for.* 1. Some argue that the nature of the office which the apostles bore was such, that the edification of the church would require they should have some successors in those ministrations which are not common to gospel ministers.—2. That Timothy and Titus were bishops of Ephesus and Crete, whose business it was to exercise such extraordinary acts of jurisdiction as are now claimed for diocesan bishops, 1st Tim. i, 3. Tim. iii, 19, 22. 2d Tim. ii, 2. Tit. i, 5, &c. Tit. iii, 10.—3. Some have argued from the mention of angels, i. e. as they understand it, of diocesan bishops, in the seven churches of Asia, particularly the angel of Ephesus, though there were many ministers employed in it long before the date of that epistle, Acts xx, 17, 18.—4. It is urged that some of the churches which were formed in large cities during the lives of the apostles, and especially that at Jerusalem, consisted of such vast numbers as could not possibly assemble at one place.—5. That in the writers who succeeded the inspired penmen there is a multiplied and concurring evidence to prove the apostolic institution of episcopacy.

II. *Episcopacy, arguments against.* 1. To the above it is answered, that, as the office of the apostles was such as to require extraordinary and miraculous endowments for the discharge of many parts of it, it is impossible that they

can have any successors in those services who are not empowered for the execution of them as the apostles themselves were; and it is maintained, that so far as ordination, confirmation, and excommunication, may be performed without miraculous gifts, there is nothing in them but what seems to suit the pastoral office in general.

2. That Timothy and Titus had not a stated residence in these churches, but only visited them for a time, 2d Tim. iv, 9, 13. Tit. iii, 12. It also appears, from other places in which the journeys of Timothy and Titus are mentioned, that they were a kind of itinerant officers, called evangelists, who were assistants to the apostles; for there is great reason to believe the first epistle to Timothy was written prior to those from Rome in the time of Paul's imprisonment, as some think the second was also. To which we may add, that it seems probable, at least, that they had very extraordinary gifts to furnish them for their superior offices, 1st Tim. iv, 14. Eph. iv, 11. 2d Tim. iv, 5. And though Timothy was with Paul when he took his leave of the elders of Ephesus (Acts xx), the apostle gives not the least hint of any extraordinary power with which he was invested, nor says one word to engage their obedience to him; which is a very strong presumption that no such relation did subsist, or was to take place.

3. As to the angels of the seven churches in Asia, it is certain that, for any thing which appears in our Lord's epistles to them (Rev. ii. and iii), they might be no more than the pastors of single congregations with their proper assistants.

4. To the fourth argument it is answered, 1. That the word μυριαδες may only signify great numbers, and may not be intended to express that there were several times ten thousand, in an exact and literal sense: compare Luke, ch. xii, ver. 1. (Greek).—2. That no sufficient proof is brought from scripture of there being such numbers of people in any particular place as this supposes; for the myriads of believing Jews spoken of in the preceding text, as well as the numbers mentioned, Acts ii, 41. Acts iv, 4, might very probably be those who were gathered together at those great feasts from distant places, of which few might have their stated residence in that city. See Acts, ch. viii, ver. 1.—3. If the number were so great as the objection supposes, there might be, for any thing which appears in scripture, *several bishops* in the same city, as there are, among those who do not allow of diocesan episcopacy, several co-ordinate pastors, overseers, or bishops: and though Eusebius does indeed pretend to give us a catalogue of the bishops of Jerusalem, it is to be remembered how the christians had been dispersed from thence for a considerable time, at and after the Roman war, and removed into other parts, which must necessarily very much increase the uncertainty which Eusebius himself owns there was, as to the succession of bishops in most of the ancient sees.

5. As to the ancient writers, it is

observed, that though Clemens Romanus recommends to the Corinthians the example of the Jewish church, where the high-priest, ordinary priest, and Levites, knew and observed their respective offices, yet he never mentions presbyters and bishops as distinct, nor refers the contending Corinthians to any one ecclesiastical head as the centre of unity, which he would probably have done if there had been any diocesan bishops among them; nay, he seems evidently to speak of presbyters as exercising the episcopal office. See 39th sect. of his epistle.—2. As for Irenæus, it does not appear that he made any distinction between bishops and presbyters. He does indeed mention the succession of bishops from the apostles, which is reconcileable with the supposition of their being parochial, nor altogether irreconcileable with the supposition of joint pastors in those churches.—3. It is allowed that Ignatius in many places distinguishes between bishops and presbyters, and requires obedience to bishops from the whole church; but as he often supposes each of the churches to which he wrote to meet in one place, and represents them as breaking one loaf, and surrounding one altar, and charges the bishop to know all his flock by name, it is most evident that he must speak of a parochial and not a diocesan bishop.—4. Polycarp exhorts the christians at Philippi to be subject to the presbyters and deacons, but says not one word about any bishop.—5. Justin Martyr speaks of the *president*, but then he represents him as being present at every administration of the eucharist, which he also mentions as always making a part of their public worship; so that the bishop here must have only been the pastor of one congregation.—6. Tertullian speaks of approved elders; but there is nothing said of them that proves a diocesan, since all he says might be applied to a parochial bishop.—7. Though Clemens Alexandrinus speaks of bishops, priests, and deacons, yet it cannot be inferred from hence that the bishops of whom he speaks were any thing more than parochial.—8. Origen speaks distinctly of bishops and presbyters, but unites them both, as it seems, under the common name of priests, saying nothing of the power of bishops as extending beyond one congregation, and rather insinuates the contrary, when he speaks of offenders as brought before the whole church to be judged by it.—9. The apostolic constitutions frequently distinguish between bishops and presbyters; but these constitutions cannot be depended on, as they are supposed to be a forgery of the fourth century.—10. It is allowed that in succeeding ages the difference between bishops and presbyters came to be more and more magnified, and various churches came under the care of the same bishop: nevertheless, Jerom does expressly speak of bishops and presbyters as of the same order; and Gregory Nazianzen speaks of the great and affecting distinction made between ministers in prerogative of place,

and other tyrannical privileges (as he calls them), as a lamentable and destructive thing.

III. *Episcopacy, how introduced.*—It is easy to apprehend how episcopacy, as it was in the primitive church, with those alterations which it afterwards received, might be gradually introduced. The apostles seem to have taught chiefly in large cities; they settled ministers there, who, preaching in country villages, or smaller towns, increased the number of converts: it would have been most reasonable that those new converts, which lay at a considerable distance from the large towns, should, when they grew numerous, have formed themselves into distinct churches, under the care of their proper pastors or bishops, independently on any of their neighbours; but the reverence which would naturally be paid to men who had conversed with the apostles, and perhaps some desire of influence and dominion, from which the hearts of very good men might not be entirely free, and which early began to work (John iii, 9. 2d Thess. ii, 7), might easily lay a foundation for such a subordination in the ministers of *new* erected churches, to those which were more ancient; and much more easily might the superiority of a *pastor* to his *assistant presbyters* increase, till it at length came to that great difference which we own was early made, and probably soon carried to an excess. And if there were that degree of degeneracy in the church, and defection from the purity and vigour of religion, which the learned Vitringa supposes to have happened between the time of Nero and Trajan, it would be less surprising that those evil principles, which occasioned episcopal, and at length the papal usurpation, should before that time exert some considerable influence.

IV. *Episcopacy reduced, plan of.* Archbishop Usher projected a plan for the reduction of episcopacy, by which he would have moderated it in such a manner as to have brought it very near the Presbyterian government of the Scotch church; the weekly parochial vestry answering to their *church session;* the monthly synod to be held by the *Chorepiscopi* answering to their presbyteries; the diocesan synod to their provincial, and the national to their general assembly. The meeting of the dean and chapter, practised in the church of England, is but a faint shadow of the second, the ecclesiastical court of the third, and the convocation of the fourth. *Bingham's Origines Ecclesiasticæ; Stillingfleet's Origines Sacræ; Boyse* and *Howe on Epis.; Benson's Dissertation concerning the first Set. of the Christian Church; King's Const. of the Church; Doddridge's Lectures*, lec. 196; *Clarkson* and *Dr. Maurice on Episcopacy; Enc. Brit.*

EPISCOPALIAN, one who prefers the episcopal government and discipline to all others. See last article.

EPISTLES OF BARNABAS. See BARNABAS.

EQUANIMITY is an even uniform state of mind amidst all the vicissitudes of time, and chan-

ges of circumstances, to which we are subject in the present state. One of this disposition is not dejected when under adversity, or elated when in the height of prosperity: he is equally affable to others, and contented in himself. The excellency of this disposition is beyond all praise. It may be considered as the grand remedy for all the diseases and miseries of life, and the only way by which we can preserve the dignity of our character as men and as christians.

EQUITY is that exact rule of righteousness or justice which is to be observed between man and man. Our Lord beautifully and comprehensively expresses it in these words: "All things whatsoever ye would that men should do unto you, do ye even so to them, for this is the law and the prophets," Matt. vii, 12. This golden rule, says Dr. Watts, has many excellent properties in it. 1. It is a rule that is easy to be understood, and as easy to be applied by the meanest and weakest understanding, Isa. xxxv, 8.—2. It is a very short rule, and easy to be remembered: the weakest memory can retain it; and the meanest of mankind may carry this about with them, and have it ready upon all occasions.—3. This excellent precept carries greater evidence to the conscience, and a stronger degree of conviction in it, than any other rule of moral virtue.—4. It is particularly fitted for practice, because it includes in it a powerful motive to stir us up to do what it enjoins.—5. It is such a rule as, if well applied, will almost always secure our neighbour from injury, and secure us from guilt if we should chance to hurt him.—6. It is a rule as much fitted to awaken us to sincere repentance, upon the transgression of it, as it is to direct us to our present duty.—7. It is a most extensive rule, with regard to all the stations, ranks, and characters of mankind, for it is perfectly suited to them all.—8. It is a most comprehensive rule with regard to all the actions and duties that concern our neighbours. It teaches us to regulate our temper and behaviour, and promote tenderness, beneficence, gentleness, &c.—9. It is also a rule of the highest prudence with regard to ourselves, and promotes our own interest in the best manner.—10. This rule is fitted to make the whole world as happy as the present state of things will admit. See *Watts's Sermons*, ser. 33, v. i; *Evans's Ser.*, ser. 28; *Morning Exercises at Cripplegate*, ser. 10.

EQUIVOCATION, the using a term or expression that has a double meaning. Equivocations are said to be expedients to save telling the truth, and yet without telling a falsity; but if an intention to deceive constitute the essence of a lie, which in general it does, I cannot conceive how it can be done without incurring guilt, as it is certainly an intention to deceive.

ERASTIANS, so called from Erastus, a German divine of the 16th century. The pastoral office, according to him, was only persuasive, like a professor of science over his students, without any power of the keys annexed. The

Lord's supper and other ordinances of the gospel were to be free and open to all. The minister might dissuade the vicious and unqualified from the communion; but might not refuse it, or inflict any kind of censure; the punishment of all offences, either of a civil or religious nature, being referred to the civil magistrate.

ERROR, a mistake of our judgment, giving assent to that which is not true. Mr. Locke reduces the causes of error to four. 1. Want of proofs.—2. Want of ability to use them.—3. Want of will to use them.—4. Wrong measures of probability. In a moral and scriptural sense it signifies sin. See SIN.

ESSENES, a very ancient sect that was spread abroad through Syria, Egypt, and the neighbouring countries. They maintained that religion consisted wholly in contemplation and silence. Some of them passed their lives in a state of celibacy; others embraced the state of matrimony, which they considered as lawful, when entered into with the sole design of propagating the species, and not to satisfy the demand of lust. Some of them held the possibility of appeasing the Deity by sacrifices, though different from that of the Jews; and others maintained that no offering was acceptable to God but that of a serene and composed mind, addicted to the contemplation of divine things. They looked upon the law of Moses as an allegorical system of spiritual and mysterious truths; and renounced, in its explications, all regard to the outward letter.

ESTABLISHMENTS Religious. By a religious establishment is generally understood such an intimate connexion between religion and civil government as is supposed to secure the best interests and great end of both. This article, like many others, has afforded matter of considerable dispute. In order that the reader may judge for himself, we shall take a view of both sides of the question.

The partisans for religious establishments observe, that they have prevailed universally in every age and nation. The ancient patriarchs formed no extensive nor permanent associations but such as arose from the relationships of Nature. Every father governed his own family, and their offspring submitted to his jurisdiction. He presided in their education and discipline, in their religious worship, and in their general government. His knowledge and experience handed down to them their laws and their customs, both civil and religious; and his authority enforced them. The offices of prophet, priest, and king, were thus united in the same patriarch, Gen. xviii, 19. Gen. xvii, and xxi. Gen. xiv, 18. The Jews enjoyed a religious establishment dictated and ordained by God. In turning our attention to the heathen nations we shall find the same incorporation of religious with civil government, Gen. xlvii, 22. 2d Kings xvii, 27, 29. Every one who is at all acquainted with the history of Greece and Rome, knows that religion was altogether blended with the policy of the

state. The Koran may be considered as the religious creed and civil code of all the Mahometan tribes. Among the Celtes, or the original inhabitants of Europe, the druids were both their priests and their judges, and their judgment was final. Among the Hindoos, the priests and sovereigns are of different tribes or casts, but the priests are superior in rank; and in China, the emperor is sovereign pontiff, and presides in all public acts of religion.

Again; it is said, that, although there is no form of church government absolutely prescribed in the New Testament, yet from the associating law, on which the gospel lays so much stress, by the respect for civil government it so earnestly enjoins, and by the practice which followed, and finally prevailed, christians cannot be said to disapprove, but to favour religious establishments.

Religious establishments, also, it is observed, are founded in the nature of man, and interwoven with all the constituent principles of human society: the knowledge and profession of christianity cannot be upheld without a clergy; a clergy cannot be supported without a legal provision; and a legal provision for the clergy cannot be constituted without the preference of one sect of christians to the rest. An established church is most likely to maintain clerical respectability and usefulness, by holding out a suitable encouragement to young men to devote themselves early to the service of the church; and likewise enables them to obtain such knowledge as shall qualify them for the important work.

They who reason on the contrary side observe, that the patriarchs sustaining civil as well as religious offices, is no proof at all that religion was incorporated with the civil government, in the sense above referred to; nor is there the least hint of it in the sacred scriptures. That the case of the Jews can never be considered in point, as they were under a theocracy, and a ceremonial dispensation that was to pass away, and consequently not designed to be a model for christian nations. That whatever was the practice of heathens in this respect, this forms no argument in favour of that system which is the very opposite to paganism. The church of Christ is of a spiritual nature, and ought not, yea cannot, in fact, be incorporated with the state without sustaining material injury. In the three first and purest ages of christianity, the church was a stranger to any alliance with temporal powers; and, so far from needing their aid, religion never flourished so much as while they were combined to suppress it. As to the support which christianity, when united to civil government, yields to the peace and good order of society, it is observed, that this benefit will be derived from it, at least, in as great a degree without an establishment as with it. Religion, if it have any power, operates on the *conscience* of men; and, resting solely on the belief of invisible realities, it can derive no weight or solemnity from human sanctions. Human establishments,

it is said, have been, and are, productive of the greatest evils; for in this case it is requisite to give the preference to some particular system; and as the magistrate is no better judge of religion than others, the chances are as great of his lending his sanction to the false as the true. The thousands that have been persecuted and suffered in consequence of establishments, will always form an argument against them. Under establishments also, it is said, corruption cannot be avoided. Emolument must be attached to the national church, which may be a strong inducement to its ministers to defend it, be it ever so remote from the truth. Thus, also, error becomes permanent; and that set of opinions which happens to prevail when the establishment is formed, continues, in spite of superior light and improvement, to be handed down, without alteration, from age to age. Hence the disagreement between the public creed of the church and the private sentiments of its ministers. As to the provision made for the clergy, this may be done without an establishment, as matter of fact shews in hundreds of instances. Dissenting ministers, or those who do not hold in establishments, it is observed, are not without means of obtaining knowledge; but, on the contrary, many of them are equal to their brethren in the establishment for erudition and sound learning. It is not to be dissembled neither, that, among those who, in general, cannot agree with human establishments, they are as pious and as useful members of society as others. Finally, though all christians should pay respect to civil magistrates as such, and all magistrates ought to encourage the church, yet no civil magistrates have any power to establish any particular form of religion binding upon the consciences of the subject; nor are magistrates even represented in scripture as officers or rulers of the church. Should the reader be desirous of prosecuting this subject farther, he may consult *Warburton's Alliance between Church and State*; *Christie's Essay on Establishments*; *Paley's Mor. Phil.*, v. ii, c. 10; *Bishop Law's Theory of Religion*; *Watts's Civil Power in Things sacred, third volume of his works*; *Hall's Liberty of the Press*, sec. 5; *Mrs. H. Moore's Hints on forming the Character of a young Princess*, vol. ii, p. 350; but especially *Ranken* and *Graham's* pieces on the subject; the former for, and the latter against establishments.

ESTEEM is that high and exalted thought of, and value for any thing, which arises from a sense of its own intrinsic worth and excellency. Esteem is higher than simple approbation, which is a decision of the judgment; it is the commencement of affection; it is a degree of love for others, on account of their pleasing qualities, though they should not immediately interest ourselves; by which it is distinguished from gratitude. Our esteem of God manifests itself in never mentioning his name without reverence; in bowing the knee; in prayer and praise; in all the several forms of outward devotion, and in quick resentment of

any dishonour done to him. Our high esteem or veneration of any man appears in a humble respectful behaviour toward him, speaking his praises, imitating his excellencies, and resenting his dishonour.

ETERNITY, with respect to God, is a duration without beginning or end. As it is the attribute of human nature, it is a duration that has a beginning, but will never have an end. "It is a duration," says a lively writer, "that excludes all number and computation: days, and months, and years, yea, and ages, are lost in it, like drops in the ocean! Millions of millions of years, as many years as there are sands on the sea-shore, or particles of dust in the globe of the earth, and these multiplied to the highest reach of number, all these are nothing to eternity. They do not bear the least imaginable proportion to it, for these will come to an end, as certainly as a day; but eternity will never, never, never, come to an end! It is a line without end! it is an ocean without a shore! Alas! what shall I say of it? it is an infinite, unknown something, that neither human thought can grasp, nor human language describe!" *Orton on Eternity; Shower on ditto; Davis's Sermons*, ser. 11; *Saurin's Sermons*, vol. iii, p. 370.

ETERNITY OF GOD is the perpetual continuance of his being, without beginning, end, or succession. *That he is without beginning*, says Dr. Gill, may be proved from, 1. His necessary self-existence, Exod. iii, 14.—2. From his attributes, several of which are said to be eternal, Rom. i, 20. Acts xv, 18. Psal. ciii, 17. Jer. xxxi, 3.—3. From his purposes, which are also said to be from eternity, Isa. xxv, 1. Eph. iii, 11. Rom. ix, 11. Eph. i, 4.—4. From the covenant of grace, which is eternal, 2d Sam. xxiii, 5. Mic. v, 2.

That he is without end, may be proved from, 1. His spirituality and simplicity, Rom. i, 23.—2. From his independency, Rom. ix, 5.—3. From his immutability, 2d Pet. i, 24, 25. Mal. iii, 6. Psal. cii, 26, 27.—4. From his dominion and government, said never to end, Jer. x, 10. Psal. x, 16. Dan. iv, 3.

That he is without succession, or any distinctions of time succeeding one to another, as moments, minutes, &c. may be proved from, 1. His existence before such were in being, Isa. xliii, 13.—2. The distinctions and differences of time are together ascribed to him, and not as succeeding one another: he is the same yesterday, to-day, and for ever, Heb. xiii, 8. Rev. i, 4.—3. If his duration were successive, or proceeded by moments, days, and years, then there must have been some first moment, day, and year, when he began to exist, which is incompatible with the idea of his eternity; and, besides, one day would be but one day with him, and not a thousand, contrary to the express language of scripture, 2d Pet. iii, 8.—4. He would not be immense, immutable, and perfect, if this were the case; for he would be older one minute than he was before, which cannot be said of him.—5. His knowledge proves

him without successive duration, for he knows all things past, present, and to come: "he sees the present without a medium, the past without recollection, and the future without foresight. To him all truths are but one idea, all places but one point, and all times but one moment." *Gill's Body of Divinity; Paley's Nat. Theol.*, p. 430; *Charnock on the Divine Perfections; Clarke on ditto; Watts's Ontology*, chap. iv.

ETERNITY OF THE WORLD. It was the opinion of Aristotle and others that the world was eternal. But that the present system of things had a beginning, seems evident, if we consider the following things. 1. We may not only conceive of many possible alterations which might be made in the form of it, but we see it incessantly changing; whereas an eternal being, for as much as it is self-existent, is always the same.—2. We have no credible history of transactions more remote than six thousand years from the present time; for as to the pretence that some nations have made to histories of greater antiquity, as the *Egyptians*, *Chaldeans*, *Phœnicians*, *Chinese*, &c. they are evidently convicted of falsehood in the works referred to at the bottom of this article.—3. We can trace the invention of the most useful arts and sciences; which had probably been carried farther, and invented sooner, had the world been eternal.—4. The origin of the most considerable nations of the earth may be traced, i. e. the time when they first inhabited the countries where they now dwell; and it appears that most of the western nations came from the east.—5. If the world be eternal, it is hard to account for the tradition of its beginning, which has almost every where prevailed, though under different forms, among both polite and barbarous nations.—6. We have a most ancient and credible history of the beginning of the world; I mean the history of Moses, with which no book in the world, in point of antiquity, can contend. *Stillingfleet's Orig. Sacræ*, p. 15, 106; *Winder's Hist. of Knowledge*, vol. ii, passim; *Pearson on the Creed*, p. 58; *Doddridge's Lectures*, lec. 24; *Tillotson's Sermons*, ser. 1; *Clarke* at *Boyle's Lectures*, p. 22, 23.

ETHICS, the doctrine of manners, or the science of moral philosophy. The word is formed from ἦθος, mores, "manners," by reason the scope or object thereof is to form the manners. See MORALS.

ETHNOPHRONES, a sect of heretics in the seventh century, who made a profession of christianity, but joined thereto all the ceremonies and follies of Paganism, as judicial astrology, sortileges, auguries, and other divinations.

EVANGELIST, one who publishes glad tidings; a messenger, or preacher of goods news. The persons denominated evangelists were next in order to the apostles, and were sent by them not to settle in any particular place, but to travel among the infant churches, and ordain ordinary officers, and finish what the apostles had begun. Of this kind were Philip the deacon, Mark, Silas, &c. Acts xxi, 8. The title of evangelist is more particularly

given to the four inspired writers of our Saviour's life.

EVANGELICAL, agreeable to the doctrines of christianity. The term is frequently applied to those who do not rely upon moral duties as to their acceptance with God; but are influenced to action from a sense of the love of God, and depend upon the merits of Christ for their everlasting salvation.

EUCHARIST, the sacrament of the Lord's supper. The word properly signifies *giving thanks*. As to the manner of celebrating the eucharist among the ancient christians, after the customary oblations were made, the deacon brought water to the bishops and presbyters standing round the table to wash their hands; according to that passage of the psalmist, "I will wash my hands in innocency, and so will I compass thy altar, O Lord." Then the deacon cried out aloud, "Mutually embrace and kiss each other;" which being done, the whole congregation prayed for the universal peace and welfare of the church, for the tranquillity and repose of the world, for the prosperity of the age, for wholesome weather, and for all ranks and degrees of men. After this followed mutual salutations of the minister and people; and then the bishop or presbyter, having sanctified the elements by a solemn benediction, broke the bread, and delivered it to the deacon, who distributed it to the communicants, and after that the cup. Their sacramental wine was usually diluted or mixed with water. During the time of administration they sang hymns and psalms; and having concluded with prayer and thanksgiving, the people saluted each other with a kiss of peace, and so the assembly broke up.

EUCHITES, or EUCHITÆ, a sect of ancient heretics, who were first formed into a religious body towards the end of the fourth century, though their doctrine and discipline subsisted in Syria, Egypt, and other eastern countries, before the birth of Christ: they were thus called, because they prayed without ceasing, imagining that prayer alone was sufficient to save them. They were a sort of mystics, who imagined, according to the oriental notion, that two souls resided in man, the one good, and the other evil; and who were zealous in expelling the evil soul or demon, and hastening the return of the good spirit of God by contemplation, prayer, and singing of hymns. They also embraced opinions nearly resembling the Manichean doctrine, and which they derived from the tenets of the oriental philosophy. The same denomination was used in the twelfth century to denote certain fanatics who infested the Greek and eastern churches, and who were charged with believing a double trinity, rejecting wedlock, abstaining from flesh, treating with contempt the sacraments of baptism and the Lord's supper, and the various branches of external worship, and placing the essence of religion solely in external prayer; and maintaining the efficacy of perpetual supplications to the Supreme Being for expelling an

evil being or genius, which dwelt in the breast of every mortal. This sect is said to have been founded by a person called *Lucopetrus*, whose chief disciple was named *Tychicus*. By degrees it became a general and invidious appellation for persons of eminent piety and zeal for genuine christianity, who opposed the vicious practices and insolent tyranny of the priesthood, much in the same manner as the Latins comprehended all the adversaries of the Roman pontiff under the general terms of Albigenses and Waldenses.

EUDOXIANS, a sect in the fourth century; so called from their leader Eudoxius, patriarch of Antioch and Constantinople, a great defender of the Arian doctrine. The Eudoxians believed that the Son was created out of nothing; that he had a will distinct and different from that of the Father, &c. They held many other tenets of the Arians and Eunomians.

EVIDENCE is that perception of truth which arises either from the testimony of the senses, or from an induction of reason. The evidences of revelation are divided into internal and external. That is called *internal* evidence which is drawn from the consideration of those declarations and doctrines which are contained in it; and that is called *external*, which arises from some other circumstances referring to it, such as predictions concerning it, miracles wrought by those who teach it, its success in the world, &c. See *Evidences of Christ.*, art. CHRISTIANITY.

Moral evidence is that which, though it does not exclude a mere abstract possibility of things being otherwise, yet shuts out every reasonable ground of suspecting that they are so.

Evidences of Grace are those dispositions and acts which prove a person to be in a converted state; such as an enlightened understanding; love to God and his people; a delight in God's word; worship of and dependance on him; spirituality of mind; devotedness of life to the service of God, &c. *Seed's Post. Ser.*, ser. 2; *Ditton on the Resurrection*; *Bellamy on Religion*, p. 184.

EVIL is distinguished into natural and moral. *Natural evil* is whatever destroys or any ways disturb the perfection of natural beings; such as blindness, diseases, death, &c. *Moral evil* is the disagreement between the actions of a moral agent, and the rule of those actions, whatever it is. Applied to a choice, or acting contrary to the moral or revealed laws of the Deity, it is termed wickedness or sin. Applied to acting contrary to the mere rule of fitness, a *fault*. See article SIN.

EVIL SPEAKING, the using language either reproachful or untrue respecting others, and thereby injuring them. It is an express command of scripture, "To speak evil of no man," Titus iii, 2. James iv, 11. By which, however, we are not to understand that there are no occasions on which we are at liberty to speak of others that which may be considered as evil. 1. Persons in the administration of justice may speak words which in private intercourse would be reproachful.—2. God's minis-

ters may inveigh against vice with sharpness and severity, both privately and publicly, Is. lviii, 1. Tit. i, 13.—3. Private persons may reprove others when they commit sin, Lev. xix, 17.—4. Some vehemency of speech may be used in defence of truth, and impugning errors of bad consequence, Jude 3.—5. It may be necessary, upon some emergent occasions, with some heat of language to express disapprobation of notorious wickedness, Acts viii, 23. Yet in all these the greatest equity, moderation, and candour, should be used; and we should take care, 1. Never to speak in severe terms without reasonable warrant or apparent just cause;—2. Nor beyond measure;—3. Nor out of bad principles or wrong ends; from ill will, contempt, revenge, envy, to compass our own ends; from wantonness or negligence, but from pure charity for the good of those to whom or of whom we speak.

This is an evil, however, which greatly abounds, and which is not sufficiently watched against; for it is not when we openly speak evil of others only that we are guilty, but even in speaking what is true we are in danger of speaking evil of others. There is sometimes a malignant pleasure manifested; a studious recollection of every thing that can be brought forward; a delight in hearing any thing spoken against others; a secret rejoicing in knowing that another's fall will be an occasion of our rise. All this is base to an extreme.

The *impropriety* and *sinfulness* of evil speaking will appear, if we consider, 1. That it is entirely opposite to the whole tenour of the christian religion.—2. Expressly condemned and prohibited as evil, Ps. lxiv, 3. James iv, 11.—3. No practice hath more severe punishments denounced against it, 1st Cor. v, 11. 1st Cor. vi, 10.—4. It is an evidence of a weak and distempered mind.—5. It is even indicative of ill breeding and bad manners.—6. It is the abhorrence of all wise and good men, Ps. xv, 3.—7. It is exceedingly injurious to society, and inconsistent with the relation we bear to each other as christians, James iii, 6.—8. It is branded with the epithet of folly, Prov. xviii, 6, 7.—9. It is perverting the design of speech.—10. It is opposite to the example of Christ whom we profess to follow. See SLANDER; *Barrow's Works*, vol. i, ser. 16; *Tillotson's Ser.*, ser. 42; *Jacks's Ser. on Evil Speaking.*

EULOGY, *eulogia*, a term made use of in reference to the consecrated bread. When the Greeks have cut a loaf or piece of bread to consecrate it, they break the rest into little bits, and distribute it among the persons who have not yet communicated, or send it to persons that are absent: and these pieces of bread are what they call *eulogies*. The word is Greek, ευλογια, formed of ευ, *bene*, "well," and λεγω, *dico*, "I say, speak;" q. d. *benedictum*, "blessed."

The Latin church has had something like eulogies for a great many ages; and thence arose the use of their holy bread. The name *eulogy* was likewise given to loaves or cakes brought to church by

the faithful to have them blessed. Lastly, the use of the term passed hence to mere presents made to a person without any benediction.

EUNOMIANS, a sect in the fourth century. They were a branch of Arians, and took their name from Eunomius, bishop of Cyzicus. Cave, in his Historia Literaria, vol. i, p. 223, gives the following account of their faith. "There is one God, uncreated and without beginning; who has nothing existing before him, for nothing can exist before what is uncreated; nor with him, for what is uncreated must be one; nor in him, for God is a simple and uncompounded being. This one simple and eternal being is God, the creator and ordainer of all things; first, indeed, and principally of his only begotten Son; and then through him of all other things. For God begot, created, and made the Son only by his direct operation and power, before all things, and every other creature; not producing, however, any being like himself, or imparting any of his own proper substance to the Son: for God is immortal, uniform, indivisible; and therefore cannot communicate any part of his own proper substance to another. He alone is unbegotton; and it is impossible that any other being should be formed of an unbegotten substance. He did not use his own substance in begetting the Son, but his will only; nor did he beget him in the likeness of his substance, but according to his own good pleasure: he then created the Holy Spirit, the first and greatest of all spirits, by his own power, in deed and operation mediately; yet by the immediate power and operation of the Son. After the Holy Spirit, he created all other things, in heaven and in earth, visible and invisible, corporeal and incorporeal, mediately by himself, by the power and operation of the Son, &c." The reader will evidently see how near these tenets are to those of Arianism. See ARIANS.

EUSEBIANS, a denomination given to the Arians, on account of the favour and countenance which Eusebius, bishop of Cæsarea, shewed and procured for them at their first rise.

EUSTATHIANS, a name given to the Catholics of Antioch, in the fourth century, on occasion of their refusing to acknowledge any other bishop beside St. Eustathius, deposed by the Arians.

EUSTATHIANS, a sect in the fourth century; so denominated from their founder, Eustathius, a monk so foolishly fond of his own profession, that he condemned all other conditions of life. Whether this Eustathius were the same with the bishop of Sebastia, and chief of the Semi-arians, is not easy to determine. He excluded married people from salvation; prohibited his followers from praying in their houses, and obliged them to quit all they had, as incompatible with the hopes of heaven. He drew them out of the other assemblies of christians, to hold secret ones with him, and made them wear a particular habit: he appointed them to fast on Sundays; and taught them that the

ordinary fasts of the church were needless after they had attained to a certain degree of purity which he pretended to. He shewed great horror for chapels built in honour of martyrs, and the assemblies held therein. He was condemned at the council of Gangra, in Paphlagonia, held between the years 326 and 341.

EUTUCHITES, a denomination in the third century; so called from the Greek ευτυχειν, which signifies to live without pain, or in pleasure. Among other sentiments, they held that our souls are placed in our bodies only to honour the angels who created them; and that we ought to rejoice equally in all events, because to grieve would be to dishonour the angels, their creators.

EUTYCHIANS, ancient heretics, who denied the duplicity of natures in Christ; thus denominated from Eutyches, the archimandrite, or abbot of a monastery, at Constantinople, who began to propagate his opinion about A. D. 448. He did not, however, seem quite steady and consistent in his sentiments; for he appeared to allow of two natures, even before the union, which was apparently a consequence he drew from the principles of the Platonic philosophy, which supposes a pre-existence of souls: accordingly he believed that the soul of Jesus Christ had been united to the Divinity before the incarnation; but then he allowed no distinction of natures in Jesus Christ since his incarnation. This heresy was first condemned, in a synod held at Constantinople, by Flavian, in 448; approved by the council of Ephesus, called *conventus latronum*, in 449; and re-examined and fulminated in the general council of Chalcedon, in 451. The Eutychians were divided into several branches, as the *Agnoetæ*, *Theodosians*, *Severians*, &c. &c. &c. Eutychians was also the name of a sect, half Arian and half Eunomian, which arose at Constantinople in the fourth century.

EXALTATION OF CHRIST. See ASCENSION.

EXAMINATION Self. See SELF-EXAMINATION.

EXAMPLE, a copy or pattern. In a moral sense, is either taken for a type, instance, or precedent for our admonition, that we may be cautioned against the faults or crimes which others have committed, by the bad consequences which have ensued from them; or example is taken for a pattern for our imitation, or a model for us to copy after.

That *good examples* have a peculiar power above naked precepts to dispose us to the practice of virtue and holiness, may appear by considering, "1. That they most clearly express to us the nature of our duties in their subjects and sensible effects. General precepts form abstract ideas of virtue; but in examples, virtues are most visible in all their circumstances. —2. Precepts instruct us in what things are our duty, but examples assure us that they are possible.—3. Examples, by secret and lively incentive, urge us to imitation. We are touched in another manner by the visible practice of good men, which reproaches

our defects, and obliges us to the same zeal, which laws, though wise and good, will not effect."

The life of Jesus Christ forms the most beautiful example the christian can imitate. Unlike all others, it was absolutely *perfect* and uniform, and every way accommodated to our present state. In him we behold all light without a shade, all beauty without a spot, all the purity of the law, and the excellency of the gospel. Here we see piety without superstition, and morality without ostentation; humility without meanness, and fortitude without temerity; patience without apathy, and compassion without weakness; zeal without rashness, and beneficence without ostentation. The obligation we are under to imitate this example arises from duty, relationship, engagement, interest, and gratitude. See article JESUS CHRIST.

Those who set *bad examples* should consider, 1. That they are the ministers of the devil's designs to destroy souls.—2. That they are acting in direct opposition to Christ, who came to save, and not to destroy.—3. That they are adding to the misery and calamities which are already in the world.—4. That the effects of their example may be incalculable on society to the end of time, and perhaps in eternity; for who can tell what may be the consequence of one sin, on a family, a nation, or posterity?—5. They are acting contrary to the divine command, and thus exposing themselves to final ruin. *Massilon's Ser.*, vol. ii, ser. 9, Eng. Tran.; *Clarke's Looking Glass*, ch. 48; *Tillotson's Ser.*, ser. 189, 190, 191; *Barrow's Works*, vol. iii, ser. 2 and 3: *Flavel's Works*, vol. i, p. 29, 30.

EXARCH, an officer in the Greek church, whose business it is to visit the provinces allotted to him, in order to inform himself of the lives and manners of the clergy; take cognizance of ecclesiastical causes; the manner of celebrating divine service; the administration of the sacraments, particularly confession; the observance of the canons; monastic discipline; affairs of marriages, divorces, &c.; but, above all, to take an account of the several revenues which the patriarch receives from several churches, and particularly as to what regards collecting the same. The exarch, after having enriched himself in his post, frequently rises to the patriarchate himself. Exarch is also used, in the Eastern church antiquity, for a general of superior over several monasteries, the same that we call archimandrite; being exempted by the patriarch of Constantinople from the jurisdiction of the bishop.

EXCISION, the cutting off a person from fellowship with the community to which he belongs, by way of punishment for some sin committed. The Jews, Selden informs us, reckon up thirty-six crimes, to which they pretend this punishment is due. The rabbins reckon three kinds of excision; one, which destroys only the body; another, which destroys the soul only; and a third, which destroys both body and soul. The first kind of excision they pretend is untimely death; the second is an

utter extinction of the soul; and the third a compound of the two former: thus making the soul mortal or immortal, says Selden, according to the degree of misbehaviour and wickedness of the people. See next article.

EXCOMMUNICATION, a penalty, or censure, whereby persons who are guilty of any notorious crime or offence are separated from the communion of the church, and deprived of all spiritual advantages.

Excommunication is founded upon a natural right which all societies have of excluding out of their body such as violate the laws thereof, and it was originally instituted for preserving the purity of the church; but ambitious ecclesiastics converted it by degrees into an engine for promoting their own power, and inflicted it on the most frivolous occasions.

In the ancient church the power of excommunication was lodged in the hands of the clergy, who distinguished it into the greater and less. The less consisted in excluding persons from the participation of the eucharist, and the prayers of the faithful; but they were not expelled the church. The greater excommunication consisted in absolute and entire seclusion from the church, and the participation of all its rights; notice of which was given by circular letters to the most eminent churches all over the world, that they might all confirm this act of discipline, by refusing to admit the delinquent to their communion. The consequences were very terrible. The person so excommunicated was avoided in all civil commerce and outward conversation. No one was to receive him into his house, nor eat at the same table with him; and, when dead, he was denied the solemn rites of burial.

The Jews expelled from their synagogue such as had committed any grievous crime. See John ix, 22. John xii, 42. John xvi, 2. and Joseph. Antiq. Jud. lib. 9, cap. 22. and lib. 16, cap. 2. Godwyn, in his Moses and Aaron, distinguishes three degrees or kinds of excommunication among the Jews. The first he finds intimated in John ix, 22. the second in 1st Cor. v, 5. and the third in 1st Cor. xvi, 22.

The Romish pontifical takes notice of three kinds of excommunication. 1. The minor, incurred by those who have any correspondence with an excommunicated person.—2. The major, which falls upon those who disobey the commands of the holy see, or refuse to submit to certain points of discipline; in consequence of which they are excluded from the church militant and triumphant, and delivered over to the devil and his angels.—3. Anathema, which is properly that pronounced by the pope against heretical princes and countries. In former ages, these papal fulminations were most terrible things; but latterly they were formidable to none but a few petty states of Italy.

Excommunication in the Greek church cuts off the offender from all communion with the three hun-

dred and eighteen fathers of the first council of Nice, and with the saints; consigns him over to the devil and the traitor Judas, and condemns his body to remain after death as hard as a flint or piece of steel, unless he humble himself, and make atonement for his sins by a sincere repentance. The form abounds with dreadful imprecations; and the Greeks assert, that, if a person dies excommunicated, the devil enters into the lifeless corpse; and, therefore, in order to prevent it, the relations of the deceased cut his body in pieces, and boil them in wine. It is a custom for the patriarch of Jerusalem annually to excommunicate the pope and the church of Rome; on which occasion, together with a great deal of idle ceremony, he drives a nail into the ground with a hammer, as a mark of malediction.

The form of excommunication in the church of England anciently ran thus: "By the authority of God the Father Almighty, the Son, and Holy Ghost, and of Mary the blessed mother of God, we excommunicate, anathematize, and sequester from the holy mother church," &c. The causes of excommunication in England are, contempt of the bishops' court, heresy, neglect of public worship and the sacraments, incontinency, adultery, simony, &c. It is described to be twofold; the less is an ecclesiastical censure, excluding the party from the participation of the sacrament: the greater proceeds farther, and excludes him not only from these, but from the company of all christians; but if the judge of any spiritual court excommunicates a man for a cause of which he hath not the legal cognizance, the party may have an action against him at common law, and he is also liable to be indicted at the suit of the king.

Excommunication in the church of Scotland consists only in an exclusion of openly profane and immoral persons from baptism and the Lord's supper; but is seldom publicly denounced, as, indeed, such persons generally exclude themselves from the latter ordinance at least; but it is attended with no civil incapacity whatever.

Among the Independents and Baptists, the persons who are or should be excommunicated, are such as are quarrelsome and litigious, Gal. v, 12. such as desert their privileges, withdraw themselves from the ordinances of God, and forsake his people, Jude 19; such as are irregular and immoral in their lives, railers, drunkards, extortioners, fornicators, and covetous, Eph. v, 5. 1st Cor. v, 11.

"The exclusion of a person from any christian church does not affect his temporal estate and civil affairs; it does not subject him to fines or imprisonments; it interferes not with the business of a civil magistrate; it makes no change in the natural and civil relations between husbands and wives, parents and children, masters and servants; neither does it deprive a man of the liberty of attending public worship; it removes him, however, from the communion of the church, and the privileges dependent on it:

this is done that he may be ashamed of his sin, and be brought to repentance, that the honour of Christ may be vindicated, and that stumbling blocks may be removed out of the way."

Though the act of exclusion be not performed exactly in the same manner in every church, yet the power of excision lies in the church itself. The officers take the sense of the members assembled together; and after the matter has been properly investigated, and all necessary steps taken to reclaim the offender, the church proceeds to the actual exclusion of the person from among them, by signifying their judgment or opinion that the person is unworthy of a place in God's house. In the conclusion of this article, however, we must add, that too great caution cannot be observed in procedures of this kind; every thing should be done with the greatest meekness, deliberation, prayer, and a deep sense of our own unworthiness; with a compassion for the offender, and a fixed design of embracing every opportunity of doing him good, by reproving, instructing, and, if possible, restoring him to the enjoyment of the privileges he has forfeited by his conduct. See CHURCH.

EXCUSATI, a term formerly used to denote slaves, who, flying to any church for sanctuary, were excused and pardoned by their masters.

EXHORTATION, the act of laying such motives before a person as may excite him to the performance of any duty. It differs only from *suasion* in that the latter principally endeavours to convince the understanding, and the former to work on the affections. It is considered as a great branch of preaching, though not confined to that, as a man may exhort, though he do not preach; though a man can hardly be said to preach if he do not exhort. It seems, however, that there are some, who, believing the inability of man to do any thing good, cannot reconcile the idea of *exhorting* men to duty, being, as they suppose, a contradiction to address men who have no power to act of themselves. But they forget, 1. That the Great Author of our being has appointed this as a mean for inclining the will to himself, Is. lv. 6, 7. Luke xiv, 17, 23.—2. That they who thus address do not suppose that there is any virtue in the exhortation itself, but that its energy depends on God alone, 1st Cor. xv, 10.—3. That the scripture enjoins ministers to exhort men, that is, to rouse them to duty, by proposing suitable motives, Is. lviii, 1. 1st Tim. vi, 2. Heb. iii, 13. Rom. xii, 8.—4. That it was the constant practice of prophets, apostles, and Christ himself, Is. i, 17. Jer. iv, 14. Ezek. xxxvii. Luke xiii, 3. Luke iii, 18. Acts xi, 23. "The express words," says a good divine, "of scriptural invitations, exhortations, and promises, prove more effectual to encourage those who are ready to give up their hopes, than all the consolatory topics that can possibly be substituted in their place. It is, therefore, much to be lamented that pious men, by adhering to a supposed systematical exactness of

expression should clog their addresses to sinners with exceptions and limitations, which the Spirit of God did not see good to insert. They will not say that the omission was an oversight in the inspired writers; or admit the thought for a moment, that they can improve on their plan: why then cannot they be satisfied to 'speak according to the oracles of God,' without affecting a more entire consistency? Great mischief has thus been done by very different descriptions of men, who undesignedly concur in giving Satan an occasion of suggesting to the trembling enquirer that perhaps he may persevere in asking, seeking, and knocking, with the greatest earnestness and importunity, and yet finally be a cast-away."

EXISTENCE OF GOD. The methods usually followed in proving the existence of God are two; the first called *argumentum a priori*, which beginning with the cause descends to the effect; the other *argumentum a posteriori*, which, from a consideration of the effect, ascends to the cause. The former of these hath been particularly laboured by Dr. Sam. Clarke; but after all he has said, the possibility of any one's being convinced by it hath been questioned. The most general proofs are the following: "1. All nations, Heathens, Jews, Mahometans, and Christians, harmoniously consent that there is a God who created, preserves, and governs all things. To this it has been objected, that there has been, at different times and countries, men who were atheists, and deniers of a God. But these have been so few, and by their opinions have shewn that they rather denied the particular providence than the existence of God, that it can hardly be said to be an exception to the argument stated. And even if men were bold enough to assert it, it would be no absolute proof that they really believed what they said, since it might proceed from a *wish* that there were no God to whom they must be accountable for their sin, rather than a belief of it, Ps. xiv, 1. It has also been objected, that whole nations have been found in Africa and America who have no notion of a Deity: but this is what has never been proved; on the contrary, upon accurate inspection, even the most stupid Hottentots, Saldanians, Greenlanders, Kamtschatkans, and savage Americans, are found to have some idea of a God.

"2. It is argued from the law and light of Nature, or from the general impression of Deity on the mind of every man, i. e. an indistinct idea of a Being of *infinite perfection*, and a readiness to acquiesce in the truth of his existence, whenever they understand the terms in which it is expressed. Whence could this proceed, even in the minds of such whose affections and carnal interests dispose them to believe the contrary, if there were no impression naturally in their hearts? It has been observed by some writers, that there are no innate ideas in the minds of men, and particularly concerning God; but this is not so easily proved, since an inspired apostle assures us that even the

Gentiles, destitute of the law of Moses, have the 'work of the law written in their hearts,' Rom. ii, 15.

"3. The works of creation plainly demonstrate the existence of a God. The innumerable alterations and manifest dependance, every where observable in the world, prove that the things which exist in it neither are nor could be from eternity. It is self-evident that they never could form themselves out of nothing, or in any of their respective forms; and that *chance*, being nothing but the want of design, never did nor could form or put into order any thing; far less such a marvellous and well connected system as our world is. Though we should absurdly fancy *matter* to be eternal, yet it could not change its own form, or produce life or reason. Moreover, when we consider the diversified and wonderful forms of creatures in the world, and how exactly those forms and stations correspond with their respective ends and uses; when we consider the marvellous and exact machinery, form, and motions of our own bodies; and especially when we consider the powers of our soul, its desires after an infinite good, and its close union with, and incomprehensible operations on our bodies, we are obliged to admit a Creator of infinite wisdom, power, and goodness.

"4. It is argued from the support and government of the world. Who can consider the motions of the heavenly luminaries, exactly calculated for the greatest advantage to our earth, and its inhabitants; the exact balancing and regulating of the meteors, winds, rain, snow, hail, vapour, thunder, and the like; the regular and never failing returns of summer and winter, seed time and harvest, day and night; the astonishing and diversified formation of vegetables; the propagation of herbs, almost every where, that are most effectual to heal the distempers of animal bodies in that place; the almost infinite diversification of animals and vegetables, and their pertinents, that, notwithstanding an amazing similarity, not any two are exactly alike, but every form, member, or even feather or hair of animals, and every pile of grass, stalk of corn, herb, leaf, tree, berry, or other fruit, hath something peculiar to itself; the making of animals so sagaciously to prepare their lodgings, defend themselves, provide for their health, produce, and protect, and procure food for their young; the direction of fishes and fowls to and in such marvellous and long peregrinations at such seasons, and to such places, as best correspond with their own preservation and the benefit of mankind; the stationing of brute animals by sea or land, at less or greater distances, as are most suited to the safety, subsistence, or comfort of mankind, and preventing the increase of prolific animals, and making the less fruitful ones, which are used, exceedingly to abound; the so diversifying the countenances, voices, and hand-writings of men, as best secures and promotes their social advantages; the holding of so equal a balance between males

and females, while the number of males, whose lives are peculiarly endangered in war, navigation, &c., are generally greatest; the prolonging of men's lives, when the world needed to be peopled, and now shortening them, when that necessity hath ceased to exist; the almost universal provision of food, raiment, medicine, fuel, &c., answerable to the nature of particular places, cold or hot, moist or dry; the management of human affairs relative to societies, government, peace, war, trade, &c., in a manner different from and contrary to the carnal policy of those concerned; and especially the strangely similar but diversified erection, preservation, and government of the Jewish and Christian churches: who, I say, can consider all these things, and not acknowledge the existence of a wise, merciful, and good God, who governs the world, and every thing in it?

"5. It is proved from the miraculous events which have happened in the world; such as the overflowing of the earth by a flood; the confusion of languages; the burning of Sodom and the cities about by fire from heaven; the plagues of Egypt; the dividing of the Red Sea; raining manna from heaven, and bringing streams of water from flinty rocks; the stopping of the course of the sun, &c. &c.

"6. His existence no less clearly appears from the exact fulfilment of so many and so particularly circumstantiated predictions, published long before the event took place. It is impossible that these predictions, which were so exactly fulfilled in their respective periods, and of the fulfilment of which there are at present thousands of demonstrative and sensible documents in the world, could proceed from any but an all-seeing and infinitely wise God.

"7. The existence of God farther appears from the fearful punishments which have been inflicted upon persons, and especially upon nations, when their immoralities became excessive, and that by very unexpected means and instruments; as in the drowning of the old world; destruction of Sodom and Gomorrah; plagues of Pharaoh and his servants; overthrow of Sennacherib and his army; miseries and ruin of the Canaanites, Jews, Syrians, Assyrians, Chaldeans, Persians, Egyptians, Greeks, Romans, Saracens, Tartars, and others.

"8. Lastly, The existence of God may be argued from the terror and dread which wound the consciences of men, when guilty of crimes which other men do not know, or are not able to punish or restrain; as in the case of Caligula, Nero, and Domitian, the Roman emperors; and this while they earnestly labour to persuade themselves or others that there is no God. Hence their being afraid of *thunder*, or to be left alone in the dark, &c."

As to the *modus* of the Divine existence, it would be presumption to attempt to explain. That he exists, is clear from the foregoing arguments; but the manner of that existence is not for us to know. Many good men have uttered great absurdities in endea-

vouring to explain it, and after all none of them have succeeded. The wiset of men never made the attempt. Moses began his writings by supposing the being of a God; he did not attempt to explain it. Although many of the inspired writers asserted his existence, and, to discountenance idolatry, pleaded for his perfections, yet no one of them ever pretended to explain the manner of his being. Our duty is clear. We are not commanded or expected to understand it. All that is required is this: "He that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him," Heb. xi, 6. See *Gill's Body of Div.*, b. 1; *Charnock's Works*, vol. i; *Ridgley's Div.*, ques., 2; *Brown's System of Div.*, *Pieere's Studies of Nature; Sturm's Reflections; Spect. de la Nat.; Bonnet's Philosophical Researches;* and writers enumerated under the article ATHEISM.

EXORCISM, the expelling of devils from persons possessed, by means of conjurations and prayers. The Jews made great pretences to this power. Josephus tells several wonderful tales of the great success of several exorcists. One Eleazer, a Jew, cured many dæmoniacs, he says, by means of a root set in a ring. This root, with the ring, was held under the patient's nose, and the devil was forthwith evacuated. The most part of conjurors of this class were impostors, each pretending to a secret nostrum or charm which was an overmatch for the devil. Our Saviour communicated to his disciples a real power over dæmons, or at least over the diseases said to be occasioned by dæmons. See DÆMONIAC.

Exorcism makes a considerable part of the superstition of the church of Rome, the rituals of which forbid the exorcising any person without the bishop's leave. The ceremony is performed at the lower end of the church, towards the door. The exorcist first signs the possessed person with the sign of the cross, makes him kneel, and sprinkles him with holy water. Then follow the litanies, psalms, and prayer; after which the exorcist asks the devil his name, and adjures him by the mysteries of the christian religion not to afflict the person any more; then, laying his right hand on the dæmoniac's head, he repeats the form of exorcism, which is this; "I exorcise thee, unclean spirit, in the name of Jesus Christ: tremble, O Satan! thou enemy of the faith, thou foe of mankind, who hast brought death into the world; who hast deprived men of life, and hast rebelled against justice; thou seducer of mankind, thou root of all evil, thou source of avarice, discord, and envy." The Romanists likewise exorcise houses and other places supposed to be haunted by unclean spirits; and the ceremony is much the same with that for a person possessed.

EXORDIUM. See SERMON.

EXPERIENCE, knowledge acquired by long use without a teacher. It consists in the ideas of things we have seen or read, which the judgment has reflected on, to form for itself a rule or method.

Christign experience is that re-

ligious knowledge which is acquired by any exercises, enjoyments, or sufferings, either of body or mind. Nothing is more common than to ridicule and despise what is called religious experience as mere enthusiasm. But if religion consist in feeling, we would ask, how it can possibly exist without experience? We are convinced of, and admit the propriety of the term, when applied to those branches of science which are not founded on speculation or conjecture, but on sensible trial. Why, then, should it be rejected when applied to religion? It is evident that, however beautiful religion may be *in name*, its excellency and energy are only truly known and displayed *as experienced.* A system believed, or a mind merely informed, will produce little good, except the heart be affected, and we feel its influence. To experience, then, the religion of Christ, we must not only be acquainted with its theory, but enjoy its power; subduing our corruptions, animating our affections, and exciting us to duty. Hence the scripture calls experience *tasting*, Ps. xxxiv, 8. *feeling*, &c. 1st Thes. ii, 13. &c. That our experience is always absolutely pure in the present state cannot be be expected. "The best experiences," says a good writer, "may be mixed with natural affections and passions, impressions on the imagination, self-righteousness, or spiritual pride;" but this is no reason that all experience is to be rejected, for upon this ground nothing could be received, since nothing is absolutely perfect. It is, however, to be lamented, that while the best of men have a mixture in their experience, there are others whose experience (so called) is entirely counterfeit. "They have been alarmed, have changed the ground of their confidence, have had their imaginations heated and delighted by impressions and visionary representations; they have recollected the promises of the gospel, as if spoken to *them* with peculiar appropriation, to certify them that their sins were forgiven; and having seen and heard such wonderful things, they think they must doubt no more of their adoption into the family of God. They have also frequently heard all experience profanely ridiculed as enthusiasm; and this betrays them into the opposite extreme, so that they are emboldened to despise every caution as the result of enmity to internal religion, and to act as if there were no delusive or counterfeit experience. But the event too plainly shews their awful mistake, and that they grounded their expectations upon the account given of the extraordinary operations of the Holy Spirit on the minds of prophets, rather than on the promises of his renewing influences in the hearts of believers. When, therefore, they lose the impressions with which they once were elated, they relapse nearly into their old course of life, their creed and confidence alone excepted."

Christian experience may be considered as genuine, 1. When it accords with the revelation of God's mind and will, or what he has revealed in his word. Any

thing contrary to this, however pleasing, cannot be found, or produced by Divine agency.—2. When its tendency is to promote humility in us: that experience, by which we learn our own weakness, and subdues pride, must be good. —3. When it teaches us to bear with others, and to do them good. —4. When it operates so as to excite us to be ardent in our devotion, and sincere in our regard to God. A powerful experience of the Divine favour will lead us to acknowledge the same, and to manifest our gratitude both by constant praise and genuine piety.

Christian experience, however, may be abused. There are some good people who certainly have felt and enjoyed the power of religion, and yet have not always acted with prudence as to their experience. 1. Some boast of their experiences, or talk of them as if they were very extraordinary; whereas, were they acquainted with others, they would find it not so. That a man may make mention of his experience, is no way improper, but often useful; but to hear persons always talking of themselves, seems to indicate a spirit of pride, and that their experience cannot be very deep.—2. Another abuse of experience, is, dependence on it. We ought certainly to take encouragement from past circumstances, if we can; but if we are so dependent on past experience as to preclude present exertions, or always expect to have exactly the same assistance in every state, trial, or ordinance, we shall be disappointed. God has wisely ordered it, that, though he never will leave his people, yet he will suspend or bestow comfort in his own time; for this very reason, that we may rely on him, and not on the circumstance or ordinance.—3. It is an abuse of experience, when introduced at improper times, and before improper persons. It is true, we ought never to be ashamed of our profession; but to be always talking to irreligious people respecting experience, which they know nothing of, is, as our Saviour says, casting pearls before swine. *Bunyan's Pilgrim's Progress; Buck's Treatise on Experience; Gurnall's Christian Armour; Dr. Owen on Psalm* cxxx; *Edwards on the Affections, and his thoughts on the Revival of Religion in New England; Dorney's Contemplations.*

EXPERIENCE MEETINGS, are assemblies of religious persons, who meet for the purpose of relating their experience to each other. It has been doubted by some whether these meetings are of any great utility; and whether they do not in some measure force people to say more than is true, and puff up those with pride who are able to communicate their ideas with facility; but to this it may be answered, 1. That the *abuse* of a thing is no proof of the *evil* of it.—2. That the most eminent saints of old did not neglect this practice, Ps. lxvi, 16. Mal. iii, 16. —3. That, by a wise and prudent relation of experience, the christian is led to see that others have participated of the same joys and sorrows with himself; he is excited to love and serve God; and animated to a perseverance in

duty, by finding that others, of like passions with himself, are zealous, active, and diligent.—4. That the scriptures seem to enjoin the frequent intercourse of christians, for the purpose of strengthening each other in religious services, Heb. x, 24, 25. Col. iii, 16. Matt. xviii, 20. See CONFERENCE.

EXPIATION, a religious act, by which satisfaction or atonement is made for some crime, the guilt removed, and the obligation to punishment cancelled, Lev. xvi. See PROPITIATION.

EXPOSITIONS. See COMMENTARIES.

EXTREME UNCTION, one of the sacraments of the Romish church; the fifth in order, administered to people dangerously sick, by anointing them with holy oil, and praying over them.

F.

FAITH is that assent which we give to a proposition advanced by another, the truth of which we do not immediately perceive from our own reason and experience; or it is a judgment or assent of the mind, the motive whereof is not any intrinsic evidence, but the authority or testimony of some other who reveals or relates it. The Greek word Πιστις, translated faith, comes from the verb Πειθω, to persuade; the nature of faith being a persuasion and assent of the mind, arising from testimony or evidence.

1. *Divine faith*, is that founded on the authority of God, or it is that assent which we give to what is revealed by God. The objects of this, therefore, are matters of revelation.

2. *Human faith*, is that whereby we believe what is told us by men. The objects hereof are matters of human testimony or evidence.

3. *Historical faith*, is that whereby we assent to the truths of revelation as a kind of certain and infallible record, James ii, 17. or to any fact recorded in history.

4. *The faith of miracles*, is the persuasion a person has of his being able, by the Divine power, to effect a miracle on another, Mat. xvii, 20. 1st Cor. xiii, 2. or another on himself, Acts xiv, 9. This obtained chiefly in the time of Christ and his apostles.

5. *A temporary faith*, is an assent to evangelical truths, as both interesting and desirable, but not farther than they are accompanied with temporal advantages; and which is lost when such advantages diminish or are removed, Mat. xi, 24. Luke viii, 13.

6. *Faith in respect to futurity*, is a moral principle, implying such a conviction of the reality and importance of a future state, as is sufficient to regulate the temper and conduct.

7. *Faith in Christ*, or saving faith, is that principle wrought in the heart by the Divine Spirit, whereby we are persuaded that Christ is the Messiah; and possess such a desire and expectation of

the blessings he has promised in his gospel, as engages the mind to fix its dependence on him, and subject itself to him in all the ways of holy obedience, and relying solely on his grace for everlasting life. These are the ideas which are generally annexed to the definition of saving faith; but, accurately speaking, faith is an act of the understanding, giving credit to the testimony of the gospel; and desire, expectation, confidence, &c., are rather the effects of it, than faith itself, though inseparably connected with it. Much has been said as to the order or place in which faith stands in the christian system, some placing it before, others after repentance. Perhaps the following remarks on the subject may be considered as consistent with truth and scripture: 1. Regeneration is the work of God enlightening the mind, and changing the heart, and in order of time precedes faith.—2. Faith is the consequence of regeneration, and implies the perception of an object. It discerns the evil of sin, the holiness of God, gives credence to the testimony of God in his word, and seems to precede repentance, since we cannot repent of that of which we have no clear perception of, or no concern about.—3. Repentance is an after thought, or sorrowing for sin, the evil nature of which faith perceives, and which immediately follows faith.—4. Conversion is a turning from sin, which faith sees, and repentance sorrows for, and seems to follow, and to be the end of all the rest.

As to *the properties or adjuncts of faith*, we may observe, 1. That it is the first and principal grace; it stands first in order, and takes the precedence of other graces, Mark xvi, 16. Heb. xi. 6.—2. It is every way precious and valuable, 1st Pet. ii. 1.—3. It is called in scripture *one faith;* for though there are several sorts of faith, there is but one special or saving faith, Eph. iv, 5.—4. It is also denominated common faith; common to all the regenerate, Tit. i, 4.—5. It is true, real, and unfeigned, Acts viii, 37. Rom. x, 10.—6. It cannot be finally lost as to the grace of it, Phil. i, 6, Luke xxii, 32.—7. It is progressive, Luke xvii, 5. 2d Thess. i, 3.—8. It appropriates and realizes, or, as the apostle says, is the substance of things hoped for, and the evidence of things not seen, Heb. xi, 1.

The evidences or effects of faith, are, 1. Love to Christ, 1st Pet. i, 8. Gal. v, 6.—2. Confidence, Eph. iii, 12.—3. Joy, Rom. v, 11. Phil. i, 25.—4. Prayer, Heb. iv, 16.—5. Attention to his ordinances, and profit by them, Heb. iv, 2.—6. Zeal in the promotion of his glory, 1st Cor. xv, 58. Gal. vi, 9.—7. Holiness of heart and life, Matt. vii, 20. 1st John, ii, 3. Acts xv, 9. James ii, 18, 20, 22. See articles ASSURANCE and JUSTIFICATION, in this work; and *Polhill on Precious Faith; Lambert's Sermons*, ser. 13, 14, &c.; *Scott's Nature and Warrant of Faith; Romaine's Life, Walk, and Triumph, of Faith; Rotherham's Ess. on Faith; Dore's Letters on Faith; A. Hall on the Faith and Influence of the Gospel.*

FAITH, ARTICLE OF. See ARTICLE.

FAITH, CONFESSION OF. See CONFESSION.

FAITH, IMPLICIT. See IMPLICIT FAITH.

FAITHFULNESS OF GOD, is that perfection of his nature whereby he infallibly fulfils his designs, or performs his word. It appears, says Dr. Gill, in the performance of what he has said with respect to the world in general that it shall not be destroyed by a flood, as it once was, and for a token of it has set his bow in the cloud; that the ordinances of heaven should keep their due course, which they have done for almost 6000 years, exactly and punctually; that all his creatures should be supported and provided for, and the elements all made subservient to that end, which we find do so according to his sovereign pleasure, Gen. ix. Isa. liv, 9. Ps. cxlv. Deut. xi, 14, 15. 2d Pet. iii.

2. It appears in the fulfilment of what he has said with respect to Christ. Whoever will take the pains to compare the predictions of the birth, poverty, life, sufferings, death, resurrection, and ascension of Christ, with the accomplishment of the same, will find a striking demonstration of the faithfulness of God.

3. It appears in the performance of the promises which he has made to his people. In respect to temporal blessings, 1st Tim. iv, 8. Psal. lxxxiv, 11. Is. xxxiii, 16.—2. To spiritual, 1st Cor. i, 9. In supporting them in temptation, 1st Corinth. x, 13. Encouraging them under persecution, 1st Pet. iv, 12, 13. Isa. xli, 10. Sanctifying afflictions, Heb. xii, 4 to 12. Directing them in difficulties, 1st Thess. v, 24. Enabling them to persevere, Jer. xxxi, 40. Bringing them to glory, 1st John ii, 25.

4. It appears in the fulfilling of his threatenings. The curse came upon Adam according as it was threatened. He fulfilled his threatening to the old world in destroying it. He declared that the Israelites should be subject to his awful displeasure, if they walked not in his ways: it was accordingly fulfilled, Deut. xxviii. See IMMUTABILITY.

FALL OF MAN, the loss of those perfections and that happiness which his Maker bestowed on him at his creation, through transgression of a positive command, given for the trial of man's obedience, and as a token of his holding every thing of God, as lord paramount of the creation, with the use of every thing in it, exclusive of the fruit of one tree. This positive law he broke by eating the forbidden fruit; first the woman, then the man: and thus the condition or law of the covenant being broken, the covenant itself was broken. The woman was enticed by an evil genius, under the semblance of a serpent, as appears from its reasoning the woman into the transgression of the law, of which a brute beast is incapable. Hence this evil genius is called a murderer and a liar from the beginning, John viii, 44. Rom. v, 12. the old serpent, Rev. xii, 9. xx, 2. Moses relates this history, from what appeared ex-

ternally to sense; both, therefore, are to be conjoined, the serpent as the instrument, and the devil as the primary cause. Man suffered himself to be seduced by perverse and confused notions of good and evil, prompted by a desire of a greater degree of perfection, and swayed by his sensual appetite, in contradiction to his reason, Gen. iii, 6. And thus it appears possible, how, notwithstanding the divine image with which man is adorned, he might fall; for, though including in it knowledge, it did not exclude from it confused notions, which are those arising from sense and imagination, especially when off our guard and inattentive, blindly following the present impression. From this one sin arose another, and then another from the connexion of causes and effects, till this repetition brought on a habit of sin, consequently a state of moral slavery; called by divines a death in sin, a spiritual death, a defect of power to act according to the law, and from the motive of the divine perfections, as death in general is such a defect of power of action; and this defect or inability, with all its consequences, man entailed on his posterity, remaining upon them, till *one greater man* remove this, and reinstate them in all they forfeited in Adam.

In the fall of man we may observe, 1. The greatest infidelity.—2. Prodigious pride.—3. Horrid ingratitude.—4. Visible contempt of God's majesty and justice.—5. Unaccountable folly.—6. A cruelty to himself and to all his posterity. Infidels, however, have treated the account of the fall, and its effects, with contempt, and considered the whole as absurd; but their objections to the *manner* have been ably answered by a variety of authors; and as to the *effects*, one would hardly think any body could deny. *For, that man is a fallen creature*, is evident, if we consider his misery as an inhabitant of the natural world; the disorders of the globe we inhabit, and the dreadful scourges with which it is visited; the deplorable and shocking circumstances of our birth; the painful and dangerous travail of women; our natural uncleanliness, helplessness, ignorance, and nakedness; the gross darkness in which we naturally are, both with respect to God and a future state; the general rebellion of the brute creation against us; the various poisons that lurk in the animal, vegetable, and mineral world, ready to destroy us; the heavy curse of toil and sweat to which we are liable; the innumerable calamities of life, and the pangs of death. Again, it is evident, if we consider him as a citizen of the moral world; his commission of sin; his omission of duty; the triumph of sensual appetites over his intellectual faculties; the corruption of the powers that constitute a good head, the understanding, imagination, memory, and reason; the depravity of the powers which form a good heart, the will, conscience, and affections; his manifest alienation from God; his amazing disregard even of his nearest relatives; his unaccountable unconcern about

himself; his detestable tempers; the general out-breaking of human corruption in all individuals; the universal overflowing of it in all nations. Some striking proofs of this depravity may be seen in the general propensity of mankind to vain, irrational, or cruel diversions; in the universality of the most ridiculous, impious, inhuman, and diabolical sins; in the aggravating circumstances, attending the display of this corruption; in the many ineffectual endeavours to stem its torrent; in the obstinate resistance it makes to divine grace in the unconverted; the amazing struggles of good men with it; the testimony of the heathens concerning it; and the preposterous conceit which the unconverted have of their own goodness. *Dict. of the Bible; Fletcher's Appeal to Matters of Fact; Berry Street Lectures*, vol. i, 180, 189; *South's Sermons*, vol. i, 124, 150; *Bates's Harmony of Div. Att.*, p. 98; *Boston's Four-fold State*, part 1st.

FALSEHOOD, untruth, deceit. See LYING.

FALSE CHRISTS. See MESSIAH.

FAMILIARS OF THE INQUISITION, persons who assist in apprehending such as are accused, and carrying them to prison. They are assistants to the inquisitor, and called *familiars*, because they belong to his family. In some provinces of Italy they are called *cross bearers;* and in others the *scholars of St. Peter the martyr*; and wear a cross before them on the outside garment. They are properly bailiffs of the inquisition; and the vile office is esteemed so honourable, that noblemen in the kingdom of Portugal have been ambitious of belonging to it. Nor is this surprising, when it is considered that Innocent III granted very large indulgences and privileges to these familiars; and that the same plenary indulgence is granted by the pope to every single exercise of this office, as was granted by the Lateran council to those who succoured the Holy Land. When several persons are to be taken up at the same time, these familiars are commanded to order matters that they may know nothing of one another's being apprehended; and it is related, that a father and his three sons and three daughters, who lived together in the same house, were carried prisoners to the inquisition without knowing any thing of one another's being there till seven years afterwards, when they that were alive were released by an act of faith. See art. ACT OF FAITH.

FAMILY PRAYER. See PRAYER.

FAMILY OF LOVE, or FAMILISTS. See LOVE.

FANATICS, wild enthusiasts, visionary persons, who pretend to revelation and inspiration. The ancients called those *fanatici* who passed their time in temples *(fana);* and being often seized with a kind of enthusiasm, as if inspired by the Divinity, shewed wild and antic gestures, cutting and slashing their arms with knives, shaking the head, &c. Hence the word was applied among us to the Anabaptists, Quakers, &c., at their first rise, and is now an epithet given to modern prophets, enthusiasts, &c.; and we believe unjustly

to those who possess a considerable degree of zeal and fervency of devotion.

FARNOVIANS, a sect of Socinians, so called from Stanislaus Farnovius, who separated from the other Unitarians in the year 1568. He asserted that Christ had been engendered or produced out of nothing by the Supreme Being, before the creation of this terrestrial globe, and warned his disciples against paying religious worship to the Divine Spirit. This sect did not last long; for having lost their chief, who died in 1615, it was scattered, and reduced to nothing.

FASTING, abstinence from food, more particularly that abstinence which is used on a religious account.

The Jews had every year a stated and solemn fast on the 10th day of the month *Tisri*, which generally answered to the close of our September. This solemnity was a day of strict rest and fasting to the Israelites. Many of them spent the day before in prayer, and such like penitential exercises. On the day itself, at least in later times, they made a tenfold confession of their sins, and were careful to end all their mutual broils. See Lev. xvi. Numb. xxix, 7, 12. Lev. xxiii, 23, 32. Individuals also fasted on any extraordinary distress. Thus David fasted during the sickness of his adulterous child, 2d Sam. xii, 21. Ahab, when he was threatened with ruin, 1st Kings xii, 27. Daniel, when he understood that the Jewish captivity drew to an end, 9th and 10th chapters of Nehemiah, Joshua, &c.

However light some think of religious fasting, it seems it has been practised by most nations from the remotest antiquity. The Egyptians, Phœnicians, and Assyrians, had their fasts as well as the Jews. Porphyry affirms that the Egyptians, before their stated sacrifices, always fasted a great many days; sometimes for six weeks. The Greeks observed their fasts much in the same manner. At Rome, kings and emperors fasted themselves. Numa Pompilius, Julius Cæsar, Augustus, Vespasian, and others, we are told, had their stated fast days; and Julian the apostate was so exact in this observation, that he outdid the priests themselves. The Pythagoreans frequently fasted rigidly for a long time; and Pythagorus, their master, continued his fast, it is said, for forty days together. The Brachmans, also, and the Chinese, have also their stated fasts.

Every one knows how much fasting has been considered as an important rite in the church of Rome, and the extremes they have run into in this respect. See article ABSTINENCE. The church of England also has particular seasons for fasting, especially that of Lent, which is to be observed as a time of humiliation before Easter, the general festival of our Saviour's resurrection. Fast days are also appointed by the legislature upon any extraordinary occasions of calamity, war, &c. See art. ROGATION, LENT.

Religious fasting consists, 1. "In abstinence from every animal indulgence, and from food, as far as health and circumstances will admit.—2. In the humble confession of our sins to God, with contrition or sorrow for them.—3. An earnest deprecation of God's displeasure, and humble supplication that he would avert his judgments.—4. An intercession with God for such spiritual and temporal blessings upon ourselves and others which are needful." It does not appear that our Saviour instituted any particular fast, but left it optional. Any state of calamity and sorrow, however, naturally suggests this. How far or how long a person should abstain from food, depends on circumstances. The great end to be kept in view is, humiliation *for* and abstinence *from* sin. "If," says Marshall, "abstinence divert our minds, by reason of a gnawing appetite, then you had better eat sparingly, as Daniel in his greatest fast," Dan. x, 2, 3. They, however, who in times of public distress, when the judgments of God are in the earth, and when his providence seems to call for humiliation, will not relinquish any of their sensual enjoyments, nor deny themselves in the least, cannot be justified; since good men in all ages, more or less, have humbled themselves on such occasions; and reason as well as scripture evidently prove it to be our duty, Matt. ix, 15. 1st Cor. vii, 5. *Bennett's Christ. Orat.*, vol. ii, p. 18, 25; *Tillotson's Sermons*, ser. 39; *Simpson's Essay on Fasting; Marshall on Sanc.*, p. 278, 274.

FATE (fatum) denotes an inevitable necessity depending upon a superior cause. The word is formed *a fando*, "from speaking," and primarily implies the same with *effatum*, viz. a word or decree pronounced by God, or a fixed sentence whereby the Deity has prescribed the order of things, and allotted to every person what shall befal him. The Greeks called it ειμαρμένη, as it were a chain or necessary series of things indissolubly linked together. It also used to express a certain unavoidable designation of things, by which all agents, both necessary and voluntary, are swayed and directed to their ends. Fate is divided into physical and divine. 1. Physical fate is an order and series of natural causes, appropriated to their effects; as, that fire warms; bodies communicate motion to each other, &c.; and the effects of it are all the events and phenomena of nature.—2. Divine fate is what is more usually called providence. See PROVIDENCE, NECESSITY.

FATHERS, a term applied to ancient authors who have preserved in their writings traditions of the church. Thus St. Chrysostom, St. Basil, &c., are called *Greek* fathers, and St. Augustine and St. Ambrose, *Latin* fathers. No author who wrote later than the twelfth century is dignified with the title of *father*.

Some suppose that the study of the fathers is barren and unimproving; that though there are some excellent things interspersed in their writings, yet the instruction to be derived from them will

hardly repay the toil of breaking up the ground; that a lifetime would hardly suffice to read them with care, and digest them completely. Others have such an high opinion of the fathers, as to be almost afraid of interpreting scripture against their decision. They suppose, that as some of them were companions, disciples, or successively followers of the apostles, it is highly probable that they must have been well informed, that their sentiments must be strongly illustrative of the doctrines of the New Testament; and that as controversies have increased, and dogmas received since their time, they must be much less entangled with decisions merely human than more recent commentators. Perhaps it is best to steer between these two opinions. If a person have ability, inclination, and opportunity to wade through them, let him; but if not, referring to them occasionally may suffice. One caution, however, is necessary, which is this; that though the judgment of antiquity in some disputable points certainly may be useful, yet we ought never to put them on the same footing as the scriptures. In many cases they may be considered as competent witnesses; but we must not confide in their verdict as judges. *Jortin's Works*, vol. vii, chap. 2; *Kett's Serm. at Bampton Lec.*, ser. 1; *Warburton's Julian; Simpson's Strictures on Religious Opinions*, latter end; *Daille's Use of the Fathers*, p. 167; *Law's Theory.*

FAULT, a slight defect or crime which subjects a person to blame, but not to punishment; a deviation from, or transgression of a rule in some trifling circumstances.

FAVOUR OF GOD. See GRACE.

FEAR is that uneasiness of mind which arises from an apprehension of danger, attended with a desire of avoiding it." Fear," says Dr. Watts, " shews itself by paleness of the cheek, sinking of the spirits, trembling of the limbs, hurry and confusion of the mind and thoughts, agonies of nature, and fainting. Many a person has died with fear. Sometimes it rouses all nature to exert itself in speedy flight, or other methods to avoid the approaching evil; sudden terror has performed some almost incredibles of this kind."

Fear is of different kinds: 1. There is an *idolatrous* and *superstitious fear*, which is called δεισιδαιμονια, a fear of dæmons, which the city of Athens was greatly addicted to. " I perceive," says the apostle Paul, " that in all things ye are too superstitious," or given to the fear and worship of false deities.—2. There is an *external fear* of God, an outward shew and profession of it, which is taught by the precepts of men; as in the men of Samaria, who pretended to fear the Lord, as the priest instructed them, and yet served their own gods; and such an external fear of God, Job's friends supposed was all that he had, and that even he had cast that off.—3. There is an *hypocritical fear*, when men make a profession of religion; but only serve him for some sinister end and selfish view, which Satan insi-

nuated was Job's case. "Doth Job fear God for nought?" Job i, 9.—4. There is a *servile fear*, which they possess who serve God from fear of punishment, and not from love to him.—5. There is a *filial fear*, such as that of a son to his father. See next article.

FEAR OF GOD, is that holy disposition or gracious habit formed in the soul by the Holy Spirit, whereby we are inclined to obey all God's commands, and evidences itself, 1. By a dread of his displeasure.—2. Desire of his favour.—3. Regard for his excellencies.—4. Submission to his will.—5. Gratitude for his benefits.—6. Sincerity in his worship.—7. Conscientious obedience to his commands, Prov. viii, 13. Job xxviii, 28. *Bates's Works*, page 913; *Gill's Body of Divinity*, vol. iii, book 1.

FEAR OF DEATH. See DEATH.

FEARS. See DOUBTS.

FEAST, in a religious sense, is a ceremony of feasting and thanksgiving.

The principal feasts of the Jews were the feasts of trumpets, of expiation, of tabernacles, of the dedication, of the passover, of pentecost, and that of purification. Feasts, and the ceremonies thereof, have made great part of the religion of almost all nations and sects; hence the Greeks, the Romans, Mahometans, and Christians, have not been without them.

Feasts, among us, are either immoveable or moveable. Immoveable feasts are those constantly celebrated on the same day of the year. The principal of these are Christmas-day, Circumcision, Epiphany, Candlemas or Purification; Lady-day, or the annunciation, called also the incarnation and conception; All Saints and All Souls; besides the days of the several apostles, as St. Thomas, St. Paul. Moveable feasts are those which are not confined to the same day of the year. Of these the principal is Easter, which gives law to all the rest, all of them following and keeping their proper distances from it. Such are Palm Sunday, Good Friday, Ash Wednesday, Sexagesima, Ascension-day, Pentecost, and Trinity Sunday.

Besides these feasts, which are general, and enjoined by the church, there are others local and occasional, enjoined by the magistrate, or voluntarily set on foot by the people: such are the days of thanksgiving for delivery from war, plagues, &c.; such also are the vigils or wakes in commemoration of the dedication of particular churches.

The prodigious increase of feast-days in the christian church commenced towards the close of the fourth century, occasioned by the discovery that was made of the remains of martyrs, and other holy men, for the commemoration of whom they were established. These, instead of being set apart for pious exercises, were abused in indolence, voluptuousness, and criminal practices. Many of them were instituted on a pagan model, and perverted to similar purposes. See HOLY DAY.

FEAST OF ASSES. This was a festival in the Romish church,

and was celebrated at Beauvais. They chose a young woman the handsomest in the town; made her ride on an ass richly harnessed, and placed in her arms a pretty infant. In this state, followed by the bishop and clergy, she marched in procession from the cathedral to the church of St. Stephen; entered into the sanctuary, placed herself near the altar, and then celebrated mass; not forgetting to explain the fine qualities of the animal, and exhorting him to make a devout genuflection, with a variety of other fooleries.

FEELINGS RELIGIOUS, are those sensations or emotions of the mind produced by the views we have of religion. While some enthusiasts boast of, depend on, and talk much of their feelings, there are others who are led to discard the term, and almost to abandon the idea of *religious feeling*; but it is evident, that however many have been misguided and deceived by their *feelings*, yet there is no such thing as religion without this. For instance; religion consists in contrition, repentance, and devotion: now, what is contrition but a *feeling* of sorrow for sin? what is repentance but a *feeling* of hatred to it, with a relinquishing of it? what is devotion but a *feeling* of love to God and his ways? Who can separate the idea of *feeling* from any of these acts? The fact is this; religious feelings, like every thing else, have been abused; and men to avoid the imputation of fanaticism, have run into the opposite evil of lukewarmness, and been content with a system without feeling its energy. See AFFECTION, ENTHUSIASM, EXPERIENCE.

FELLOWSHIP, joint interest, or the having one common stock. The fellowship of the saints is twofold: 1. With God, 1st John i, 3. 1st Cor. i, 9. 1st Cor. xiii, 14.—2. With one another, 1st John i, 7.

Fellowship with God, consists in knowledge of his will, Job xxii, 21. John xvii, 3. Agreement, Amos iii, 2. Strength of affection, Rom. viii, 38, 39. Enjoyment of his presence, Ps. iv, 6. Conformity to his image, 1st John ii, 6. 1st John i, 6.

Fellowship of the saints, may be considered as a fellowship of duties, Rom. xii, 6. 1st Cor. xii, 1. 1st Thess. v, 17, 18. James v, 16. Of ordinances, Heb. x, 24. Acts ii, 46. Of graces, love, joy, &c. Heb. x, 24. Mal. iii, 16. 2d Cor. viii, 4. Of interest spiritual, and sometimes temporal, Rom. xii, 4. 13. Heb. xiii, 16. Of sufferings, Rom. xv, 1, 2. Gal. vi, 1, 2. Rom. xii, 15. Of eternal glory, Rev. vii, 9. See COMMUNION.

FIDELITY, faithfulness, or the conscientious discharge of those duties of a religious, personal, and relative nature, which we are bound to perform. See an excellent sermon on the subject in *Dr. Erskine's Sermons*, vol. ii, p. 304.

FIFTH MONARCHY MEN, were a set of enthusiasts, in the time of Cromwell, who expected the sudden appearance of Christ to establish on earth a new monarchy or kingdom. In consequence

of this illusion, some of them aimed at the subversion of all human government. In ancient history we read of four great monarchies, the Assyrian, Persian, Grecian, and the Roman; and these men, believing that this new spiritual kingdom of Christ was to be the fifth, came to bear the name by which they were called.

FILIAL PIETY, is the affectionate attachment of children to their parents, including in it love, reverence, obedience, and relief. Justly has it been observed, that these great duties are prompted equally by nature and by gratitude, independent of the injunctions of religion; for where shall we find the person who hath received from any one benefits so great, or so many, as children from their parents? And it may be truly said, that if persons are undutiful to their parents, they seldom prove good to any other relation. See article CHILDREN.

FILIATION OF THE SON OF GOD. See SON OF GOD.

FIRE PHILOSOPHERS. See THEOSOPHISTS.

FIRST FRUITS, among the Hebrews, were oblations of part of the fruits of the harvest, offered to God as an acknowledgment of his sovereign dominion. There was another sort of first fruits which was paid to God. When bread was kneaded in a family, a portion of it was set apart, and given to the priest or Levite who dwelt in the place. If there were no priest or Levite there, it was cast into the oven and consumed by the fire. These offerings made a considerable part of the revenues of the priesthood. Lev. xxiii. Exod. xxii, 29. Chron. xxiii, 19. Numb. xv, 19, 20.

The *first fruits of the Spirit* are such communications of his grace on earth as fully assure us of the full enjoyment of God in heaven, Rom. viii, 23. Christ is called the first fruits of them that slept; for as the first fruits were earnests to the Jews of the succeeding harvest, so Christ is the first fruits of the resurrection, or the earnest of a future resurrection; that as he rose, so shall believers also rise to happiness and life, 1st Cor. xv. 20.

First fruits are mentioned in ancient writers as one part of the church revenue.

First fruits, in the church of England, are the profits of every spiritual benefice for the first year, according to the valuation thereof in the king's book.

FIVE POINTS, are the five doctrines controverted between the Arminians and Calvinists. See CALVINISTS.

FLACIANS, the followers of Matthias Flacias Illyricus, who flourished in the sixteenth century. He taught that original sin is the very substance of human nature; and that the fall of man was an event which extinguished in the human mind every virtuous tendency, every noble faculty, and left nothing behind it but universal darkness and corruption.

FLAGELLANTES. See WHIPPERS.

FLATTERY, a servile and fawning behaviour, attended with servile compliances and obsequiousness, in order to gain a person's favour.

FLEMINGIANS, or FLANDRIANS, a sect of rigid Anabaptists, who acquired this name, in the sixteenth century, because most of them were natives of Flanders, by way of distinction from the Waterlandians. See WATERLANDIANS.

FOLLY, according to Mr. Locke, consists in the drawing of false conclusions from just principles, by which it is distinguished from madness, which draws just conclusions from false principles. But this seems too confined a definition. Folly, in its most general acceptation, denotes a weakness of intellect or apprehension, or some partial absurdity in sentiment or conduct. See EVIL, SIN.

FOOL, one who has not the use of reason or judgment. In scripture, wicked persons are often called fools, or foolish, because such act contrary to reason, trust to their own hearts, violate the laws of God, and prefer things vile, trifling, and temporal, to such as are important, divine, and eternal.

FOOLISH SPEAKING, such kind of conversation as includes folly, and can no ways be profitable and interesting, Eph. v, 4. *Facetiousness*, indeed, is allowable, when it ministers to harmless divertisement and delight to conversation; when it is used for the purpose of exposing things which are base and vile; when it has for its aim the reformation of others; when used by way of defence under unjust reproach. But all such kind of speaking as includes profane jesting, loose, wanton scurrilous, injurious, unseasonable, vain-glorious talk, is strictly forbidden. See *Barrow's excellent Sermon on this subject in his Works*, vol. i, ser. 14.

FORBEARANCE, is the act of patiently enduring provocation or offence. The following may be considered as the most powerful incentives to the exercise of this disposition: 1. The consideration that we ourselves often stand in need of it from others, Gal. vi. 1. —2. The express command of scripture, Eph. iv, 2. Col. iii, 13. —3. The felicity of this disposition. It is sure to bring happiness at last, while resentment only increases our own misery.—4. That it is one of the strongest evidences we can give of the reality of our religion, John xiii, 35.—5. The beautiful example of Christ, Heb. xii, 3. 1st Pet. ii, 21 to 23.

FORBEARANCE OF GOD. See PATIENCE OF GOD.

FOREKNOWLEDGE OF GOD, is his foresight or knowledge of every thing that is to come to pass, Acts ii, 23. This foreknowledge, says Charnock, was from eternity. Seeing he knows things possible in his power, and things future in his will, if his power and resolves were from eternity, his knowledge must be so too; or else we must make him ignorant of his own power, and ignorant of his own will from eternity, and consequently not from eternity blessed and perfect. His knowledge of possible things must run parallel with his power, and his knowledge of future things run parallel with his will. If he willed from eternity, he knew from eternity what he willed; but that he did will from eternity we must grant, unless we would render him changeable, and conceive him to

be made in time of not willing; willing. The knowledge God hath in time was always one and the same, because his understanding is his proper essence, as perfect as his essence, and of an immutable nature.

To deny this is, says Saurin, to degrade the Almighty; for what, pray, is a God who created beings, and who could not foresee what would result from their existence? A God, who formed spirits united to bodies by certain laws, and who did not know how to combine these laws so as to foresee the effects they would produce? A God forced to suspend his judgment? A God who every day learns something new, and who doth not know to-day what will happen to-morrow? A God who cannot tell whether peace will be concluded, or war continue to ravage the world; whether religion will be received in a certain kingdom, or whether it will be banished; whether the right heir will succeed to the crown, or whether the crown will be set on the head of an usurper? For according to the different determinations of the wills of men, of king, or people, the prince will make peace, or declare war; religion will be banished or admitted; the tyrant or the lawful king will occupy the throne: for if God cannot foresee how the volitions of men will be determined, he cannot foresee any of these events. What is this but to degrade God from his Deity, and to make the most perfect of all intelligences a being involved in darkness and uncertainty like ourselves?" See OMNISCIENCE.

FORGIVENESS, the pardon of any offence committed against us. This is a virtue which our Lord expressly inculcates, not as extending to our friends only, but to our enemies. "Ye have heard," saith he, "Thou shalt love thy neighbour, and hate thine enemy; but I say unto you, love your enemies," &c. "This," says an ingenious writer, "was a lesson so new, and so utterly unknown, till taught by his doctrines and enforced by his example, that the wisest moralist of the wisest nations and ages represented the desire of revenge as a mark of a noble mind; but how much more magnanimous, how much more beneficial to mankind, is forgiveness! It is more magnanimous, because every generous and exalted disposition of the human mind is requisite to the practice of it; and it is the most beneficial, because it puts an end to an eternal succession of injuries and retaliations." Let us, therefore, learn to cherish this noble disposition; let the bitterest enemy we have be softened by its effects; let us consider also how friendly it is to our own happiness, and how much it prevents the unhappiness of others. "The feuds and animosities in families, and between neighbours, which disturb the intercourse of human life, and collectively compose half the misery of it, have their foundation in the want of a forgiving temper, and can never cease but by the exercise of this virtue on one side, or on both." *Paley's Mor. Phil.*,

vol. i, p. 271; *Soame Jenyns's Int. Evid.*, p. 67, 68; *Clarke's Ser.*, ser. 2, vol. x; *Tillotson's Ser.*, vol. viii, p. 254.

FORGIVENESS OF SINS. See PARDON, MERCY.

FORMALIST, one who places too much dependance on outward ceremonies of religion, or who is more tenacious of the form of religion than the power of it.

FORMS OF PRAYER. See PRAYER.

FORNICATION, whoredom, or the act of incontinency between single persons; for if either of the parties be married, it is adultery. While the scriptures give no sanction to those austerities which have been imposed on men under the idea of religion, so, on the other hand, they give no liberty for the indulgence of any propensity that would either militate against our own interest or that of others. It is in vain to argue the innocency of fornication from the natural passions implanted in us, since "marriage is honourable in all," and wisely appointed for the prevention of those evils which would otherwise ensue; and, besides, the existence of any natural propensity in us, is no proof that it is to be gratified without any restriction. That fornication is both unlawful and unreasonable, may be easily inferred, if we consider, 1. That our Saviour expressly declares this to be a crime, Mark vii, 21 to 23.—2. That the scriptures declare that fornicators cannot inherit the kingdom of God, 1st Cor. vi, 9. Heb. xii, 16. Gal. v, 19 to 22.—3. Fornication sinks into a mere *brutal* commerce, a gratification which was designed to be the cement of a sacred, generous, and tender friendship.—4. It leaves the maintenance and education of children, as to the father at least, utterly unsecured.—5. It strongly tempts the guilty mother to guard herself from infamy by methods of procuring abortion, which not only destroy the child, but often the mother.—6. It disqualifies the deluded creatures to be either good wives, or mothers, in any future marriage, ruining that modesty which is the guardian of nuptial happiness.—7. It absolutely disqualifies the man for the best satisfactions; those of truth, virtue, innocent gratifications, tender and generous friendship.—8. It often perpetuates a disease which may be accounted one of the sorest maladies of human nature, and the effects of which are said to visit the constitution of even distant generations.

FORTITUDE is a virtue or quality of the mind generally considered the same with courage; though, in a more accurate sense, they seem to be distinguishable. Courage resists danger, fortitude supports pain. Courage may be a virtue or vice, according to the circumstances; fortitude is always a virtue: we speak of desperate courage, but not of desperate fortitude. A contempt or neglect of dangers may be called courage; but fortitude is the virtue of a rational and considerate mind, and is founded in a sense of honour, and regard to duty.

Christian fortitude may be defined that state of mind which arises from trust and confidence in

God; enables us to stand collected and undisturbed in the time of difficulty and danger; and is at an equal distance from rashness on the one hand, and pusillanimity on the other. Fortitude takes different names, according as it acts in opposition to different evils; but some of those names are applied with considerable latitude. With respect to danger in general, fortitude has been called *intrepidity;* with respect to the dangers of war, *valour;* with respect to pain of body, or distress of mind, *patience;* with respect to labour, *activity;* with respect to injury, *forbearance;* with respect to our condition in general, *magnanimity.*

Christian fortitude is necessary to vigilance, patience, self-denial, and perseverance. The noble cause in which the christian is engaged; the glorious Master whom he serves; the provision that is made for his security; the illustrious examples set before him; the approbation of a good conscience; and the grand prospect he has in view, are all powerful motives to the exercise of this grace. *Watts's Ser.*, ser. 31; *Evans's Ser.*, ser. 19, vol. i; *Steele's Christian Hero.*

FORTUNE, a name which, among the ancients, seemed to have denoted a principle of fortuity, whereby things came to pass without being necessitated thereto; but what and whence that principle is they do not seem to have ever precisely thought. It does not appear that the antiquity of the word is very high. It is acknowledged, on all hands, that Τυχη, from whence the Romans took their *fortuna*, was a term invented long after the times of Hesiod and Homer, in whose writings it no where occurs. The philosophical sense of the word coincides with what is vulgarly called chance. It is difficult to ascertain what it denotes in the minds of those who now use the word. It has been justly observed, that they who would substitute the name of providence in lieu of that of *fortune*, cannot give any tolerable sense to half the phrases wherein the word occurs.

FRAME. This word is used to denote any state of mind a man may be in; and, in a religious sense, is often connected with the word feeling, or used synonymously with it. See FEELING.

"If our frames are comfortable," says one, "we may make them the matter of our praise, but not of our pride; we may make them our pleasure, but not our portion; we may make them the matter of our encouragement, but not the ground of our security. Are our frames dark and uncomfortable? they should humble us, but not discourage us; they should quicken us, but not obstruct us in our application for necessary and suitable grace; they should make us see our own emptiness, but not make us suspect the fulness of Christ; they should make us see our own unworthiness, but not make us suspect the willingness of Christ; they should make us see our own weakness, but not cause us to suspect the strength of Christ; they should make us sus-

pect our own hearts, but not the firmness and freeness of the promises."

FRANCISCANS, a religious order founded by St. Francis in the year 1209. Francis was the son of a merchant of Assisi, in the province of Umbria, who, having led a dissolute life, was reclaimed by a fit of sickness, and afterwards fell into an extravagant devotion that looked less like religion than alienation of mind. Soon after this, viz. in the year 1208, hearing the passage repeated in which Christ addresses his apostles, *Provide neither gold nor silver*, &c., Matt. x, 9, 10. he was led to consider a voluntary and absolute poverty as the essence of the gospel, and to prescribe this poverty as a sacred rule both to himself and to the few that followed him. This new society, which appeared to Innocent III extremely adapted to the present state of the church, and proper to restore its declining credit, was solemnly approved and confirmed by Honorius III, in 1223, and had made a considerable progress before the death of its founder in 1226. Francis through an excessive humility, would not suffer the monks of his order to be called *fratres*, i. e. brethren or friars; but *fraterculi*, i. e. little brethren, or friars minor, by which denomination they have been generally since distinguished. The Franciscans and Dominicans were zealous and active friends to the papal hierarchy, and in return were distinguished by peculiar privileges and honourable employments. The Franciscans, in particular, were invested with the treasure of ample and extensive indulgencies, the distribution of which was committed to them by the popes as a mean of subsistence, and a rich indemnification for their voluntary poverty. In consequence of this grant, the rule of the founder, which absolutely prohibited both personal and collective property, so that neither the individual nor the community were to possess either fund, revenue, or any worldly goods, was considered as too strict and severe, and dispensed with soon after his death. In 1231, Gregory IX published an interpretation of this rule, mitigating its rigour; which was farther confirmed by Innocent IV in 1245, and by Alexander IV in 1247. These milder operations were zealously opposed by a branch of the Franciscans, called the spiritual; and their complaints were regarded by Nicholas III, who, in 1279, published a famous constitution, confirming the rule of St. Francis, and containing an elaborate explication of the maxims it recommended, and the duties it prescribed. In 1287, Matthew, of Aqua Sparta, being elected general of the order, discouraged the ancient discipline of the Franciscans, and indulged his monks in abandoning even the appearance of poverty; and this conduct inflamed the indignation of the spiritual or austere Franciscans; so that, from the year 1290, seditions and schisms arose in an order that had been so famous for its pretended disinterestedness and humility. Such was the enthusiastic frenzy of the Franciscans, that they impiously maintained that the

founder of their order was a second Christ, in all respects similar to the first, and that their institution and discipline were the true gospel of Jesus. Accordingly Albizi, a Franciscan, of Pisa, published a book in 1383, with the applause of his order, entitled the Book of the Conformities of St. Francis with Jesus Christ. In the beginning of this century the whole Franciscan order was divided into two parties: the one embracing the severe discipline and absolute poverty of St. Francis, and were called *spirituals;* and the other, who insisted on mitigating the austere injunctions of their founder, were denominated *brethren of the community.* These wore long, loose, and good habits, with large hoods; the former were clad in a strait, coarse, and short dress, pretending that this dress was enjoined by St. Francis, and that no power on earth had a right to alter it. Neither the moderation of Clement V, nor the violence of John XXII, could appease the tumult occasioned by these two parties; however, their rage subsided from the year 1329. In 1368 these two parties were formed into two large bodies, comprehending the whole Franciscan order, viz. the *conventual brethren*, and the *brethren of the observance*, or *observation*, from whom sprang the Capuchins and Recollects. The general opinion is, that the Franciscans came into England in the year 1224, and had their first house at Canterbury, and their second at London; but there is no certain account of their being here till king Henry VII built two or three houses for them. At the dissolution of the monasteries, the conventual Franciscans had about fifty-five houses, which were under seven custodies or wardenships, viz. those of London, Worcester, York, Cambridge, Bristol, Newcastle, and Oxford.

FRATERNITY, in the Roman Catholic countries, signifies a society for the improvement of devotion. Of these there are several sorts, as, 1. The fraternity of the Rosary, founded by St. Dominic. It is divided into two branches, called the *common rosary*, and the *perpetual rosary;* the former of whom are obliged to confess and communicate every first Sunday in the month, and the latter to repeat the rosary continually.—2. The fraternity of the Scapulary, whom it is pretended, according to the sabbatine bull of pope John XXII, the Blessed Virgin has promised to deliver out of hell the first Sunday after their death.—3. The fraternity of St. Francis's girdle are clothed with a sack of a grey colour, which they tie with a cord; and in processions walk barefooted, carrying in their hands a wooden cross.—4. That of St. Austin's leathern girdle comprehends a great many devotees. Italy, Spain, and Portugal, are the countries where are seen the greatest number of these fraternities, some of which assume the name of *arch-fraternity.* Pope Clement VII instituted the arch-fraternity of charity, which distributes bread every Sunday among the poor, and gives portions to forty poor girls on the feast of St. Jerome, their pa-

tron. The fraternity of death buries such dead as are abandoned by their relations, and causes masses to be celebrated for them.

FRATRICELLI, an enthusiastic sect of Franciscans, which rose in Italy, and particularly in the marquisate of Ancona, about the year 1294. The word is an Italian diminutive, signifying *fraterculi*, or "little brothers," and was here used as a term of derision, as they were most of them apostate monks, whom the Italians call *fratelli*, or *fratricelli*. For this reason the term *fratricelli*, as a nick-name, was given to many other sects, as the Catharists, the Waldenses, &c., however different in their opinions and their conduct. But this denomination, applied to the austere part of the Franciscans, was considered as honourable. See FRANCISCANS.

The founders of this sect were P. Maurato and P. de Fossombroni, who, having obtained of pope Celestin V a permission to live in solitude after the manner of hermits, and to observe the rule of St. Francis in all its rigour, several idle vagabond monks joined them, who, living after their own fancies, and making all perfection to consist in poverty, were soon condemned by pope Boniface VIII and his successor, and the inquisitors ordered to proceed against them as heretics; which commission they executed with their usual barbarity. Upon this, retiring into Sicily, Peter John Oliva de Serignan had no sooner published his comment on the Apocalypse, than they adopted his tenets. They held the Romish church to be Babylon, and proposed to establish another far more perfect one: they maintained that the rule of St. Francis was the evangelical rule observed by Jesus Christ and his apostles. They foretold the reformation of the church, and the restoration of the true gospel of Christ by the genuine followers of St. Francis; and declared their assent to almost all the doctrines which were published under the name of the abbot Joachim, in the "Introduction to the Everlasting Gospel," a book published in 1250, and explained by one of the spiritual friars, whose name was Gerhard. Among other errors inculcated in this book, it is pretended that St. Francis was the angel mentioned in Rev. xiv, 6. and had promulgated to the world the true and everlasting gospel; that the gospel of Christ was to be abrogated in 1260, and to give place to this new and everlasting gospel, which was to be substituted in its room; and that the ministers of this great reformation were to be humble and bare-footed friars, destitute of all worldly employments. Some say, they even elected a pope of their church; at least they appointed a general with superiors, and built monasteries, &c. Besides the opinions of Oliva, they held that the sacraments of the church were invalid, because those who administered them had no longer any power or jurisdiction. They were condemned again by pope John XXII, in consequence of whose cruelty they regarded him as the true antichrist; but several of

them, returning into Germany, were sheltered by Lewis duke of Bavaria, the emperor.

There are authentic records, from which it appears, that no less than 2000 persons were burnt by the inquisition, from the year 1318 to the time of Innocent VI, for their inflexible attachment to the order of St. Francis. The severities against them were again revived, towards the close of the fifteenth century, by pope Nicholas V and his successors. However, all the persecutions which this sect endured were not sufficient to extinguish it; for it subsisted until the times of the reformation in Germany, when its remaining votaries adopted the cause and embraced the doctrine and discipline of Luther.

FREE AGENCY is the power of following one's inclination, or whatever the soul does, with the full bent of preference and desire. Many and long have been the disputes on this subject; not that man has been denied to be a free agent; but the dispute has been in what it consists. See articles LIBERTY and WILL. A distinction is made by writers between free agency, and what is called the Arminian notion of free will. The one consists merely in the power of following our prevailing inclination; the other in a supposed power of acting contrary to it, or at least of changing it. The one predicates freedom of the man; the other, of a faculty in man; which Mr. Locke, though an anti-necessarian, explodes as an absurdity. The one goes merely to render us accountable beings; the other arrogantly claims a part, yea, the very turning-point of salvation. According to the latter, we need only certain helps or assistances, granted to men in common, to enable us to choose the path of life; but, according to the former, our hearts being by nature wholly depraved, we need an almighty and invincible Power to renew them. See NECESSITY.

FREE THINKER, an appellation given to those persons who deny revelation or the christian religion. One of the most admirable and pointed addresses to free-thinkers any where to be met with, may be found in the dedication to Warburton's Divine Legation of Moses, where these gentlemen are combated with abilities worthy of that great and acute author. See also an admirable paper in the *Guardian*, No. 70; and article DEISTS.

FRENCH CHURCH. See CHURCH GALLICAN.

FRENCH PROPHETS. They first appeared in Dauphiny and Vivarais. In the year 1688, five or six hundred Protestants of both sexes gave themselves out to be prophets, and inspired of the Holy Ghost. They soon became so numerous, that there were many thousands of them inspired. They were people of all ages and sexes without distinction, though the greatest part of them were boys and girls from six or seven to twenty-five years of age. They had strange fits, which came upon them with tremblings and faintings as in a swoon, which made them stretch out their arms and legs, and stagger several times before they dropped down. They

struck themselves with their hands, they fell on their backs, shut their eyes, and heaved with their breasts. They remained awhile in trances, and, coming out of them with twitchings, uttered all which came into their mouths. They said they saw the heavens open, the angels, paradise, and hell. Those who were just on the point of receiving the spirit of prophecy dropped down not only in the assemblies, crying out *mercy*, but in the fields, and in their own houses. The least of their assemblies made up four or five hundred, and some of them amounted to even three or four thousand persons. When the prophets had for a while been under agitations of body, they began to prophesy. The burden of their prophecies was, *Amend your lives, repent ye: the end of all things draws nigh!* The hills rebounded with their loud cries for mercy, and imprecations against the priests, the church, the pope, and against the anti-christian dominion, with predictions of the approaching fall of popery. All they said at these times was heard and received with reverence and awe.

In the year 1706, three or four of these prophets came over into England, and brought their prophetic spirit along with them, which discovered itself in the same ways and manners, by ecstacies and agitations, and inspirations under them, as it had done in France; and they propagated the like spirit to others, so that before the year was out there were two or three hundred of these prophets in and about London, of both sexes, of all ages; men, women, and children: and they had delivered under inspiration four or five hundred prophetic warnings.

The great things they pretended by their spirit was, to give warning of the *near approach of the kingdom of God, the happy times of the church, the millennium state.* Their message was (and they were to proclaim it as heralds to the Jews, and every nation under heaven, beginning at England), that the grand jubilee, the acceptable year of the Lord, the accomplishment of those numerous scriptures concerning the *new heaven* and the *new earth*, the *kingdom of the Messiah*, the *marriage of the Lamb*, the *first resurrection*, or *the new Jerusalem descending from above*, were *now* even at the door; that this great operation was to be wrought on the part of man by spiritual arms only, proceeding from the mouths of those who should by inspiration, or the mighty gift of the Spirit, be sent forth in great numbers to labour in the vineyard; that this mission of his servants should be witnessed to by signs and wonders from heaven, by a deluge of judgments on the wicked universally throughout the world, as famine, pestilence, earthquakes, &c.; that the exterminating angels shall root out the tares, and there shall remain upon earth only good corn; and the works of men being thrown down, there shall be but one Lord, one faith, one heart, and one voice among mankind. They declared that all the great things they spoke of would be manifest over the whole earth within the term of three years.

These prophets also pretended

to the gift of languages, of discerning the secrets of the heart, the gift of ministration of the same spirit to others by the laying on of the hands, and the gift of healing. To prove they were really inspired by the Holy Ghost, they alleged the complete joy and satisfaction they experienced, the spirit of prayer which was poured forth upon them, and the answer of their prayer by God.

FRIAR (brother), a term common to the monks of all orders. In a more peculiar sense, it is restrained to such monks as are not priests; for those in orders are usually dignified with the appellation of *father*.

FRIENDSHIP, a mutual attachment subsisting between two persons, and arising not merely from the general principle of benevolence, from emotions of gratitude for favours received, from views of interest, nor from instinctive affection or animal passion; but from an opinion entertained by each of them that the other is adorned with some amiable or respectable qualities. Various have been the opinions respecting friendship. Some have asserted that there is no such thing in the world; others have excluded it from the list of christian virtues; while others, believing the possibility of its existence, suppose that it is very rare. To the two former remarks we may reply, that there is every reason to believe that there has been, and is such a thing as friendship. The scriptures present us both with examples of, and precepts concerning it. David and Jonathan, Paul and Timothy, our Lord and Lazarus, as well as John, are striking instances of friendship. Solomon exhorts us in language so energetic, as at once shews it to be our duty to cultivate it. "Thine own friend and thy father's friend forsake not." "Make sure of thy friend, for faithful are the wounds of a friend," &c. The genius and injunctions of the christian religion seem also to inculcate this virtue; for it not only commands universal benevolence to men, but promotes the strongest love and friendship between those whose minds are enlightened by Divine grace, and who behold in each other the image of their Divine Master. As friendship, however, is not enjoyed by every one, and as the want of it arises often from ourselves, we shall here subjoin, from an eminent writer, a few remarks by way of advice respecting it. 1. We must not expect perfection in any with whom we contract fellowship.—2. We must not be hurt by differences of opinion arising in intercourse with our friends.—3. It is material to the preservation of friendship, that openness of temper and obliging manners on both hands be cultivated.—4. We must not listen rashly to evil reports against our friends.—5. We must not desert our friends in danger or distress. *Blair's Ser.*, ser. 17, vol. iv; *Bp. Porteus's Ser.*, vol. i, ser. 15; *W. Melmoth's Translation of Cicero's Lælius, in a Note.*

FRUGALITY, is the keeping due bounds in expences; it is the happy mean between parsimony on the one hand, and prodigality on the other. The example of Christ, John vi, 12. the injunctions of God's word, Luke xvi, 1.

Prov. xviii, 9. the evil effects of inattention to it, Luke xv, 13. the peace and comfort which arise from it, together with the good which it enables us to do to others, should operate as motives to excite us to the practice of it. *Wood's Ser. on Frugality*, 1795; *Robinson's Mor. Ex.*, ex. 3; *Ridgley's Body of Div.*, 546, 3d edition.

FUNERAL RITES, ceremonies accompanying the interment or burial of any person.

The first people who seemed to have paid any attention to their dead were the Egyptians. They took great care in embalming their bodies, and building proper repositories for them. This gave birth to those wonders of the world, the Egyptian pyramids. On the death of any person among them, the parents and friendship put on mournful habits, and abstained from all banquets and entertainments. This mourning lasted from forty to seventy days, during which time they embalmed the body. Before the dead were allowed to be deposited in the tomb, they underwent a solemn judgment. If any one stepped forth, accused them, and proved that the deceased had led an evil life, the judges pronounced sentence, and the body was precluded from burial. Even their sovereigns underwent this judicature; and Diodorus Siculus asserts, that many kings had been deprived of the honours of burial, and that the terrors of such a fate had a salutary influence on the virtue of their kings.

The funeral rites among the Hebrews were solemn and magnificent. The relations and friends rent their clothes; and it was usual to bend the dead person's thumb into the hand, and fasten it in that posture with a string, because the thumb then having the figure of the name of God, they thought the devil would not approach it. They made a funeral oration at the grave, after which they prayed; then, turning the face of the deceased towards heaven, they said "Go in peace."

The Greeks used to put a piece of money into the mouth of the deceased, which was thought to be the fare over the infernal river: they abstained from banquets; tore, cut, or shaved their hair; sometimes throwing themselves on the ground, and rolling in the dust; beating their breasts, and even tearing their flesh with their nails.

The funeral rites among the Romans were very numerous. They kept the deceased seven days, and washed him every day with hot water, and sometimes with oil, if possible he might be revived, in case he were only in a slumber; and every now and then his friends, meeting, made a horrible shout with the same view; but if they found he did not revive, he was dressed and embalmed with a performance of a variety of singular ceremonies, and at last brought to the funeral pile, and burnt; after which his ashes were gathered, inclosed in an urn, and deposited in the sepulchre or tomb.

The ancient christians testified their abhorrence of the pagan custom of burning their dead; and always deposited the body entire in the ground; and it was usual to

bestow the honour of embalming upon the martyrs, at least, if not upon others. They prepared the body for burial by washing it with water, and dressing it in a funeral attire. This was performed by near relations, or persons of such dignity as the circumstances of the deceased required. Psalmody, or singing of psalms, was the great ceremony used in all funeral processions among the ancient christians.

In the Romish church, when a person is dead, they wash the body, and put a crucifix in his hand. At the feet stands a vessel of holy water, and a sprinkler, that they who come in may sprinkle both themselves and the deceased. In the mean time some priest stands by the corpse, and prays for the deceased till it is laid in the earth. In the funeral procession the exorcist walks first, carrying the holy water; next the cross bearer; afterwards the rest of the clergy; and, last of all, the officiating priest. They all sing the *miserere*, and some other psalms; and at the end of each psalm a requiem. It is said, that the faces of deceased laymen must be turned towards the altar when they are placed in the church, and those of the clergy towards the people. The corpse is placed in the church, surrounded with lighted tapers. After the office for the dead, mass is said; then the officiating priest sprinkles the corpse thrice with holy water, and as often throws incense on it. The body being laid in the grave, the friends and the relations of the deceased sprinkle the grave with holy water.

The funeral ceremonies of the Greek church are much the same with those of the Latin. It needs only to be observed, that, after the funeral service, they kiss the crucifix, and salute the mouth and forehead of the deceased; after which, each of the company eats a bit of bread, and drinks a glass of wine in the church, wishing the soul a good repose, and the afflicted family all consolation. *Bingham's Antiq.*, b. 2; *Enc. Brit.*; *Buxtorf's Synag.*, p. 502.

FUTURE STATE, a term made use of in relation to the existence of the soul after death. That there is such a state of existence we have every reason to believe; "for if we suppose," says a good writer, "the events of this life to have no reference to another, the whole state of man becomes not only inexplicable, but contradictory and inconsistent. The powers of the inferior animals are perfectly suited to their station. They know nothing higher than their present condition. In gratifying their appetites, they fulfil their destiny, and pass away. Man, alone, comes forth to act a part which carries no meaning, and tends to no end. Endowed with capacities which extend far beyond his present sphere, fitted by his rational nature for running the race of immortality, he is stopped short in the very entrance of his course. He squanders his activity on pursuits which he discerns to be vain. He languishes for knowledge which is placed be-

yond his reach. He thirsts after a happiness which he is doomed never to enjoy. He sees and laments the disasters of his state, and yet, upon this supposition, can find nothing to remedy them. Has the eternal God any pleasure in sporting himself with such a scene of misery and folly as this life (if it had no connexion with another) must exhibit to his eye? Did he call into existence this magnificent universe, adorn it with so much beauty and splendour, and surround it with those glorious luminaries which we behold in the heavens, only that some generations of mortal men might arise to behold these wonders, and then disappear for ever? How unsuitable in this case were the habitation to the wretched inhabitant! How inconsistent the commencement of his being, and the mighty preparation of his powers and faculties, with his despicable end! How contradictory, in fine, were every thing which concerns the state of man, to the wisdom and perfection of his Maker!

But that there is such a state is clear from many passages of the New Testament, John v, 24. Acts vii, 9. Rom. viii, 10, 11. 2d Cor. v, 1, 2. Phil. i, 21, 1st Thess. iv, 14. 1st Thes. v, 10. Luke xvi, 22. &c. But though these texts prove the point, yet some have doubted whether there be any where in the Old Testament any reference to a future state at all. The case, it is said, appears to be this: the Mosaic covenant contained no promises directly relating to a future state; probably, as Dr. Warburton asserts, and argues at large, because Moses was secure of an *equal providence*, and therefore needed not subsidiary sanctions taken from a future state, without the belief of which the doctrine of an universal providence cannot ordinarily be vindicated, nor the general sanctions of religion secured. But, in opposition to this sentiment, as Doddridge observes, "it is evident that good men, even before Moses, were animated by views of a future state, Heb. xi, 13, 16. as he himself plainly was, 24 to 26 verse; and that the promises of heavenly felicity were contained even in the covenant made with Abraham, which the Mosaic could not disannul. Succeeding providences also confirmed the natural arguments in its favour, as every remarkable interposition would do; and when general promises were made to the obedient, and an equal providence relating to the nation established on national conformity to the Mosaic institution, and not merely to the general precepts of virtue; as such an equal providence would necessarily involve many of the best men in national ruin, at a time when, by preserving their integrity in the midst of general apostacy, their virtue was most conspicuous; such good men, in such a state, would have vast additional reasons for expecting future rewards, beyond what could arise from principles common to the rest of mankind; so that we cannot wonder that we find in the writings of the prophets many strong expressions of such an ex-

pectation, particularly Gen. xlix, 18. Ps. xvi, 9 to 11. Ps. xvii, last ver. Ps. lxxiii, 17, 27. Eccl. iii, 15, 16. &c. Eccl. vii, 12, 15. Is. iii, 10, 11. Ezek. xviii, 19, 21. Job xix, 23, 37. Dan. xii, 2. Is. xxxv, 8. Is. xxvi, 19. The same thing may be also inferred from the particular promises made to Daniel, Dan. xii, 13. to Zerubbabel, Hag. ii, 23. and to Joshua, the high priest, Zech. iii, 7. as well as from those historical facts recorded in the Old Testament of the murder of Abel, the translation of Enoch and Elijah, the death of Moses, and the story of the witch of Endor, and from what is said of the appearance of angels to, and their converse with good men." See articles INTERMEDIATE STATE, RESURRECTION, and SOUL; also *Doddridge's Lectures*, lec. 216; *Warburton's Divine Legation of Moses*, vol. ii, p. 553-568; *Dr. Addington's Dissertations on the Religious Knowledge of the ancient Jews and Patriarchs; containing an enquiry into the evidences of their belief and expectation of a future state; Blair's Ser.*, ser. 15, vol. i; *Robinson's Claude*, vol. i, p. 132.

G.

GAIANITÆ, a denomination which derived its name from Gaian, a bishop of Alexandria, in the sixth century, who denied that Jesus Christ, after the hypostatical union, was subject to any of the infirmities of human nature.

GALILEANS, a sect of the Jews which arose in Judea some years after the birth of our Saviour. They sprang from one Judas, a native of Gaulam, in Upper Galilee, upon the occasion of Augustus appointing the people to be mustered, which they looked upon as an instance of servitude which all true Israelites ought to oppose. They pretended that God alone should be owned as master and lord, and in other respects were of the opinion of the Pharisees; but as they judged it unlawful to pray for infidel princes, they separated themselves from the rest of the Jews, and performed their sacrifices apart. As our Saviour and his apostles were of Galilee, they were suspected to be of the sect of the Galileans; and it was on this principle, as St. Jerome observes, that the Pharisees laid a snare for him, asking, Whether it were lawful to give tribute to Cæsar? that in case he denied it, they might have occasion of accusing him.

GAZARES, a denomination which appeared about 1197 at Gazare, a town of Dalmatia. They held almost the same opinions with the Albigenses; but their distinguishing tenet was, that no human power had a right to sentence men to death for any crime whatever.

GEMARA. See TALMUD.

GENERAL CALL. See CALL-CALLING.

GENERATION ETERNAL is a term used as descriptive of the Father's communicating the Divine Nature to the Son. The Father is said by some divines to

have produced the Word, or Son, from all eternity, by way of generation; on which occasion the word *generation* raises a peculiar idea: that procession which is really affected in the way of understanding is called generation, because, in virtue thereof, the Word becomes like to Him from whom he takes the original; or, as St. Paul expresses it, the figure or image of his substance; i. e. of his being and nature. And hence it is, they say, that the second person is called the Son; and that in such a way and manner as never any other was, is, or can be, because of his own Divine nature, he being the true, proper, and natural Son of God, begotten by him before all worlds. Thus, he is called his *own Son*, Rom. viii, 3. his *only begotten Son*, John iii, 16. Many have attempted to explain the manner of this generation by different similitudes; but as they throw little or no light upon the subject, we shall not trouble the reader with them. Some, however, suppose that the term *Son of God* refers to Christ as mediator; and that his sonship does not lie in his divine or human nature, separately considered, but in the union of both in one person. See Luke i, 35. Matt. iv, 3. John i, 49. Matt. xvi, 16. Acts ix, 20, 22. Rom. i, 4. It is observed, that it is impossible that a nature properly divine should be *begotten*, since begetting, whatever idea is annexed to it, must signify some kind of production, derivation, and inferiority; consequently, that whatever is produced must have a beginning, and whatever had a beginning was not from eternity, as Christ is said to be, Is. ix, 6. Col. i. 16, 17. That the sonship of Christ respects him as mediator will be evident, if we compare John x, 30. with John xiv, 28. In the former it is said, "I and my Father are one." In the latter, "My Father is greater than I." These declarations, however opposite they seem, equally respect him, as he is the Son; but if his sonship primarily and properly signify the generation of his Divine nature, it will be difficult, if not impossible, according to that scheme, to make them harmonize. Considered as a distinct person in the Godhead, without respect to his office as mediator, it is impossible, that, in the same view, he should be both *equal* and *inferior* to his Father. Again; he expressly tells us himself, that "the Son can do nothing of himself; that the Father sheweth him all things that he doeth; and that he giveth him to have life in himself," John v, 19, 20, 26. Which expressions, if applied to him as God, not as mediator, will reduce us to the disagreeable necessity of subscribing either to the creed of Arius, and maintain him to be God of an inferior nature, and thus a plurality of Gods, or to embrace the doctrine of Socinus, who allows him only to be a God by office. But if this title belong to him as mediator, every difficulty is removed. And, lastly, it is observed, that though Jesus be God, and the attributes of eternal existence ascribed to him, yet the two attributes, *eternal* and *son*,

are not once expressed in the same text as referring to eternal generation. See article SON OF GOD; *Owen on the Person of Christ; Pearson on the Creed; Ridgely's Body of Divinity*, p. 73, 76, 3d edition; *Gill's Divinity*, p. 205, vol. i, 8vo edition; *Lambert's Sermons*, ser. 13, text John xi, 35; *Hodson's Essay on the Eternal Filiation of the Son of God; Watts's Works*, vol. v, p. 77.

GENEROSITY, the disposition which prompts us to bestow favours which are not the purchase of any particular merit. It is different from *humanity*. Humanity is an exquisite feeling we possess in relation to others, so as to grieve for their sufferings, resent their injuries, or to rejoice at their prosperity; and as it arises from sympathy, it requires no great self-denial, or self command; but *generosity* is that by which we are led to prefer some other person to ourselves and to sacrifice any interest of our own to the interest of another.

GENIUS, a good or evil spirit, or dæmon, whom the ancients supposed was set over each person to direct his birth, accompany him in his life, and to be his guard.

Genius signifies that aptitude which a man naturally possesses to perform well and easily that which others can do but indifferently, and with a great deal of pain.

GENTILE, in matters of religion, a Pagan, or worshipper of false gods. The origin of this word is deduced from the Jews, who called all those who were not of their name גוים *gojim*, i. e. *gentes*, which in the Greek translations of the Old Testament is rendered τα εθνα, in which sense it frequently occurs in the New Testament; as in Matth. vi, 32, "All these things the nations or *Gentiles* seek." Whence the Latin church also used *gentes*, in the same sense as our Gentiles, especially in the New Testament. But the word *gentes* soon got another signification, and no longer meant all such as were not Jews, but those only who were neither Jews nor Christians, but followed the superstitions of the Greeks and Romans, &c. In this sense it continued among the christian writers, till their manner of speech, together with their religion, was publicly, and by authority, received in the empire, when *gentiles*, from *gentes*, came into use; and then both words had two significations, viz. in treatises or laws concerning religion, they signified Pagans, neither Jews nor Christians; and in civil affairs they were used for all such as were not Romans. See HEATHEN.

GENTLENESS, softness or mildness of disposition and behaviour. Little as this disposition is thought of by many, we find it considered in scripture as a characteristic of the true christian. "The wisdom that is from above," saith St. James, "is gentle," ch. iii, 17. "This gentleness, indeed, is to be distinguished from passive tameness of spirit, and from unlimited compliance with the manners of others. That passive tameness, which submits without struggle to every encroachment of the violent and assuming, forms no part of christian duty, but, on the contra-

ry, is destructive of general happiness and order. That unlimited complaisance, which on every occasion falls in with the opinions and manners of others, is so far from being a virtue, that it is itself a vice, and the parent of many vices. It overthrows all steadiness of principle, and produces that sinful conformity with the world which taints the whole character. In the present corrupted state of human manners, always to assent and to comply, is the very worst maxim we can adopt. True gentleness, therefore, is to be carefully distinguished from the mean spirit of cowards and the fawning assent of sycophants. It renounces no just right from fear; it gives up no important truth from flattery; it is, indeed, not only consistent with a firm mind, but it necessarily requires a manly spirit and a fixed principle, in order to give it any real value. It stands opposed to harshness and severity, to pride and arrogance, to violence and oppression; it is properly that part of charity which makes us unwilling to give pain to any of our brethren. Compassion prompts us to relieve their wants; forbearance prevents us from retaliating their injuries; meekness restrains our angry passions; candour our severe judgments; but gentleness corrects whatever is offensive in our manners, and, by a constant train of humane attentions, studies to alleviate the burden of common misery."

GENUFLECTION, the act of bowing or bending the knee, or rather of kneeling down. The Jesuit Rosweyd, in his Onomasticon, shews that genuflection, or kneeling, has been a very ancient custom in the church, and even under the Old Testament dispensation; and that this practice was observed throughout all the year, excepting on Sundays, and during the time from Easter to Whitsuntide, when kneeling was forbidden by the council of Nice. Others have shewn, that the custom of not kneeling on Sundays had obtained from the time of the apostles, as appears from St. Irenæus and Tertullian; and the Ethiopic church, scrupulously attached to the ancient ceremonies, still retains that of not kneeling at divine service. The Russians esteem it an indecent posture to worship God on the knees. The Jews usually prayed standing. Baronius is of opinion that genuflection was not established in the year of Christ 58, from that passage in Acts xx, 36. where St. Paul is expressly mentioned to kneel down at prayer; but Saurin shews that nothing can be thence concluded. The same author remarks, also, that the primitive christians carried the practice of genuflection so far, that some of them had worn cavities in the floor where they prayed: and St. Jerome relates of St. James, that he had contracted a hardness on his knees equal to that of camels.

GHOST HOLY. See HOLY GHOST.

GIFT OF TONGUES, an ability given to the apostles of readily and intelligibly speaking a variety of languages which they had never learnt. This was a most glorious and important attestation of the

gospel, as well as a suitable, and indeed in their circumstances, a necessary furniture for the mission for which the apostles and their assistants were designed. Nor is there any reason, with Dr. Middleton, to understand it as merely an occasional gift, so that a person might speak a language most fluently one hour, and be entirely ignorant of it the next; which neither agrees with what is said of the abuse of it, nor would have been sufficient to answer the end proposed. See Acts ii. See *Gill and Henry in Loc.; Jortin's Remarks*, vol. i, p. 15-21; *Essay on the Gift of Tongues; Middleton's Miscel. Works*, vol. ii, p. 379; *Doddridge's Lect.*, lec. 141.

GILBERTINES, a religious order; thus called from St. Gilbert, of Sempringham, in the county of Lincoln, who founded the same about the year 1148; the monks of which observed the rule of St. Augustine, and were accounted canons, and the nuns that of St. Benedict. The founder of this order erected a double monastery, or rather two different ones, contiguous to each other, the one for men, the other for women, but parted by a very high wall. St. Gilbert himself founded thirteen monasteries of this order, viz. four for men alone, and nine for men and women together, which had in them 700 brethren, and 1500 sisters. At the dissolution, there were about twenty-five houses of this order in England and Wales.

GLASSITES. See SANDEMANIANS.

GLORY, praise, or honour, attributed to God, in adoration or worship. The state of felicity prepared for the righteous. See HEAVEN.

The glory of God is the manifestation of the Divine perfections in creation, providence, and grace. We may be said to give glory to God when we confess our sins, when we love him supremely, when we commit ourselves to him, are zealous in his service, improve our talents, walk humbly, thankfully, and cheerfully before him, and recommend, proclaim, or set forth his excellencies, to others, Jos. vii, 19. Gal. ii, 20. John xv, 8. Ps. l, 23. Mat. v, 16.

GNOSIMACHI, a name which distinguished those in the seventh century who were professed enemies to the Gnosis, i. e. the studied knowledge or science of christianity, which they rested wholly on good works; calling it a useless labour to seek for knowledge in the scripture. In short, they contended for the practice of morality in all simplicity, and blamed those who aimed at improving and perfecting it by a deeper knowledge and insight into the doctrines and mysteries of religion. The Gnosimachi were the very reverse of the Gnostics.

GNOSTICS (from γνωστικοι, knowing), ancient heretics, famous from the first rise of christianity, principally in the east. It appears from several passages of scripture, particularly 1st John ii, 18. 1st Tim. vi, 20. Col. ii, 8. that many persons were infected with the Gnostic heresy in the first century; though the sect did not render itself conspicuous, either for

numbers or reputation, before the time of Adrian, when some writers erroneously date its rise. The name was adopted by this sect, on the presumption that they were the only persons who had the true *knowledge* of christianity. Accordingly they looked on all other christians as simple, ignorant, and barbarous persons, who explained and interpreted the sacred writings in a low, literal, and unedifying signification. At first, the Gnostics were the only philosophers and wits of those times, who formed for themselves a peculiar system of theology, agreeable to the philosophy of Pythagoras and Plato; to which they accommodated all their interpretations of scripture. But Gnostics afterwards became a generical name, comprehending divers sects and parties of heretics, who rose in the first centuries; and who, though they differed among themselves as to circumstances, yet all agreed in some common principles. They corrupted the doctrine of the gospel by a profane mixture of the tenets of the oriental philosophy, concerning the origin of evil and the creation of the world, with its divine truths. Such were the Valentinians, Simonians, Carpocratians, Nicolaitans, &c.

Gnostics sometimes also occurs in a good sense, in the ancient ecclesiastical writers, particularly Clemens Alexandrinus, who, in the person of his Gnostic, describes the characters and qualities of a perfect christian. This point he labours in the seventh book of his *Stromata*, where he shews that none but the Gnostic, or learned person, has any true religion. He affirms, that, were it possible for the knowledge of God to be separated from eternal salvation, the Gnostic would make no scruple to choose the knowledge; and that if God would promise him impunity in doing of any thing he has once spoken against, or offer him heaven on those terms, he would never alter a whit of his measures. In this sense the father uses Gnostics, in opposition to the heretics of the same name; affirming, that the true Gnostic is grown old in the study of the holy scripture, and that he preserves the orthodox doctrine of the apostles, and of the church; whereas the false Gnostic abandons all the apostolical traditions, as imagining himself wiser than the apostles.

Gnostics was sometimes also more particularly used for the successors of the Nicolaitans and Carpocratians, in the second century, upon their laying aside the names of the first authors. Such as would be thoroughly acquainted with all their doctrines, reveries, and visions, may consult *St. Irenæus*, *Tertullian*, *Clemens Alexandrinus*, *Origen*, and *St. Epiphanius*; particularly the first of these writers, who relates their sentiments at large, and confutes them. Indeed, he dwells more on the Valentinians than any other sect of Gnostics; but he shews the general principles whereon all their mistaken opinions were founded, and the method they followed in explaining scripture. He accuses them of introducing into religion certain vain and ridiculous ge-

nealogies, i. e. a kind of divine processions or emanations, which had no other foundation but in their own wild imagination. The Gnostics confessed, that these æons, or emanations, were no where expressly delivered in the sacred writings; but insisted that Jesus Christ had intimated them in parables to such as could understand them. They built their theology not only on the gospels and the epistles of St. Paul, but also on the law of Moses and the prophets. These last were peculiarly serviceable to them, on account of the allegories and allusions with which they abound, which are capable of different interpretations; though their doctrine concerning the creation of the world by one or more inferior beings of an evil or imperfect nature led them to deny the Divine authority of the books of the Old Testament, which contradicted this idle fiction, and filled them with an abhorrence of Moses and the religion he taught; alleging, that he was actuated by the malignant author of this world, who consulted his own glory and authority, and not the real advantage of men. Their persuasion that evil resided in matter, as its centre and source, made them treat the body with contempt, discourage marriage, and reject the doctrine of the resurrection of the body, and its reunion with the immortal spirit. Their notion, that malevolent genii presided in nature, and occasioned diseases and calamities, wars and desolations, induced them to apply themselves to the study of magic, in order to weaken the powers or suspend the influence of their malignant agents. The Gnostics considered Jesus Christ as the Son of God, and inferior to the Father, who came into the world for the rescue and happiness of miserable mortals, oppressed by matter and evil beings; but they rejected our Lord's humanity, on the principle that every thing corporeal is essentially and intrinsically evil; and therefore the greatest part of them denied the reality of his sufferings. They set a great value on the beginning of the gospel of St. John, where they fancied they saw a great deal of their æons, or emanations, under the terms, the *word*, the *life*, the *light*, &c. They divided all nature into three kinds of beings, viz. *hylic*, or material; *psychic*, or animal; and *pneumatic*, or spiritual. On the like principle they also distinguished three sorts of men; *material*, *animal*, and *spiritual*. The first, who were material, and incapable of knowledge, inevitably perished, both soul and body; the third, such as the Gnostics themselves pretended to be, were all certainly saved; the psychic, or animal, who were the middle between the other two, were capable either of being saved or damned, according to their good or evil actions. With regard to their moral doctrines and conduct, they were much divided. The greatest part of this sect adopted very austere rules of life, recommended rigorous abstinence, and prescribed severe bodily mortifications, with a view of purifying and exalting the mind. However, some maintained that there

was no moral difference in human actions; and thus, confounding right with wrong, they gave a loose rein to all the passions, and asserted the innocence of following blindly all their motions, and of living by their tumultuous dictates. They supported their opinions and practice by various authorities: some referred to fictitious and apocryphal writings of Adam, Abraham, Zoroaster, Christ, and his apostles; others boasted that they had deduced their sentiments from secret doctrines of Christ, concealed from the vulgar; others affirmed that they arrived at superior degrees of wisdom by an innate vigour of mind; and others asserted that they were instructed in these mysterious parts of theological science by Theudas, a disciple of St. Paul, and by Matthias, one of the friends of our Lord. The tenets of the ancient Gnostics were revived in Spain, in the fourth century, by a sect called the Priscillianists. At length the name *Gnostic*, which originally was glorious, became infamous, by the idle opinions and dissolute lives of the persons who bore it.

GOD, the self-existent, infinitely perfect, and infinitely good being who created and preserves all things that have existence. As the Divine Being possesses a nature far beyond the comprehension of any of his creatures, of course, that nature is inexplicable. "All our knowledge of invisible objects is obtained by analogy; that is, by the resemblance which they bear to visible objects; but as there is in nature no exact resemblance of the nature of God, an attempt to explain the Divine nature is absurd and impracticable. All similitudes, therefore, which are used in attempting to explain it must be rejected." Yet, though we cannot fully understand his nature, there is something of him we may know. He hath been pleased to discover his perfections, in a measure, by the works of creation and the scriptures of truth; these, therefore, we ought to study, in order that we may obtain the most becoming thoughts of him. For an account of the various attributes or perfections of God, the reader is referred to those articles in this work.

There are various *names* given to the Almighty in the scriptures. though, properly speaking, he can have no name; for as he is incomprehensible, he is not nominable; and being but one, he has no need of a name to distinguish him; nevertheless, as names are given him in the scripture, to assist our ideas of his greatness and perfection, they are worthy of our consideration. These names are, *El*, which denotes him the strong and powerful God, Gen. xvii. 1. *Eloah*, which represents him as the only proper object of worship, Psal. xlv, 6, 7. *Shoddai*, which denotes him to be all-sufficient and all-mighty, Exod. vi, 3. *Hhheljon*, which represents his incomparable excellency, absolute supremacy over all, and his peculiar residence in the highest heavens, Psalm l, 11. *Adon*, which makes him the great connector, supporter, lord, and judge,

of all creatures, Psal. cx, 1. *Jah*, which may denote his self-existence, and giving of being to his creatures, or his infinite comeliness, and answerableness to himself, and to the happiness of his creatures, Exod. xv, 2. *Ehjeh*, *I am*, or *I will be*, denotes his self-existence, absolute independency, immutable eternity, and all-sufficiency, to his people, Exod. iii, 14. *Jehovah*, which denotes his self-existence, absolute independency, unsuccessive eternity, and his effectual and marvellous giving of being to his creatures, and fulfilling his promises, Gen. ii, 4, &c.

In the New Testament, God is called *Kurios*, or *Lord*, which denotes his self-existence, and his establishment of, and authority over all things; and *Theos*, which represents him as the maker, pervader, and governing observer of the universe.

GODFATHERS AND GODMOTHERS, persons who, at the baptism of infants, answer for their future conduct, and solemnly promise that they will renounce the devil and all his works, and follow a life of piety and virtue: and by these means lay themselves under an indispensable obligation to instruct them, and watch over their conduct.

GODLINESS, strictly taken, is right worship or devotion; but in general it imports the whole of practical religion, 1st Tim. iv, 8. 2d Pet. i, 6. It is difficult, as Saurin observes, to include an adequate idea of it in what is called a definition. It supposes knowledge, veneration, affection, dependance, submission, gratitude, and obedience; or it may be reduced to these four ideas: "*knowledge* in the mind, by which it is distinguished from the visions of the superstitious; *rectitude* in the conscience, that distinguishes it from hypocrisy; *sacrifice* in the life, or renunciation of the world, by which it is distinguished from the unmeaning obedience of him who goes as a happy constitution leads him; and, lastly, *zeal* in the heart, which differs from the languishing emotions of the lukewarm." The advantages of this disposition are honour, peace, safety, usefulness, support in death, and prospect of glory; or, as the apostle sums up all in a few words, "it is profitable unto *all things*, having the promise of the life that now is, and of that which is to come." 1st Tim. iv, 8. *Saurin's Serm.*, vol. v, ser. 3, Eng. trans.; *Barrow's Works*, vol. i, p. 9; *Scott's Christian Life; Scougal's Life of God in the Soul of Man.*

GOOD, in general, is whatever increases pleasure, or diminishes pain in us; or, which amounts to the same, whatever is able to procure or preserve to us the possession of agreeable sensations, and remove those of an opposite nature. *Moral good* denotes the right conduct of the several senses and passions, or their just proportion and accommodation to their respective objects and relations.

Physical good is that which has either generally, or for any particular end, such qualities as are expected or desired.

GOOD FRIDAY, a fast of the christian church, in memory of the sufferings and death of Jesus Christ. It is observed on the Friday

in Passion Week, and it is called, by way of eminence, *good*; because of the good effects of our Saviour's sufferings. Among the Saxons it was called Long Friday, but for what reason does not appear, except on account of the long fasting and long offices then used. See HOLY DAYS.

GOODNESS, the fitness of a thing to produce any particular end. Perfection, kindness, benevolence.

GOODNESS OF GOD, relates to the absolute perfection of his own nature, and his kindness manifested to his creatures. Goodness, says Dr. Gill, is essential to God, without which he would not be God, Exod. xxxiii, 19. Exod. xxxiv, 6, 7. Goodness only belongs to God; he is solely good, Matt. xix, 17. and all the goodness found in creatures are only emanations of the divine goodness. He is the chief good; the sum and substance of all felicity, Ps. cxliv, 12, 15. Ps. lxxiii, 25. Ps. iv, 6, 7. There is nothing but goodness in God, and nothing but goodness comes from him, 1st John, i, 5. James i, 13, 14. He is infinitely good; finite minds cannot comprehend his goodness, Rom. xi, 35, 36. He is immutably and unchangeably good, Zeph. iii, 17. The goodness of God is communicative and diffusive, Ps, cxix, 68. Ps. xxxiii, 5. With respect to the objects of it, it may be considered as general and special. His general goodness is seen in all his creatures; yea, in the inanimate creation, the sun, the earth, and all his works; and in the government, support, and protection of the world at large, Ps. xxxvi, 6. Ps. cxlv. His special goodness relates to angels and saints. To angels, in creating, confirming, and making them what they are, To saints, in election, calling, justification, adoption, sanctification, perseverance, and eternal glorification. *Gill's Body of Div.*, v. i, p. 133, oct. ed.; *Charnock's Works*, v. i, p. 574; *Paley's Nat. Theol.*, ch. 26; *South's admirable Sermon on this Subject*, vol. viii, ser. 3; *Tillotson's Serm.*, ser. 143, 144, 145, 146; *Abernethy's Serm.*, vol. ii, No. 2.

GOSPEL, the revelation of the grace of God to fallen man through a mediator. It is taken also for the history of the life, actions, death, resurrection, ascension, and doctrine of Jesus Christ. The word is Saxon and of the same import with the Latin *evangelium*, which signifies glad-tidings or good news. It is called the *gospel of his grace*, because it flows from his free love, Acts xx, 24. The *gospel of the kingdom*, as it treats of the kingdoms of grace and glory. The *gospel of Christ*, because he is the author and subject of it, Rom. 1, 16. The *gospel of peace and salvation*, as it promotes our present comfort, and leads to eternal glory, Eph. i, 13. Eph. vi, 15. The *glorious gospel*, as in it the glorious perfections of Jehovah are displayed, 2d Cor. iv, 4. The *everlasting gospel*, as it was designed from eternity, is permanent in time, and the effects of it eternal, Rev. xiv, 6. There are about thirty or forty apocryphal gospels; as the gospel of St. Peter, of St. Andrew, of St. Barnabas, the eternal gospel, &c. &c. &c.;

but they were never received by the christian church, being evidently fabulous and trifling. See CHRISTIANITY.

GOSPEL CALL. See CALLING.

GOSPEL A LAW. It has been disputed whether the gospel consists merely of promises, or whether it can in any sense be called a law. The answer plainly depends upon adjusting the meaning of the words *gospel* and *law:* if the gospel be taken for the declaration God has made to men by Christ, concerning the manner in which he will treat them, and the conduct he expects from them, it is plain that this includes commands, and even threatenings, as well as promises; but to define the gospel so, as only to express the favourable part of that declaration, is indeed taking the question for granted, and confining the word to a sense much less extensive than it often has in scripture: compare Rom. ii, 16. 2d Thess. i, 8. 1st Tim. i, 10, 11; and it is certain, that, if the gospel be put for all the parts of the dispensation taken in connexion one with another, it may well be called, on the whole, a good message. In like manner the question, whether the gospel be a law or not, is to be determined by the definition of a law and of the gospel, as above. If *law* signifies, as it generally does, the discovery of the will of a superior, teaching what he requires of those under his government, with the intimation of his intention of dispensing rewards and punishments, as this rule of their conduct is observed or neglected; in this latitude of expression, it is plain, from the proposition, that the gospel, taken for the declaration made to men by Christ, is a *law*, as in scripture it is sometimes called, James i, 25. Rom. iv. 15. Rom. viii, 2; but if law be taken, in the greatest rigour of the expression, for such a discovery of the will of God, and our duty, as contains in it no intimation of our obtaining the Divine favour otherwise than by a perfect and universal conformity to it, in that sense the gospel is not a law. See NEONOMIANS. *Witsius on Cov.*, vol. iii, ch. 1; *Doddridge's Lectures*, lect. 172; *Watts's Orthodoxy and Charity*, essay 2.

GOVERNMENT OF GOD, is the disposal of his creatures, and all events relative to them, according to his infinite justice, power, and wisdom. His moral government is his rendering to every man according to his actions, considered as good or evil. See DOMINION and SOVEREIGNTY.

GRACE. There are various senses in which this word is used in scripture; but the general idea of it, as it relates to God, is his free favour and love. As it respects men, it implies the happy state of reconciliation and favour with God wherein they stand, and the holy endowments, qualities, or habits of faith, hope, love, &c., which they possess. Divines have distinguished grace into *common* or *general*, *special* or *particular*. *Common grace*, if it may be so called, is what all men have; as the light of nature and reason, convictions of conscience, &c., Rom. ii. 4. 1st Tim. iv, 10. *Special grace*, is that which is peculiar to some people

only; such as electing, redeeming, justifying, pardoning, adopting, establishing, and sanctifying grace, Rom. viii, 30. This special grace is by some distinguished into imputed and inherent: *imputed* grace consists in the holiness, obedience, and righteousness of Christ, imputed to us for our justification; *inherent* grace is what is wrought in the heart by the Spirit of God in regeneration. Grace is also said to be *irresistible*, *efficacious*, and *victorious*; not but what there are in human nature, in the first moments of conviction, some struggles, opposition, or conflict; but by these terms we are to understand, that, in the end, victory declares for the grace of the gospel. There have been many other distinctions of grace; but as they are of too frivolous a nature, and are now obsolete, they need not a place here. *Growth in grace* is the progress we make in the divine life. It discovers itself by an increase of spiritual light and knowledge; by our renouncing self, and depending more upon Christ; by growing more spiritual in duties; by being more humble, submissive, and thankful; by rising superior to the corruptions of our nature, and finding the power of sin more weakened in us; by being less attached to the world, and possessing more of a heavenly disposition. *M'Laurin's Essays*, essay 3; *Gill's Body of Div.*, vol. i, p. 118; *Doddridge's Lect.*, part viii, prop. 139; *Pike and Hayward's Cases of Conscience; Saurin on 1st Cor.* ix, 26, 27, vol. iv; *Booth's Reign of Grace.*

GRACE AT MEALS, a short prayer, imploring the Divine blessing on our food, and expressive of gratitude to God for supplying our necessities. The propriety of this act is evident from the Divine command, 1st Thes. v, 18. 1st Cor. x, 31. 1st Tim. iv, 5. From the conduct of Christ, Mark viii, 6, 7. From reason itself; not to mention that it is a custom practised by most nations, and even not neglected by heathens themselves. The English, however, seem to be very deficient in this duty.

As to the *manner* in which it ought to be performed, as Dr. Watts observes, we ought to have a due regard to the occasion, and the persons present; the neglect of which hath been attended with indecencies and indiscretions. Some have used themselves to mutter a few words with so low a voice, as though by some secret charm they were to consecrate the food alone, and there was no need of the rest to join with them in the petitions. Others have broke out into so violent a sound, as though they were bound to make a thousand people hear them. Some perform this part of worship with so slight and familiar an air, as though they had no sense of the great God to whom they speak: others have put on an unnatural solemnity, and changed their natural voice into so different and awkard a tone, not without some distortions of countenance, that have tempted strangers to ridicule.

It is the custom of some to hurry over a single sentence or two, and they have done, before half the company are prepared to lift up a thought to heaven. And some

have been just heard to bespeak a blessing on the church and the king, but seem to have forgot they were asking God to bless their food, or giving thanks for the food they have received. Others, again, have given themselves a loose into a long prayer, and, among a multitude of other petitions, have not had one that related to the table before them.

The general rules of prudence, together with a due observation of the custom of the place where we live, would correct all these disorders, and teach us that a few sentences suited to the occasion, spoken with an audible and proper voice, are sufficient for this purpose, especially if any strangers are present. *Watts's Works*, oct. ed., vol. iv, p. 160; *Law's Serious Call*, p. 60; *Seed's Post. Ser.*, p. 174.

GRATITUDE, is that pleasant affection of the mind which arises from a sense of favours received, and by which the possessor is excited to make all the returns of love and service in his power. "Gratitude," says Mr. Cogan (in his Treatise on the Passions), "is the powerful re-action of a well-disposed mind, upon whom benevolence has connected some important good. It is mostly connected with an impressive sense of the amiable disposition of the person by whom the benefit is conferred, and it immediately produces a personal affection towards him. We shall not wonder at the peculiar strength and energy of this affection, when we consider that it is compounded of *love* placed upon the good communicated, *affection* for the donor, and *joy* at the reception. Thus it has goodness for its object, and the most pleasing, perhaps *unexpected*, exertions of goodness for its immediate cause. *Thankfulness* refers to verbal expressions of gratitude." See THANKFULNESS.

GRAVITY, is that seriousness of mind, united with dignity of behaviour, that commands veneration and respect. See *Dr. Watts's admirable Sermon on Gravity*, ser. 23, vol. i.

GREATNESS OF GOD, is the infinite glory and excellency of all his perfections. His greatness appears by the attributes he possesses, Deut. xxxii, 3, 4. the works he hath made, Ps. xix, 1. by the awful and benign providences he displays, Ps. xcvii, 1, 2. the great effects he produces by his word, Gen. i. the constant energy he manifests in the existence and support of all his creatures, Ps. cxlv. and the everlasting provision of glory made for his people, 1st Thess. iv, 17. This greatness is of himself, and not derived, Ps. xxi, 13. it is infinite, Ps. cxlv, 3. not diminished by exertion, but will always remain the same, Mal. iii, 6. The considerations of his greatness should excite veneration, Ps. lxxxix, 7. admiration, Jer. ix, 6, 7. humility, Job xlii, 5, 6. dependance, Is. xxvi, 4. submission, Job i, 22. obedience, Deut. iv, 39, 40. See ATTRIBUTES, and books under that article.

GREEK CHURCH, comprehends in its bosom a considerable part of Greece, the Grecian Isles, Wallachia, Moldavia, Egypt, Abyssinia, Nubia, Lybia, Arabia,

Mesopotamia, Syria, Cilicia, and Palestine, which are all under the jurisdiction of the patriarchs of Constantinople, Alexandria, Antioch, and Jerusalem. If to these we add the whole of the Russian empire in Europe, great part of Siberia in Asia, Astracan, Casan, and Georgia, it will be evident that the Greek church has a wider extent of territory than the Latin, with all the branches which have sprung from it; and that it is with great impropriety that the church of Rome is called by her members the *catholic* or universal church. That in these widely distant countries the professors of christianity are agreed in every minute article of belief, it would be rash to assert; but there is certainly such an agreement among them, with respect both to faith and to discipline, that they mutually hold communion with each other, and are, in fact, but one church. It is called the Greek church, in contradistinction to the Latin or Romish church; as also the Eastern, in distinction from the Western church. We shall here present the reader with a view of its rise, tenets, and discipline.

I. *Greek church, rise and separation of.* The Greek church is considered as a separation from the Latin. In the middle of the ninth century, the controversy relating to the procession of the Holy Ghost (which had been started in the sixth century) became a point of great importance, on account of the jealousy and ambition which at that time were blended with it. Photius, the patriarch of Jerusalem, having been advanced to that see in the room of Ignatius, whom he procured to be deposed, was solemnly excommunicated by pope Nicholas, in a council held at Rome, and his ordination declared null and void. The Greek emperor resented this conduct of the pope, who defended himself with great spirit and resolution. Photius, in his turn, convened what he called an œcumenical council, in which he pronounced sentence of excommunication and deposition against the pope, and got it subscribed by twenty-one bishops and others, amounting in number to a thousand. This occasioned a wide breach between the sees of Rome and Constantinople. However, the death of the emperor Michael, and the deposition of Photius, subsequent thereupon, seem to have restored peace; for the emperor Basil held a council at Constantinople, in the year 869, in which entire satisfaction was given to pope Adrian; but the schism was only smothered and suppressed for a while. The Greek church had several complaints against the Latin; particularly it was thought a great hardship for the Greeks to subscribe to the definition of a council according to the Roman form, prescribed by the pope, since it made the church of Constantinople dependant on that of Rome, and set the pope above an œcumenical council; but, above all, the pride and haughtiness of the Roman court gave the Greeks a great distate; and as their deportment seemed to insult his Imperial majesty, it entirely alienat-

ed the affections of the emperor Basil. Towards the middle of the eleventh century, Michael Cerularius, patriarch of Constantinople, opposed the Latins, with respect to their making use of unleavened bread in the eucharist, their observation of the sabbath, and fasting on Saturdays, charging them with living in communion with the Jews. To this pope Leo IX replied; and, in his apology for the Latins, declaimed very warmly against the false doctrine of the Greeks, and interposed, at the same time, the authority of his see. He likewise, by his legates, excommunicated the patriarch in the church of Santa Sophia, which gave the last shock to the reconciliation attempted a long time after, but to no purpose; for from that time the hatred of the Greeks to the Latins, and of the Latins to the Greeks, became insuperable, insomuch that they have continued ever since separated from each other's communion.

II. *Greek church, tenets of.* The following are some of the chief tenets held by the Greek church:—They disown the authority of the pope, and deny that the church of Rome is the true catholic church. They do not baptize their children till they are three, four, five, six, ten, nay sometimes eighteen years of age: baptism is performed by triune immersion. They insist that the sacrament of the Lord's supper ought to be administered in both kinds, and they give the sacrament to children immediately after baptism. They grant no indulgences, nor do they lay any claim to the character of infallibility, like the church of Rome. They deny that there is any such place as purgatory; notwithstanding they pray for the dead, that God would have mercy on them at the general judgment. They practise the invocation of saints; though, they say, they do not invoke them as deities, but as intercessors with God. They exclude confirmation, extreme unction, and matrimony, out of the seven sacraments. They deny auricular confession to be a divine precept, and say it is only a positive injunction of the church. They pay no religious homage to the eucharist. They administer the communion in both kinds to the laity, both in sickness and in health, though they have never applied themselves to their confessors; because they are persuaded that a lively faith is all which is requisite for the worthy receiving of the Lord's supper. They maintain that the Holy Ghost proceeds only from the Father, and not from the Son. They believe in predestination. They admit of no images in relief or embossed work, but use paintings and sculptures in copper or silver. They approve of the marriage of priests, provided they enter into that state before their admission into holy orders. They condemn all fourth marriages. They observe a number of holy days, and keep four fasts in the year more solemn than the rest, of which the fast in Lent, before Easter, is the chief. They believe the doctrine of consubstantiation, or the union of the body of Christ with the sacramental bread.

III. *Greek church, state and dis*

tipline of. Since the Greeks became subject to the Turkish yoke, they have sunk into the most deplorable ignorance, in consequence of the slavery and thraldom under which the groan; and their religion is now greatly corrupted. It is, indeed, little better than a heap of ridiculous ceremonies and absurdities. The head of the Greek church is the patriarch of Constantinople, who is chosen by the neighbouring archbishops and metropolitans, and confirmed by the emperor or grand vizier. He is a person of great dignity, being the head and director of the Eastern church. The other patriarchs are those of Jerusalem, Antioch, and Alexandria. Mr. Tournefort tells us, that the patriarchates are now generally set to sale, and bestowed upon those who are the highest bidders. The patriarchs, metropolitans, archbishops, and bishops, are always chosen from among the caloyers, or Greek monks. The next person to a bishop, among the clergy, is an archimandrite, who is the director of one or more convents, which are called mandren; then come the abbot, the arch-priest, the priest, the deacon, the under-deacon, the chanter, and the lecturer. The secular clergy are subject to no rules, and never rise higher than high priest. The Greeks have few nunneries, but a great many convents of monks, who are all priests; and (students excepted) obliged to follow some handicraft employment, and lead a very austere life.

The Russians adhere to the doctrine and ceremonies of the Greek church, though they are now independent on the patriarch of Constantinople. The Russian church, indeed, may be reckoned the first, as to extent of empire; yet there is very little of the power of vital religion among them. The *Roskolniki*, or, as they now call themselves, the *Starovertzi*, were a sect that separated from the church of Russia about 1666: they affected extraordinary piety and devotion, a veneration for the letter of the holy scriptures, and would not allow a priest to administer baptism who had that day tasted brandy. They harboured many follies and superstitions, and have been greatly persecuted; but, perhaps, there will be found among them "some that shall be counted to the Lord for a generation." Several settlements of German Protestants have been established in the Wolga. The Moravians, also, have done good in Livonia, and the adjacent isles in the Baltic under the Russian government. See *Mosheim, Gregory, and Haweis's Church History; King's Rites and Ceremonies of the Greek Church in Russia; The Russian Catechism; Secret Memoirs of the Court of Petersburg; Tooke's Histbry of Russia; Ricaut's State of the Greek Church; Enc. Brit.*

GROWTH IN GRACE. See GRACE.

GUARDIAN ANGEL. "Some," says Dr. Doddridge, "have thought, that not only every *region* but every *man* has some particular angel assigned him as a *guardian*, whose business it is generally to watch over that coun-

try or person; for this opinion they urge Matt. xviii, 10. Acts xii, 15. but the argument from both these places is evidently precarious; and it seems difficult to reconcile the supposition of such a continued attendance with what is said of the stated residence of these angels in heaven, and with Heb. i, 14. where *all* the angels are represented as ministering to the heirs of salvation: though, as there is great reason to believe the number of heavenly spirits is vastly superior to that of men upon earth, it is not improbable that they may, as it were, relieve each other, and in their turns perform these condescending services to those whom the Lord of Angels has been pleased to redeem with his own blood; but we must confess that our knowledge of the laws and orders of those celestial beings is very limited, and consequently that it is the part of humility to avoid dogmatical determinations on such heads as these." See ANGEL; and *Doddridge's Lectures*, lec. 212.

GUILT, the state of a person justly charged with a crime; a consciousness of having done amiss. See SIN.

H.

HABIT, a power and ability of doing any thing, acquired by frequent repetition of the same action. It is distinguished from custom. Custom respects the *action;* habit the *actor*. By *custom* we mean a frequent reiteration of the same act; and by *habit* the effect that custom has on the mind or body. "Man," as one observes, "is a bundle of habits. There are habits of industry, attention, vigilance, advertency; of a prompt obedience to the judgment occurring, or of yielding to the first impulse of passion; of apprehending, methodising, reasoning; of vanity, melancholy, fretfulness, suspicion, covetousness, &c. In a word, there is not a quality or function, either of body or mind, which does not feel the influence of this great law of animated nature." To cure evil habits, we should be as early as we can in our application, *principiis obsta;* to cross and mortify the inclination by a frequent and obstinate practice of the contrary virtue. To form good habits, we should get our minds well stored with knowledge; associate with the wisest and best men; reflect much on the pleasure good habits are productive of; and, above all, supplicate the Divine Being for direction and assistance. *Kaim's El. of Crit.*, ch xiv, vol. 1; *Grove's Mor. Phil.*, vol. i, p. 143; *Paley's Mor. Phil.*, vol. i, p. 46; *Jortin on Bad Habits*, ser. 1, vol. iii; *Reid on the Active Powers*, p. 117; *Cogan on the Passions*, p. 235.

HÆRETICO COMBURENDO, a writ which anciently lay against an heritic, who, having once been convicted of heresy by his bishop, and having abjured it, afterwards falling into it again, or into some other, is thereupon

committed to the secular power. This writ is thought by some to be as ancient as the common law itself; however, the conviction of heresy by the common law was not in any petty ecclesiastical court, but before the archbishop himself, in a provincial synod, and the delinquent was delivered up to the king, to do with him as he pleased; so that the crown had a control over the spiritual power; but by 2 Henry IV, cap. 15, the diocesan alone, without the intervention of a synod, might convict of heretical tenets; and unless the convict abjured his opinions, or if after abjuration he relapsed, the sheriff was bound *ex officio*, if required by the bishop, to commit the unhappy victim to the flames, without waiting for the consent of the crown. This writ remained in force, and was actually executed on two Anabaptists, in the seventh of Elizabeth, and on two Arians in the ninth of James I. Sir Edward Coke was of opinion that this writ did not lie in his time; but it is now formally taken away by statute 29 Car. II, cap. 9. But this statute does not extend to take away or abridge the jurisdiction of Protestant archbishops, or bishops, or any other judges of any ecclesiastical courts, in cases of atheism, blasphemy, heresy, or schism; but they may prove and punish the same, according to his majesty's ecclesiastical laws, by excommunication, deprivation, degradation, and other ecclesiastical censures, not extending to death, in such sort, and no other, as they might have done before the making of this act.

HAGIOGRAPHIA, a name given to part of the books of the scriptures, called by the Jews *cetuvim*. See article BIBLE, sec. 1.

HAMPTON COURT CONFERENCE, a conference appointed by James I, at Hampton, Court, in 1603, in order to settle the disputes between the church and the Puritans. Nine bishops, and as many dignitaries of the church, appeared on one side, and four Puritan ministers on the other. It lasted for three days. Neal calls it a mock conference, because all things were previously concluded between the king and the bishops; and the Puritans borne down not with calm reason and argument, but with the royal authority, the king being both judge and party. The proposals and remonstrances of the Puritans may be seen in *Neal's History of the Puritans*, ch. 1, part ii.

HAPPINESS, absolutely taken, denotes the durable possession of perfect good, without any mixture of evil; or the enjoyment of pure pleasure unalloyed with pain, or a state in which all our wishes are satisfied; in which senses, happiness is only known by name on this earth. The word *happy*, when applied to any state or condition of human life, will admit of no positive definition, but is merely a relative term; that is, when we call a man happy, we mean that he is happier than some others with whom we compare him; than the generality of others; or than he himself was in some other situation. Moralists justly observe, that happiness does not consist in the pleasures of sense;

as eating, drinking, music, painting, theatric exhibitions, &c. &c., for these pleasures continue but a little while, by repetition lose their relish, and by high expectation often bring disappointment. Nor does happiness consist in an exemption from labour, care, business, &c.; such a state being usually attended with depression of spirits, imaginary anxieties, and the whole train of hypochondriacal affections. Nor is it to be found in greatness, rank, or elevated stations, as matter of fact abundantly testifies; but happiness consists in the enjoyment of the Divine favour, a good conscience, and uniform conduct. In subordination to these, human happiness may be greatly promoted by the exercise of the social affections; the pursuit of some engaging end; the prudent constitution of the habits; and the enjoyment of our health. *Bolton and Lucas on Happiness; Henry's Pleasantness of a Religious Life; Grove and Paley's Mor. Phil.; Barrow's Ser.*, ser. 1; *Young's Centaur*, 41 to 160; *Wollaston's Religion of Nature*, sec. 2.

HARMONY OF THE GOSPELS, a term made use of to denote the concurrence or agreement of the writings of the four evangelists; or the history of the four evangelists digested into one continued series. By this means each story or discourse is exhibited with all its concurrent circumstances; frequent repetitions are prevented, and a multitude of seeming oppositions reconciled. Among some of the most valuable harmonies, are those of *Cradock*, *Le Clerc*, *Doddridge*, *Macknight*, and *Newcombe*. The term harmony is also used in reference to the agreement which the gospel bears to natural religion, the Old Testament, the history of other nations, and the works of God at large.

HASSIDEANS, or ASSIDEANS, those Jews who resorted to Mattathias, to fight for the laws of God and the liberties of their country. They were men of great volour and zeal, having voluntarily devoted themselves to a more strict observation of the law than other men. For, after the return of the Jews from the Babylonish captivity, there were two sorts of men in their church; those who contented themselves with that obedience only which was prescribed by the law of Moses, and who were called *Zadikim*, i. e. the righteous; and those who, over and above the laws, superadded the constitutions and traditions of the elders, and other rigorous observances: these latter were called the *Chasidim*, i. e. the pious. From the former sprang the Samaritans, Sadducees, and Caraites; from the latter, the Pharisees and the Essenes; which see.

HATRED is the aversion of the will to any object considered by us as evil, or to any person or thing we suppose can do us harm. See ANTIPATHY. Hatred is ascribed to God, but is not to be considered as a passion in him as in man; nor can he hate any of the creatures he has made as his creatures. Yet he is said to hate the wicked, Ps. v. 5; and indignation and wrath, tribulation and anguish, will be upon every soul of

man that does evil. See WRATH OF GOD.

HATTEMISTS, in ecclesiastical history, the name of a modern Dutch sect; so called from Pontian Van Hattem, a minister in the province of Zealand, towards the close of the last century, who, being addicted to the sentiments of Spinosa, was on that account degraded from his pastoral office. The Verschorists and Hattemists resemble each other in their religious systems, though they never so entirely agreed as to form one communion. The founders of these sects deduced from the doctrine of absolute decrees a system of fatal and uncontrollable necessity; they denied the difference between moral good and evil, and the corruption of human nature; from hence they farther concluded, that mankind were under no sort of obligation to correct their manners, to improve their minds, or to obey the Divine laws; that the whole of religion consisted not in acting, but in suffering; and that all the precepts of Jesus Christ are reducible to this one, *that we bear with cheerfulness and patience the events that happen to us through the Divine will, and make it our constant and only study to maintain a permanent tranquillity of mind.* Thus far they agreed; but the Hattemists farther affirmed, that Christ made no expiation for the sins of men by his death; but had only suggested to us, by his mediation, that there was nothing in us that could offend the Deity; this, they say, was Christ's manner of justifying his servants, and presenting them blameless before the tribunal of God. It was one of their distinguished tenets, that God does not punish men *for* their sins, but *by* their sins. These two sects, says Mosheim, still subsist, though they no longer bear the names of their founders.

HEARING THE WORD OF GOD, is an ordinance of Divine appointment. Rom. x, 17. Prov. viii, 4, 5. Mark iv, 24.

Public reading of the scriptures was a part of synagogue worship, Acts xiii, 15. Acts xv, 21. and was the practice of the christians in primitive times. Under the former dispensation there was a public hearing of the law at stated seasons, Deut. xxxii, 10, 13. Neh. viii, 2, 3. It seems, therefore, that it is a duty incumbent on us to hear, and, if sensible of our ignorance, we shall also consider it our privilege. As to the *manner* of hearing, it should be *constantly*, Prov. viii, 34. Jam. i, 24, 25. *Attentively*, Luke xxi, 38. Acts x, 33. Luke iv, 20, 22. With *reverence*, Ps. lxxxix, 7. With *faith*, Heb. iv, 2. With an endeavour to *retain* what we hear, Heb. ii, 1. Ps. cxix, 11. With a *humble docile disposition*, Luke x, 42. With *prayer*, Luke xviii. *The advantages of hearing* are, *information*, 2d Tim. iii, 16. *Conviction*, 1st Cor. xiv, 24, 25. Acts ii. *Conversion*, Ps. xix, 7. Acts iv, 4. *Confirmation*, Acts xiv, 22. Acts xvi, 5. *Consolation*, Phil. i, 25. Isa. xl, 1, 2. Isa. xxxv, 3. 4. *Stennet's Parable of the Sower; Massilon's Ser.*, vol. ii, p. 131, Eng. trans.; *Gill's Body of Div.*, vol iii, p. 340, oct. ed.

HEART is used for the soul, and all the powers thereof; as the understanding, conscience, will, affections, and memory. *The heart of man* is naturally, constantly, universally, inexpressibly, openly, and evidently depraved, and inclined to evil, Jer. xvii, 9. It requires a Divine power to renovate it, and render it susceptible of right impressions, Jer. xxiv, 7. When thus renovated, the effects will be seen in the temper, conversation, and conduct at large. See FAITH, HOPE, &c. *Hardness of heart* is that state in which a sinner is inclined to, and actually goes on in rebellion against God. This state evidences itself by light views of the evil of sin; partial acknowledgment and confession of it; frequent commission of it; pride and conceit; ingratitude; unconcern about the word and ordinances of God; inattention to Divine providences; stifling convictions of conscience; shunning reproof; presumption, and general ignorance of Divine things. We must distinguish, however, between that hardness of heart which even a good man complains of, and that of a *judicial nature*. 1. Judicial hardness is very seldom perceived, and never lamented; a broken and a contrite heart is the least thing such desire: but it is otherwise with believers, for the hardness they feel is always a matter of grief to them, Rom. vii, 24.—2. Judicial hardness is perpetual; or, if ever there be any remorse or relenting, it is only at such times when the sinner is under some outward afflictions, or filled with the dread of the wrath of God; but as this wears off or abates, his stupidity returns as much or more than ever, Exod. ix, 27; but true believers, when no adverse dispensations trouble them, are often distressed because their hearts are no more affected in holy duties, or inflamed with love to God, Rom. vii, 15.—3. Judicial hardness is attended with a total neglect of duties, especially those that are secret; but that hardness of heart which a believer complains of, though it occasions his going uncomfortably in duty, yet does not keep him from it, Job xxiii, 2, 3.—4. When a person is judicially hardened, he makes use of indirect and unwarrantable methods to maintain that false peace which he thinks himself happy in the enjoyment of; but a believer, when complaining of the hardness of his heart, cannot be satisfied with any thing short of Christ, Ps. ci, 2.—5. Judicial hardness generally opposes the interest of truth and godliness; but a good man considers this as a cause nearest his heart; and although he have to lament his lukewarmness, yet he constantly desires to promote it, Ps. lxxii, 19.

Keeping the heart, is a duty enjoined in the sacred scriptures. It consists, says Mr. Flavel, in the diligent and constant use and improvement of all holy means and duties to preserve the soul from sin, and maintain communion with God; and this, he properly observes, supposes a previous work of sanctification, which hath set the heart right by giving it a new bent and inclination. 1. It includes frequent observation

of the frame of the heart, Ps. lxxvii, 6.—2. Deep humiliation for heart evils and disorders, 2d Chron. xxxii, 26.—3. Earnest supplication for heart purifying and rectifying grace, Ps. xix, 12.—4. A constant holy jealousy over our hearts, Prov. xxvii, 14.—5. It includes the realizing of God's presence with us, and setting him before us, Ps. xvi, 8. Gen. xvii, 1. This is, 1. The hardest work; heart work is hard work, indeed. —2. Constant work, Exod. xvii, 12.—3. The most important work, Prov. xxiii, 26. *This is a duty which should be attended to, if we consider it in connexion with*, 1. The honour of God, Is. lxvi, 3.—2. The sincerity of our profession, 2d Kings, x, 31. Ezek. xxxiii, 31, 32.—3. The beauty of our conversation, Prov. xii, 26. Ps. xlv, 1.—4. The comfort of our souls, 2d Cor. xiii, 5.—5. The improvement of our graces, Ps. lxiii, 5, 6.—6. The stability of our souls in the hour of temptation, 1st Cor. xvi, 13. *The seasons in which we should more particularly keep our hearts are*, 1. The time of prosperity, Deut. vi, 10, 12.—2. Under afflictions, Heb. xii, 5, 6.—3. The time of Sion's troubles, Ps. xlvi, 1, 4.—4. In the time of great and threatening dangers, Is. xxvi, 20, 21.—5. Under great wants, Phil. iv, 6, 7.—6. In the time of duty, Lev. x, 3.—7. Under injuries received, Rom. xii, 17, &c.—8. In the critical hour of temptation, Matt. xxvi, 41.—9. Under dark and doubting seasons, Heb. xii. 8. Is. l, 10.—10. In time of opposition and suffering, 1st Pet. iv, 12, 13.—11. The time of sickness and death, Jer. xlix. 11. *The means to be made use of to keep our hearts* are, 1. Watchfulness, Mark xiii, 37.—2. Examination, Prov. iv, 26.—3. Prayer, Luke xviii, 1.—4. Reading God's word, John v, 39.—5. Dependance on Divine grace, Ps. lxxxvi, 11. See *Flavel on Keeping the Heart; Jamieson's Sermons on the Heart; Ridgley's Div.*, qu. 29.

HEATHEN, pagans who worship false gods, and are not acquainted either with the doctrines of the Old Testament or the christian dispensation. For many ages before Christ, the nations at large were destitute of the true religion, and gave themselves up to the grossest ignorance, the most absurd idolatry, and the greatest crimes. Even the most learned men among the heathens were in general inconsistent, and complied with or promoted the vain customs they found among their countrymen. It was, however, divinely foretold, that in Abraham's seed all nations should be blessed; that the heathens should be gathered to the Saviour, and become his people, Gen. xxii. 18. Gen. xlix, 10. Ps. ii, 8. Isa. xlii, 6, 7. Ps. lxxii. Isaiah lx. In order that these promises might be accomplished, vast numbers of the Jews, after the Chaldean captivity, were left scattered among the heathen. The Old Testament was translated into Greek, the most common language of the heathen; and a rumour of the Saviour's appearance in the flesh was spread far and wide among them. When Christ came, he preached chiefly in Galilee, where there were multitudes of

Gentiles. He assured the Greeks that vast numbers of the heathen should be brought into the church, Matt. iv, 23. John xii, 20, 24. For 1700 years past the Jews have been generally rejected, and the church of God has been composed of the Gentiles. Upwards of 480 millions (nearly half the globe), however, are supposed to be yet in pagan darkness. Considerable attempts have been made of late years for the enlightening of the heathen; and there is every reason to believe good has been done. From the aspect of scripture prophecy, we are led to expect that the kingdoms of the heathen at large shall be brought to the light of the gospel, Matt. xxiv, 14. Isa. lx. Ps. xxii, 28, 29. Ps. ii, 7, 8. It has been much disputed whether it be possible that the heathen should be saved without the knowledge of the gospel: some have absolutely denied it upon the authority of those texts which universally require faith in Christ; but to this it is answered, that those texts regard only such to whom the gospel comes, and are capable of understanding the contents of it. The truth, says Dr. Doddridge, seems to be this; that none of the heathens will be condemned for not believing the gospel, but they are liable to condemnation for the breach of God's natural law: nevertheless, if there be any of them in whom there is a prevailing love to the Divine Being, there seems reason to believe that, for the *sake* of Christ, though to them unknown, they may be accepted by God; and so much the rather, as the ancient Jews, and even the apostles, during the time of our Saviour's abode on earth, seem to have had but little notion of those doctrines, which those who deny the salvability of the heathens are most apt to imagine, Rom. ii, 10 to 26. Acts x, 34, 35. Matt. viii, 11, 12. Mr. Grove, Dr. Watts, Saurin, and Mr. Newton, favour the same opinion; the latter of whom thus observes: "If we suppose a heathen brought to a sense of his misery; to a conviction that he cannot be happy without the favour of the great Lord of the world; to a feeling of guilt, and desire of mercy, and that, though he has no explicit knowledge of a Saviour, he directs the cry of his heart to the unknown Supreme, to have mercy upon him; who will prove that such views and desires can arise in the heart of a sinner, without the energy of that spirit which Jesus is exalted to bestow? Who will take upon him to say, that his blood has not sufficient efficacy to redeem to God a sinner who is thus disposed, though he have never heard of his name? Or who has a warrant to affirm, that the supposition I have made is in the nature of things impossible to be realized?" *Newton's Messiah; Dr. Watts's Strength and Weakness of Human Reason*, p. 106; *Saurin's Sermons*, vol. ii, p. 314; *Grove's Moral Philosophy*, vol. i, p. 128; *Turret Loc.*, vol. i, quæst. 4, § 1, 2, 17; *Doddridge's Lectures*, lec. 240, vol. ii, 8vo edit.; *Bellamy's Religion Delineated*, p. 105; *Ridgley's Body of Divinity*, qu. 60; *Gale's Court of the Gentiles.*

HEAVEN is considered as a

place in some remote part of infinite space, in which the omnipresent Deity is said to afford a nearer and more immediate view of himself, and a more sensible manifestation of his glory, than in the other parts of the universe.

That there is a state of future happiness, both reason and scripture indicate: a general notion of happiness after death has obtained among the wiser sort of heathens, who have only had the light of nature to guide them. If we examine the human mind, it is also evident that there is a natural desire after happiness in all men; and, which is equally evident, is not attained in this life. It is no less observable, that in the present state there is an unequal distribution of things, which makes the providences of God very intricate, and which cannot be solved without supposing a future state. Revelation, however, puts it beyond all doubt. The Divine Being hath promised it, 1st John ii, 25. 1st John v, 11. James i, 12. hath given us some intimation of its glory, 1st Peter i, 4. Rev. xxii, 3, 4. declares Christ hath taken possession of it for us, John xiv, 2, 3, and informs us of some already there, both as to their bodies and souls, Gen. v, 24. 2d Kings ii.

Heaven is to be considered as a place, as well as a state: it is expressly so termed in scripture, John xiv, 2, 3: and the existence of the body of Christ, and those of Enoch and Elijah, is a farther proof of it. Yea, if it be not a place, where can these bodies be? and where will the bodies of the saints exist after the resurrection? Where this *place* is, however, cannot be determined. Some have thought it to be beyond the starry firmament; and some of the ancients imagined that their dwelling would be in the sun. Others suppose the air to be the seat of the blessed. Others think that the saints will dwell upon earth when it shall be restored to its paradisaical state; but these suppositions are more curious than edifying, and it becomes us to be silent where Divine revelation is so.

Heaven, however, we are assured is a place of inexpressible felicity. The names given to it are proofs of this: it is called *paradise*, Luke xxiii, 43. Light, Rev. xxi, 23. *A building* and *mansion of God*, 2d Cor. v, 1. John xiv, 2. *A city*, Heb. xi, 10, 16. *A better country*, Heb. xi, 16. *An inheritance*, Acts xx, 32. *A kingdom*, Matt. xxv, 34. *A crown*, 2d Tim. iv, 8. *Glory*, Ps. lxxxiv, 11. 2d Cor. iv, 17. *Peace, rest, and joy of the Lord*, Isa. lvii, 2. Heb. iv, 9. Matt. xxv, 21, 23. The felicity of heaven will consist in freedom from all evil, both of soul and body, Rev. vii, last; in the enjoyment of God as the chief good; in the company of angels and saints; in perfect holiness, and extensive knowledge.

It has been disputed whether there are degrees of glory in heaven. The arguments against degrees are, that all the people of God are loved by him with the same love, all chosen together in Christ, equally interested in the same covenant of grace, equally redeemed with the same price, and all predestinated to the same adoption of children; to suppose the contrary, it is said,

is to eclipse the glory of Divine grace, and carries with it the legal idea of being rewarded for our works. On the other side it is observed, that if the above reasoning prove any thing, it would prove too much, viz. that we should all be upon an equality in the present world as well as that which is to come; for we are now as much the objects of the same love, purchased by the same blood, &c., as we shall be hereafter. That rewards contain nothing inconsistent with the doctrine of grace, because those very works which it pleaseth God to honour are the effects of his own operation. That all rewards to a guilty creature have respect to the mediation of Christ. That God's graciously connecting blessings with the obedience of his people, serves to shew not only his love to Christ and to them, but his regard to righteousness. That the scriptures expressly declare for degrees, Dan. xii, 3. Matt. x, 41, 42. Matt. xix, 28, 29. Luke xix, 16, 19. Rom. ii, 6. 1st Cor. iii, 8. 1st Cor. xv, 41, 42. 2d Cor. v, 10. Gal. vi, 9.

Another question has sometimes been proposed, viz. *Whether the saints shall know one another in heaven?*

"The arguments," says Dr. Ridgley, "which are generally brought in defence of it, are taken from those instances recorded in scripture, in which persons, who have never seen one another before, have immediately known each other in this world, by a special immediate divine revelation given to them, in like manner as Adam knew that Eve was taken out of him; and therefore says, *This is now bone of my bone, and flesh of my flesh: she shall be called woman, because she was taken out of man*, Gen. ii, 23. He was *cast into a deep sleep, when God took one of his ribs, and so formed the woman*, as we read in the foregoing words; yet the knowledge hereof was communicated to him by God. Moreover, we read that Peter, James, and John, knew Moses and Elias, Matt. xvii, as appears from Peter's making a particular mention of them: *Let us make three tabernacles; one for thee, one for Moses, and one for Elias*, 4th ver. though he had never seen them before. Again; our Saviour, in the parable, represents the *rich man* as seeing *Abraham afar off, and Lazarus in his bosom*, Luke xvi, 23. and speaks of him as addressing his discourse to him. From such like arguments, some conclude that it may be inferred that the saints shall know one another in heaven, when joined together in the same assembly.

"Moreover, some think that this may be proved from the apostle's words, in 1st Thess. ii, 19, 20. *What is our hope or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at his coming? for ye are our glory and joy;* which seems to argue, that he apprehended their happiness in heaven should contribute, or be an addition to his, as he was made an instrument to bring them thither; even so, by a parity of reason, every one who has been instrumental in the conversion and building up others in

their holy faith, as the apostle Paul was with respect to them, these shall tend to enhance their praise, and give them occasion to glorify God on their behalf. Therefore it follows that they shall know one another; and consequently they who have walked together in the ways of God, and have been useful to one another as relations and intimate friends, in what respects more especially their spiritual concerns, these shall bless God for the mutual advantages which they have received, and consequently shall know one another. Again; some prove this from that expression of our Saviour in Luke xvi, 9. *Make to yourselves friends of the mammon of unrighteousness, that, when ye fail, they may receive you into everlasting habitations;* especially if by these *everlasting habitations* be meant heaven, as many suppose it is; and then the meaning is, that they whom you have relieved, and shewn kindness to in this world, shall express a particular joy upon your being admitted into heaven; and consequently they shall know you, and bless God for your having been so useful and beneficial to them.

"To this it is objected, that if the saints shall know one another in heaven, they shall know that several of those who were their intimate friends here on earth, whom they loved with a very great affection, are not there; and this will have a tendency to give them some uneasiness, and be a diminution of their joy and happiness.

"To this it may be replied, that if it be allowed that the saints shall know that some whom they loved on earth are not in heaven, this will give them no uneasiness; since that affection which took its rise principally from the relation which we stood in to persons on earth, or the intimacy that we have contracted with them, will cease in another world, or rather run in another channel, and be excited by superior motives; namely, their relation to Christ; that perfect holiness which they are adorned with; their being joined in the same blessed society, and engaged in the same employment: together with their former usefulness one to another in promoting their spiritual welfare, as made subservient to the happiness they enjoy there. And as for others, who are excluded from their society, they will think themselves obliged, out of a due regard to the justice and holiness of God, to acquiesce in his righteous judgments. Thus, the inhabitants of heaven are represented as adoring the Divine perfections, when the vials of God's wrath were poured out upon his enemies, and saying, *Thou art righteous, O Lord, because thou hast judged thus; true and righteous are thy judgments*, Rev. xvi, 5, 7.

"Another question has been sometimes asked, viz. *Whether there shall be a diversity of languages in heaven*, as there is on earth? This we cannot pretend to determine. Some think that there shall; and that, as persons of all nations and tongues shall make up that blessed society, so they shall praise God in the same language which they before used when on

earth; and that this worship may be performed with the greatest harmony, and to mutual edification, all the saints shall, by the immediate power and providence of God, be able to understand and make use of every one of those different languages, as well as their own. This they found on the apostle's words, in which he says, *That at the name of Jesus every knee should bow, and that every tongue should confess that Jesus Christ is Lord;* which they suppose has a respect to the heavenly state, because it is said to be done both by *those that are in heaven, and those that are on earth*, Phil. ii, 10, 11. But though the apostle speaks by a metonymy of different tongues, that is, persons who speak different languages being subject to Christ, he probably means thereby persons of different nations, whether they shall praise him in their own language in heaven, or no. Therefore some conjecture that the diversity of languages shall then cease, inasmuch as it took its first rise from God's judicial hand, when he confounded the speech of those who presumptuously attempted to build the city and tower of Babel; and this has been ever since attended with many inconveniences. And, indeed, the apostle seems expressly to intimate as much, when he says, speaking concerning the heavenly state, that *tongues shall cease*, 1st Cor. xiii, 8. that is, the present variety of languages.—Moreover, since the gift of tongues was bestowed on the apostles for the gathering and building up the church in the first age thereof, which end, when it was answered, this extraordinary dispensation ceased; in like manner it is probable that hereafter the diversity of languages shall cease."

"I am sensible," says Dr. Ridgley, "there are some who object to this, that the saints' understanding all languages will be an addition to their honour, glory, and happiness. But to this it may be answered, that though it is, indeed, an accomplishment, in this world, for a person to understand several languages, *that* arises from the subserviency thereof to those valuable ends that are answered thereby; but this would be entirely removed, if the diversity of languages be taken away in heaven, as some suppose it will."

"There are some, who, it may be, give too much scope to a vain curiosity, when they pretend to enquire what this language shall be, or determine, as the Jews do, and with them some of the fathers, that it shall be Hebrew, since their arguments for it are not sufficiently conclusive, which are principally these, viz. That this was the language with which God inspired man at first in paradise, and that which the saints and patriarchs spake, and the church generally made use of in all ages till our Saviour's time; and that it was this language which he himself spake while here on earth; and since his ascension into heaven, he spake unto Paul *in the Hebrew tongue*, Acts xxvi, 14. And when the inhabitants of heaven are described in the Revelations as praising God, there is one word used by which their praise is expressed,

namely, Hallelujah, which is Hebrew; the meaning whereof is, Praise ye the Lord. But all these arguments are not sufficiently convincing, and therefore we must reckon it no more than a conjecture."

However undecided we may be as to this and some other circumstances, this we may be assured of, that the *happiness of heaven will be eternal.* Whether it will be progressive or not, and that the saints shall always be increasing in their knowledge, joy, &c., is not so clear. Some suppose that this indicates an imperfection in the felicity of the saints for any addition to be made; but others think it quite analogous to the dealings of God with us here; and that, from the nature of the mind itself, it may be concluded. But however this be, it is certain that our happiness will be complete, 1st Pet. v, 10. 1st Pet. v, 4. Heb. xi, 10. *Watts's Death and Heaven; Gill's Body of Divinity*, vol. ii, p. 495; *Saurin's Ser.*, vol. iii, p. 321; *Toplady's Works*, vol. iii, p. 471; *Bates's Works; Ridgley's Body of Divinity*, quest. 90.

HEBREWS. See JEWS.

HELL, the place of Divine punishment after death. As all religions have supposed a future state of existence after this life, so all have their hell, or place of torment, in which the wicked are to be punished. Even the Heathens had their *tartara;* and the Mahometans, we find, believe the eternity of rewards and punishments: it is not, therefore, a sentiment peculiar to christianity.

There have been many curious and useless conjectures respecting the *place of the damned;* the ancients generally supposed it was a region of fire near the centre of the earth. Mr. Swinden endeavoured to prove that it is seated in the sun. Mr. Whiston advanced a new and strange hypothesis; according to him, the comets are so many hells, appointed in their orbits alternately to carry the damned to the confines of the sun, there to be scorched by its violent heat; and then to return with them beyond the orb of Saturn, there to starve them in those cold and dismal regions. But, as Dr. Doddridge observes, we must here confess our ignorance; and shall be much better employed in studying how we may avoid this place of horror, than in labouring to discover where it is.

Of the nature of this punishment we may form some idea from the expressions made use of in scripture. It is called a place of torment, Luke xvi, 28. the bottomless pit, Rev. xx, 3 to 6. a prison, 1st Pet. iii, 19. darkness, Matt. viii, 12. Jud. 13. fire, Matt. xiii, 42, 50. a worm that never dies, Mark ix, 44, 48. the second death, Rev. xxi, 8. the wrath of God, Rom. ii, 5. It has been debated, whether there will be *material fire in hell?* On the affirmative side it is observed, that fire and brimstone are represented as the ingredients of the torment of the wicked, Rev. xiv, 10, 11. Rev. xx, 10. That as the body is to be raised, and the whole man to be condemned, it is reasonable to believe there will be some corporeal punishment provided, and there-

fore probably material fire. On the negative side it is alleged, that the terms above-mentioned are metaphorical, and signify no more than raging desire or acute pain; and that the Divine Being can sufficiently punish the wicked, by immediately acting on their minds, or rather leaving them to the guilt and stings of their own conscience. According to several passages, it seems there will be *different degrees of punishment* in hell, Luke xii, 47. Rom. ii, 12. Matt. x, 20, 21. Matt. xii, 25, 32. Heb. x, 28, 29.

As to its duration, it has been observed that it cannot be eternal, because there is no proportion between temporary crimes and eternal punishments; that the word everlasting is not to be taken in its utmost extent; and that it signifies no more than a long time, or a time whose precise boundary is unknown. But in answer to this it is alleged, that the same word is used, and that sometimes in the very same place, to express the *eternity* of the happiness of the righteous, and the *eternity* of the misery of the wicked; and that there is no reason to believe that the words express two such different ideas, as standing in the same connexion. Besides, it is not true, it is observed, that temporary crimes do not deserve eternal punishments, because the infinite majesty of an offended God adds a kind of infinite evil to sin, and therefore exposes the sinner to infinite punishment; and that hereby God vindicates his injured majesty, and glorifies his justice. See articles DESTRUCTIONISTS and UNIVERSALISTS. *Berry St. Lec.* vol. ii, p. 559, 562; *Dawes on Hell*, ser. x; *Whiston on ditto; Swinden, Drexelius, and Edwards on ditto.* A late popular writer has observed, that in the 35th sermon of Tillotson every thing is said upon the eternity of hell torments that can be known with any certainty.

HELL, *Christ's descent into.* That Christ locally descended into hell, is a doctrine believed not only by the Papists, but by many among the reformed. 1. The text chiefly brought forward in support of this doctrine is the 1st Peter iii, 19. "By which he went and preached to the spirits in prison;" but it evidently appears that the "spirit" there mentioned was not Christ's human soul, but a divine nature, or rather the Holy Spirit (by which he was quickened, and raised from the dead); and by the inspiration of which, granted to Noah, he preached to those notorious sinners who are now in the prison of hell for their disobedience.

2. Christ, when on the cross, promised the penitent thief his presence that day in paradise; and accordingly, when he died, he committed his soul into his heavenly Father's hand: in heaven therefore, and not in hell, we are to seek the separate spirit of our Redeemer in this period, Luke xxiii, 43, 46.

3. Had our Lord descended to preach to the damned, there is no supposable reason why the unbelievers in Noah's time only should be mentioned rather than those of Sodom, and the unhappy multi-

tude that died in sin. But it may be said, do not both the Old and New Testaments intimate this? Ps. xvi, 10. Acts ii, 34. But it may be answered, that the words "thou wilt not leave my soul in hell," may be explained (as is the manner of the Hebrew poets) in the following words: "Neither wilt thou suffer thine holy one to see corruption." So the same words are used Ps. lxxxix, 48.—"What man is he that liveth, and shall not see death? shall he deliver his soul from the hand of the grave?" In the Hebrew (שאול), the word commonly rendered hell properly signifies "the invisible state," as our word hell originally did; and the other word (נפש) signifies not always the immortal soul, but the animal frame in general, either living or dead. *Bishop Pearson and Dr. Bărrow on the Creed; Edwards's Hist. of Redemption*, notes p. 351, 377; *Ridgley's Body of Div.*, p. 308, 3d edit.; *Doddridge and Guise on* 1st Pet. iii, 19.

HELLENISTS, a term occurring in the Greek text of the New Testament, and which in the English version is rendered Grecians, Acts vi, 1. The critics are divided as to the signification of the word. Some observe, that it is not to be understood as signifying those of the religion of the Greeks, but those who spoke Greek. The authors of the Vulgate version render it like our *Græci;* but Messieurs Du Port Royal, more accurately, *Juifs Grecs*, Greek or Grecian Jews; it being the Jews who spoke Greek that are here treated of, and who are hereby distinguished from the Jews called *Hebrews*, that is, who spoke the Hebrew tongue of that time.

The Hellenists, or Grecian Jews, were those who lived in Egypt, and other parts where the Greek tongue prevailed: it is to them we owe the Greek version of the Old Testament, commonly called the *Septuagint*, or that of the Seventy.

Salmasius and Vossius are of a different sentiment with regard to the Hellenists; the latter will only have them to be those who adhered to the Grecian interests. Scaliger is represented in the Scaligerana as asserting the Hellenists to be the Jews who lived in Greece and other places, and who read the Greek Bible in their synagogue, and used the Greek language *in sacris;* and thus they were opposed to the Hebrew Jews, who performed their public worship in the Hebrew tongue; and in this sense St. Paul speaks of himself as a Hebrew of the Hebrews, Phil. iii, 5, 6.—2. A Hebrew both by nation and language. The Hellenists are thus properly distinguished from the *Hellenes*, or Greeks, mentioned John xii, 20. who were Greeks by birth and nation, and yet proselytes to the Jewish religion.

HEMEROBAPTISTS, a sect among the ancient Jews, thus called from their washing and bathing every day, in all seasons; and performing this custom with the greatest solemnity, as a religious rite necessary to salvation.

Epiphanius, who mentions this as the fourth heresy among the Jews, observes, that in other

points these heretics had much the same opinion as the Scribes and Pharisees; only that they denied the resurrection of the dead, in common with the Sadducees, and retained a few other of the improprieties of these last.

The sect who pass in the East under the denomination of Sabians, calling themselves *Mendai Iiahi*, or the disciples of St. John, and whom the Europeans entitle the christians of St. John, because they yet retain some knowledge of the gospel, is probably of Jewish origin, and seems to have been derived from the ancient Hemerobaptists; at least it is certain that John, whom they consider as the founder of their sect, bears no sort of similitude to John the Baptist, but rather resembles the person of that name whom the ancient writers present as the chief of the Jewish Hemerobaptists. These ambiguous christians dwell in Persia and Arabia, and principally at Bassora; and their religion consists in bodily washings, performed frequently, and with great solemnity, and attended with certain ceremonies which the priests mingle with this superstitious service.

HENOTICON, a famous edict of the emperor Zeno, published A. D. 482, and intended to reconcile and re-unite the Eutychians with the Catholics. It was procured of the emperor by means of Acacius, patriarch of Constantinople, with the assistance of the friends of Peter Mongus and Peter Trullo. The sting of this edict lies here; that it repeats and confirms all that had been enacted in the councils of Nice, Constantinople, Ephesus, and Chalcedon, against the Arians, Nestorians, and Eutychians, without making any particular mention of the council of Chalcedon. It is in the form of a letter, addressed by Zeno to the bishops, priests, monks, and people of Egypt and Lybia. It was opposed by the Catholics, and condemned in form by pope Felix II.

HENRICIANS, a sect so called from Henry, its founder, who, though a monk and hermit, undertook to reform the superstition and vices of the clergy. For this purpose he left Lausanne, in Switzerland, and, removing from different places, at length settled at Thoulouse, in the year 1147, and there exercised his ministerial function; till being overcome by the opposition of Bernard, abbot of Clairval, and condemned by pope Eugenius III, at a council assembled at Rheims, he was committed to a close prison in 1148, where he soon ended his days. This reformer rejected the baptism of infants, severely censured the corrupt manners of the clergy, treated the festivals and ceremonies of the church with the utmost contempt, and held private assemblies for inculcating his peculiar doctrines.

HERACLEONITES, a sect of christians, the followers of Heracleon, who refined upon the Gnostic divinity, and maintained that the world was not the immediate production of the Son of God, but that he was only the occasional cause of its being created by the demiurgus. The Heracleonites de-

nied the authority of the prophecies of the Old Testament; maintained that they were mere random sounds in the air; and that St. John the Baptist was the only true voice that directed to the Messiah.

HERESIARCH, an arch heretic, the founder or inventor of an heresy; or a chief of a sect of heretics.

HERESY. This word signifies sect or choice: it was not in its earliest acceptation conceived to convey any reproach, since it was indifferently used either of a party approved, or of one disapproved by the writer. See Acts v, 17. Acts xv, 3. Afterwards it was generally used to signify some fundamental error adhered to with obstinacy, 2d Pet. ii, 1. Gal. v, 20.

According to the law of this kingdom, heresy consists in a denial of some of the essential doctrines of christianity publicly and obstinately avowed. It must be acknowledged, however, that particular modes of belief or unbelief, not tending to overturn christianity, or to sap the foundations of morality, are by no means the object of coercion by the civil magistrate. What doctrines shall therefore be adjudged heresy, was left by our old constitution to the determination of the ecclesiastical judge, who had herein a most arbitrary latitude allowed him; for the general definition of an heretic, given by Lyndewode, extends to the smallest deviations from the doctrines of the holy church: "*Hæreticus est qui dubitat de fide catholica, et qui negligit servare ea, quæ Romana ecclesia statuit, seu servare decreverat;*" or, as the statute, 2 Hen. IV, cap. 15, expresses it in English, "teachers of erroneous opinions, contrary to the faith and blessed determinations of the holy church." Very contrary this to the usage of the first general councils, which defined all heretical doctrines with the utmost precision and exactness; and what ought to have alleviated the punishment, the uncertainty of the crime, seems to have enhanced it in those days of blind zeal and pious cruelty. The sanctimonious hypocrisy of the Canonists, indeed, went, at first, no farther than enjoining penance, excommunication, and ecclesiastical deprivation, for heresy; but afterwards they proceeded boldly to imprisonment by the ordinary, and confiscation of goods in *pios usus*. But in the mean time they had prevailed upon the weakness of bigoted princes to make the civil power subservient to their purposes, by making heresy not only a temporal but even a capital offence; the Romish ecclesiastics determining, without appeal, whatever they pleased to be heresy, and shifting off to the secular arm the odium and drudgery of executions, with which they pretended to be too tender and delicate to intermeddle. Nay, they affected to intercede on behalf of the convicted heretic, well knowing that at the same time they were delivering the unhappy victim to certain death. See Act of Faith. Hence the capital punishments inflicted on the ancient Donatists and Manichæans by the emperors Theodosius and Justinian; hence,

also, the constitution of the emperor Frederic mentioned by Lyndewode, adjudging all persons, without distinction, to be burnt with fire, who were convicted of heresy by the ecclesiastical judge. The same emperor, in another constitution, ordained, that if any temporal lord, when admonished by the church, should neglect to clear his territories of heretics within a year, it should be lawful for good Catholics to seize and occupy the lands, and utterly to exterminate the heretical possessors. And upon this foundation was built that arbitrary power, so long claimed, and so fatally exerted by the pope, of disposing even of the kingdoms of refractory princes to more dutiful sons of the church. The immediate event of this constitution serves to illustrate at once the *gratitude* of the holy see, and the just punishment of the royal bigot; for, upon the authority of this very constitution, the pope afterwards expelled this very emperor Frederic from his kingdom of Sicily, and gave it to Charles of Anjou. Christianity being thus deformed by the dæmon of persecution upon the continent, our own island could not escape its scourge. Accordingly we find a writ *de hæretico comburendo*, i. e. of burning the heretic. See that article. But the king might pardon the convict by issuing no process against him; the writ *de hæretico comburendo* being not a writ of course, but issuing only by the special direction of the king in council. In the reign of Henry IV, when the eyes of the christian world began to open, and the seeds of the Protestant religion (under the opprobrious name of *Lollardy*) took root in this kingdom, the clergy taking advantage from the king's dubious title to demand an increase of their own power, obtained an act of parliament, which sharpened the edge of persecution to its utmost keenness. See HÆRETICO COMBURENDO. By statute 2, Henry V, c. 7, Lollardy was also made a temporal offence, and indictable in the king's courts; which did not thereby gain an exclusive, but only a concurrent jurisdiction with the bishop's consistory. Afterwards, when the reformation began to advance, the power of the ecclesiastics was somewhat moderated; for though what heresy *is* was not then precisely defined, yet we are told in some points what it *is not*; the statute 25, Hen. VIII, c. 14, declaring that offences against the see of Rome are not heresy; and the ordinary being thereby restrained from proceeding in any case upon mere suspicion; i. e. unless the party be accused by two credible witnesses, or an indictment of heresy be first previously found in the king's courts of common law. And yet the spirit of persecution was not abated, but only diverted into a lay channel; for in six years afterwards, by stat. 31, Hen. VIII, c. 14, the bloody law of the six articles was made, which were "determined and resolved by the most godly study, pain, and travail of his majesty; for which his most humble and obedient subjects, the lords *spiritual* and temporal, and

the commons in parliament assembled, did render and give unto his highness their most high and hearty thanks!" The same statute established a mixed jurisdiction of clergy and laity for the trial and conviction of heretics; Henry being equally intent on destroying the supremacy of the bishops of Rome, and establishing all their other corruptions of the christian religion. Without recapitulating the various repeals and revivals of these sanguinary laws in the two succeeding reigns, we proceed to the reign of Q. Elizabeth, when the reformation was finally established with temper and decency, unsullied with party rancour or personal resentment.—By stat. 1 Eliz., c. 1, all former statutes relating to heresy are repealed; which leaves the jurisdiction of heresy as it stood at common law, viz. as to the infliction of common censures in the ecclesiastical courts; and in case of burning the heretic, in the provincial synod only. Sir Matthew Hale is, indeed, of a different opinion, and holds that such power resided in the diocesan also; though he agrees that in either case the writ *de hæretico comburendo* was not demandable of common right, but grantable or otherwise merely at the king's discretion. But the principal point now gained was, that by this statute a boundary was for the first time set to what should be accounted heresy; nothing for the future being to be so determined, but only such tenets which have been heretofore so declared,—1. by the words of the canonical scriptures;—2. by the first four general councils, or such others as have only used the words of the holy scriptures; or,—3. which shall hereafter be so declared by the parliament, with the assent of the clergy in convocation. Thus was heresy reduced to a greater certainty than before, though it might not have been the worse to have defined it in terms still more precise and particular; as a man continued still liable to be burnt for what, perhaps, he did not understand to be heresy, till the ecclesiastical judge so interpreted the words of the canonical scriptures. For the writ *de hæretico comburendo* remained still in force, till it was totally abolished, and heresy again subjected only to ecclesiastical correction, *pro salute animæ*, by stat. 29, Car. II, c. 9; when, in one and the same reign, our lands were delivered from the slavery of military tenures; our bodies from arbitrary imprisonment by the *habeas corpus* act; and our minds from the tyranny or superstitious bigotry, by demolishing this large badge of persecution in the English law. Every thing is now less exceptionable, with respect to the spiritual cognizance and spiritual punishment of heresy; unless, perhaps, that the crime ought to be more strictly defined, and no prosecution permitted, even in the ecclesiastical courts, till the tenets in question are by proper authority previously declared to be heretical. Under these restrictions, some think it necessary, for the support of the national religion, that the officers of the church should have power to censure he-

retics; yet not to harass them with temporal penalties, much less to exterminate or destroy them. The legislature has, indeed, thought it proper that the civil magistrate should interpose with regard to one species of heresy, very prevalent in modern times; for by stat. 9 and 10, W. III, c. 32, if any person, educated in the christian religion, or professing the same, shall, by writing, printing, teaching, or advised speaking, deny any one of the persons in the Holy Trinity to be God, or maintain that there are more Gods than one, he shall undergo the same penalties and incapacities which were inflicted on apostacy by the same statute; *Enc. Brit.; Dr. Foster and Stebbing on Heresy; Hallett's Discourses*, vol. iii. No. 9, p. 358, 408; *Dr. Campbell's Prel. Dis. to the Gospels.*

HERETIC, a general name for all such persons under any religion, but especially the christian, as profess or teach opinions contrary to the established faith, or to what is made the standard of orthodoxy. See last article, and *Lardner's History of the Heretics of the two first Centuries.*

HERMIANI, a sect in the second century; so called from their leader Hermias. One of their distinguishing tenets was, that God is corporeal; another, that Jesus Christ did not ascend into heaven with his body, but left it in the sun.

HERMIT, a person who retires into solitude for the purpose of devotion. Who were the first hermits cannot easily be known; though Paul, surnamed the hermit, is generally reckoned the first. The persecutions of Decius and Valerian have supposed to have occasioned their first rise.

HERMOGENIANS, a sect of ancient heretics; denominated from their leader Hermogenes, who lived towards the close of the second century. Hermogenes established matter as his first principle; and regarding matter as the fountain of all evil, he maintained that the world, and every thing contained in it, as also the souls of men and other spirits, were formed by the Deity from an uncreated and eternal mass of corrupt matter. The opinions of Hermogenes with regard to the origin of the world, and the nature of the soul, were warmly opposed by Tertullian.

HERNHUTTERS. See MORAVIANS.

HERODIANS, a sect among the Jews, at the time of our Saviour, Matt. xxii, 16. Mark iii, 6. The critics and commentators are very much divided with regard to the Herodians. St. Jerome, in his dialogue against the Luciferians, takes the name to have been given to such as owned Herod for the Messiah; and Tertullian and Epiphanius are of the same opinion. But the same Jerome, in his comment on St. Matthew, treats this opinion as ridiculous; and maintains that the Pharisees gave this appellation, by way of ridicule, to Herod's soldiers, who paid tribute to the Romans; agreeable to which the Syrian interpreters render the word by *the domestics of Herod*, i. e. "his courtiers." M. Simon, in his notes on the 22d chapter of Matthew, ad-

vances a more probable opinion: the name *Herodian* he imagines to have been given to such as adhered to Herod's party and interest, and were for preserving the government in his family, about which were great divisions among the Jews. F. Hardouin will have the Herodians and Sadducees to have been the same. Dr. Prideaux is of opinion that they derived their name from Herod the Great; and that they were distinguished from the other Jews by their concurrence with Herod's scheme of subjecting himself and his dominions to the Romans, and likewise by complying with many of their heathen usages and customs. This symbolizing with idolatry upon views of interest and worldly policy was probably that leaven of Herod, against which our Saviour cautioned his disciples. It is farther probable that they were chiefly of the sect of the Sadducees; because the leaven of Herod is also denominated the leaven of the Sadducees.

HETERODOX, something that is contrary to the faith or doctrine established in the true church. See ORTHODOX.

HEXAPLA, a Bible disposed in six columns, containing the text and divers versions thereof, compiled and published by Origen, with a view of securing the sacred text from future corruptions, and to correct those that had been already introduced. Eusebius relates, that Origen, after his return from Rome under Caracalla, applied himself to learn Hebrew, and began to collect the several versions that had been made of the sacred writings, and of these to compose his Tetrapla and Hexapla; others, however, will not allow him to have begun till the time of Alexander, after he had retired into Palestine, about the year 231. To conceive what this Hexapla was, it must be observed, that, besides the translation of the sacred writings, called the Septuagint, made under Ptolemy Philadelphus, above 280 years before Christ, the scripture had been since translated into Greek by other interpreters. The first of those versions, or (reckoning the Septuagint) the second, was that of Aquila, a proselyte Jew, the first edition of which he published in the 12th year of the emperor Adrian, or about the year of Christ 128; the third was that of Symmachus, published, as is commonly supposed, under Marcus Aurelius, but, as some say, under Septimus Severus, about the year 200; the fourth was that of Theodotion, prior to that of Symmachus, under Commodus, or about the year 175. These Greek versions, says Dr. Kennicott, were made by the Jews from their corrupted copies of the Hebrew, and were designed to stand in the place of the Seventy, against which they were prejudiced, because it seemed to favour the christians. The fifth was found at Jericho, in the reign of Caracalla, about the year 217; and the sixth was discovered at Nicopolis, in the reign of Alexander Severus, about the year 228; lastly, Origen himself recovered part of a seventh, containing only the Psalms. Now Origen, who had held frequent dispu-

tations with the Jews in Egypt and Palestine, observing that they always objected to those passages of scripture quoted against them, and appealed to the Hebrew text, the better to vindicate those passages, and confound the Jews, by shewing that the Seventy had given the sense of the Hebrew; or rather to shew, by a number of different versions, what the real sense of the Hebrew was, undertook to reduce all these several versions into a body, along with the Hebrew text, so as they might be easily contronted, and afford a mutual light to each other. He made the Hebrew text his standard; and allowing that corruptions might have happened, and that the old Hebrew copies might and did read differently, he contented himself with marking such words or sentences as were not in his Hebrew text, nor the later Greek versions, and adding such words or sentences as were omitted in the Seventy, prefixing an asterisk to the additions, and an obelisk to the others. In order to this, he made choice of eight columns; in the first he gave the Hebrew text, in Hebrew characters; in the second, the same text in Greek characters; the rest were filled with the several versions abovementioned; all the columns answering verse for verse, and phrase for phrase; and in the Psalms there was a ninth column for the seventh version. This work Origen called Ἑξαπλα, *Hexapla*, q. d. *sextuple*, or work of six columns, as only regarding the first six Greek versions. St. Epiphanius, taking in likewise the two columns of the text, calls the work *Octapla*, as consisting of eight columns. This celebrated work, which Montfaucon imagines consisted of sixty large volumes, perished long ago; probably with the library at Cæsarea, where it was preserved in the year 653; though several of the ancient writers have preserved us pieces thereof, particularly St. Chrysostom on the Psalms, Philoponus in his Hexameron, &c. Some modern writers have earnestly endeavoured to collect fragments of the Hexapla, particularly Flaminius, Nobilius, Drusius, and F. Montfaucon, in two folio volumes printed at Paris in 1713.

HIERACITES, heretics in the third century; so called from their leader Hierax, a philosopher, of Egypt, who taught that Melchisedec was the Holy Ghost, denied the resurrection, and condemned marriage.

HIERARCHY, an ecclesiastical establishment. The word is also used in reference to the subordination some suppose there is among the angels: but whether they are to be considered as having a government or hierarchy among themselves so that one is superior in office and dignity to others; or whether they have a kind of dominion over one another; or whether some are mere partakers of privileges others are deprived of, cannot be determined, since scripture is silent as to this matter.

HIGH CHURCHMEN, a term first given to the non-jurors, who refused to acknowledge William III as their lawful king, and who had very proud notions of church power; but it is now commonly used in a more extensive

signification, and is applied to all those who, though far from being non-jurors, yet form pompous and ambitious conceptions of the authority and jurisdiction of the church.

HISTORY ECCLESIASTICAL.

See ECCLESIASTICAL HISTORY.

HOFFMANISTS, those who espoused the sentiments of Daniel Hoffman, professor in the university of Helmstadt, who in the year 1598 taught that the light of reason, even as it appears in the writings of Plato and Aristotle, is adverse to religion; and that the more the human understanding is cultivated by philosophical study, the more perfectly is the enemy supplied with weapons of defence.

HOLINESS, freedom from sin, or the conformity of the heart to God. It does not consist in knowledge, talents, or outward ceremonies of religion, but hath its seat in the heart, and is the effect of a principle of grace implanted by the Holy Spirit, Eph. ii, 8, 10. John iii, 5. Rom. vi, 22. It is the essence of happiness and the basis of true dignity, Prov. iii, 17. Prov. iv, 8. It will manifest itself by the propriety of our conversation, regularity of our temper, and uniformity of our lives. It is a principle progressive in its operation, Prov. iv, 18. and absolutely essential to the enjoyment of God here and hereafter, Heb. xii, 14. See SANCTIFICATION.

HOLINESS OF GOD, is the purity and rectitude of his nature. It is an *essential* attribute of God, and what is the glory, lustre, and harmony of all his other perfections, Ps. xxvii, 4. Exod. xv, 11. He could not be God without it, Deut. xxxii, 4. It is *infinite* and *unbounded;* it cannot be increased or diminished. *Immutable* and *invariable*, Mal. iii, 6. God is *originally* holy; he is so of and in himself, and the *author* and *promoter* of all holiness among his creatures. The holiness of God is visible by his *works;* he made all things holy, Gen. i, 31. By his *providences*, all which are to promote holiness in the end, Heb. xii, 10. By his *grace*, which influences the subjects of it to be holy, Tit. ii, 10, 12. By his *word*, which commands it, Pet. i, 15. By his *ordinances*, which he hath appointed for that end, Jer. xliv, 4, 5. By the *punishment of sin* in the death of Christ, Is. liii. and *by the eternal punishment* of it in wicked men, Matt. xxv, last verse. See ATTRIBUTES.

HOLOCAUST, formed from ὅλος, "whole," and καιω, "I consume with fire;" a kind of sacrifice wherein the whole burnt-offering is burnt or consumed by fire, as an acknowledgment that God, the Creator, Preserver, and Lord of all, was worthy of all honour and worship, and as a token of men's giving themselves entirely up to him. It is called in scripture a burnt-offering. Sacrifices of this sort are often mentioned by the Heathens as well as Jews. They appear to have been in use long before the institution of the other Jewish sacrifices by the law of Moses, Job i, 5. Job xlii, 8. Gen. xxii, 13. Gen. viii, 20. On this account, the Jews, who would not allow the Gentiles to offer on their altar any other sacrifices peculiarly enjoined by the law of Moses, ad-

mitted them by the Jewish priests to offer holocausts, because these were a sort of sacrifices prior to the law, and common to all nations. During their subjection to the Romans, it was no uncommon thing for those Gentiles to offer sacrifices to the God of Israel at Jerusalem. Holocausts were deemed by the Jews the most excellent of all their sacrifices. See SACRIFICE.

HOLY DAY, a day set apart by the church for the commemoration of some saint, or some remarkable particular in the life of Christ. It has been a question agitated by divines, whether it be proper to appoint or keep any holy days (the Sabbath excepted). The advocates for holy days suppose that they have a tendency to impress the minds of the people with a greater sense of religion; that if the acquisitions and victories of men be celebrated with the highest joy, how much more those events which relate to the salvation of man; such as the birth, death, and resurrection of Christ, &c. On the other side it is observed, that if holy days had been necessary under the present dispensation, Jesus Christ would have observed something respecting them, whereas he was silent about them; that it is bringing us again into that bondage to ceremonial laws from which Christ freed us; that it is a tacit reflection on the Head of the church in not appointing them; that such days, on the whole, are more pernicious than useful to society, as they open a door for indolence and profaneness; yea, that scripture speaks against such days, Gal. iv, 9 to 11. *Cave's Prim. Christ.; Nelson's Fasts and Feasts; Robinson's History and Mystery of Good Friday, and Lectures on Non-conformity; A country Vicar's Sermon on Christmas-day*, 1753; *Brown's Nat. and Rev. Rel.*, p. 535; *Neal's Hist. of the Puritans*, vol. ii, p. 116, qu.

HOLY GHOST, the third person in the Trinity.

I. *The Holy Ghost is a real and distinct person in the Godhead.* 1. Personal powers of rational understanding and will are ascribed to him, 1st Cor. ii, 10, 11. 1st Cor. xii, 11. Eph. iv, 3.—2. He is joined with the other two Divine persons, as the object of worship and fountain of blessings, Matt. xxviii, 19. 2d Cor. xiii, 14. 1st John v, 7.—3. In the Greek, a masculine article or epithet is joined to his name, *Pneuma*, which is naturally of the neuter gender, John xiv, 26. John xv, 26. John xvi, 13. Eph. i, 13. —4. He appeared under the emblem of a dove, and of cloven tongues of fire, Matt. iii. Acts ii. —5. Personal offices of an intercessor belong to him, Rom. viii, 26.—6. He is represented as performing a multitude of personal acts; as teaching, speaking, witnessing, &c. Mark xiii, 11. Acts xx, 23. Rom. viii, 15, 16. 1st Cor. vi, 19. Acts xv, 28. Acts xvi, 6, 7, &c. &c. &c.

II. *It is no less evident that the Holy Ghost is a Divine Person, equal in power and glory with the Father and Son.* 1. Names proper only to the Most High God are ascribed to him; as Jehovah, Acts xxviii, 25. with Is. vi, 9.

and Heb. iii, 7, 9. with Exod. xvii, 7. Jer. xxxi, 31, 34. Heb. x, 15, 16. *God*, Acts v, 3, 4. *Lord*, 2d Cor. iii, 17, 18. "The Lord, the Spirit."—2. Attributes proper only to the Most High God are ascribed to him; as Omniscience, 1st Cor. ii, 10, 11. Is. xl, 13, 14. Omnipresence, Ps. cxxxix, 7. Eph. ii, 17, 18. Rom. viii, 26, 27. Omnipotence, Luke i, 35. Eternity, Heb. ix, 14.—3. Divine works are evidently ascribed to him, Gen. i, 2. Job xxvi, 13. Ps. xxxiii, 6. Ps. civ, 30.—4. Worship, proper only to God, is required and ascribed to him, Is. vi, 3. Acts xxviii, 25. Rom. ix, 1. Rev. i, 4. 2d Cor. xiii, 14. Matt. xxviii, 19.

III. *The agency or work of the Holy Ghost is more particularly displayed in*, I. *Conviction* of sin, John xvi, 8, 9.—2. *Conversion*, 1st. Cor. xii. Eph. i, 17, 18. 1st Cor. ii, 10, 12. John iii, 5, 6.—3. *Sanctification*, 2d Thess. ii, 13. 1st Cor. vi, 11. Rom. xv, 16.—4. *Consolation*, John xiv, 16, 26.—5. *Direction*, John xiv, 16, 17. Rom. viii, 14.—6. *Confirmation*, Rom. viii, 16. 1st John iii, 24. Eph. i, 13, 14. See TRINITY. *Hawker's Sermons on the Holy Ghost; Pearson on the Creed*, 8 article; *Dr. Owen on the Spirit; Hurrion's* 16 *Sermons on the Spirit.*

HOLY GHOST PROCESSION OF. See PROCESSION.

HOMILY, a sermon or discourse upon some point of religion delivered in a plain manner, so as to be easily understood by the common people. The Greek homily, says M. Fleury, signifies a familiar discourse, like the Latin *sermo*, and discourses delivered in the church took these denominations, to intimate that they were not harangues, or matters of ostentation and flourish, like those of profane orators, but familiar and useful discourses, as of a master to his disciples or a father to his children. All the homilies of the Greek and Latin fathers are composed by bishops. We have none of Tertullian, Clemens Alexandrinus, and many other learned persons, because in the first ages none but bishops were admitted to preach. The privilege was not ordinarily allowed to priests till toward the fifth century. St. Chrysostom was the first presbyter that preached statedly. Origen and St. Augustine also preached, but it was by a peculiar licence or privilege.

Photius distinguishes *homily* from *sermon*, in that the homily was performed in a more familiar manner; the prelate interrogating and talking to the people, and they in their turn answering and interrogating him, so that it was properly a conversation; whereas the sermon was delivered with more form, and in the pulpit, after the manner of the orators. The practice of compiling homilies which were to be committed to memory, and recited by ignorant or indolent priests, commenced towards the close of the eighth century; when Charlemagne ordered Paul, Deacon, and Alcuin, to form homilies or discourses upon the gospels and epistles from the ancient doctors of the church. This gave rise to that famous collection entitled the Homiliarium of Charlemagne; and which being followed as a model

by many productions of the same kind, composed by private persons, from a principle of pious zeal, contributed much (says Mosheim) to nourish the indolence and to perpetuate the ignorance of a worthless clergy. There are still extant several fine homilies composed by the ancient fathers, particularly St. Chrysostom and St. Gregory.—*The Clementine Homilies* are nineteen homilies in Greek, published by Cotelerius, with two letters prefixed; one of them written in the name of Peter, the other in the name of Clement, to James, bishop of Jerusalem; in which last letter they are entitled Clement's Epitome of the Preaching and Travels of Peter. According to Le Clerc, these homilies were composed by an Ebionite, in the second century; but Montfaucon supposes that they were forged long after the age of St. Athanasius. Dr. Lardner apprehends that the Clementine homilies were the original, or first edition of the Recognitions; and that they are the same with the work censured by Eusebius under the title of Dialogues of Peter and Appion.—*Homilies of the Church of England* are those which were composed at the reformation to be read in churches, in order to supply the defect of sermons. See the quarto edition of the Homilies, with notes, by a divine of the church of England.

HONESTY is that principle which makes a person prefer his promise or duty to his passion or interest. See JUSTICE.

HONOUR, a testimony of esteem or submission, expressed by words and an exterior behaviour, by which we make known the veneration and respect we entertain for any one, on account of his dignity or merit. The word is also used in general for the esteem due to virtue, glory, reputation, and probity; as also for an exactness in performing whatever we have promised; and in this last sense we use the term, *a man of honour*. It is also applied to two different kinds of virtue; *bravery* in men, and *chastity* in women. In every situation of life, religion only forms the true honour and happiness of man. "It cannot," as one observes, "arise from riches, dignity of rank or office, nor from what are often called splendid actions of heroes, or civil accomplishments; these may be found among men of no real integrity, and may create considerable fame; but a distinction must be made between fame and true honour. The former is a loud and noisy applause; the latter a more silent and internal homage. Fame floats on the breath of the multitude; honour rests on the judgment of the thinking. In order, then, to discern where true honour lies, we must not look to any adventitious circumstance, not to any single sparkling quality, but to the whole of what forms a man; in a word, we must look to the soul. It will discover itself by a mind superior to fear, to selfish interest, and corruption; by an ardent love to the Supreme Being, and by a principle of uniform rectitude. It will make us neither afraid nor ashamed to discharge our duty, as it relates both to God and man. It will influence us to be magnanimous

without being proud; humble without being mean; just without being harsh; simple in our manners, but manly in our feelings. This honour, thus formed by religion, or the love of God, is more independent, and more complete, than what can be acquired by any other means. It is productive of higher felicity, and will be commensurate with eternity itself; while that honour, so called, which arises from any other principle, will resemble the feeble and twinkling flame of a taper, which is often clouded by the smoke it sends forth, but is always wasting, and soon dies totally away." *Barrow's Works*, vol. i, ser. 4; *Blair's Sermons*, vol. iii, ser. 1; *Watts's Sermons*, ser. 30, vol. ii; *Ryland's Cont.*, vol. i, p. 343; *Jortin's Sermons*, vol. iii, ser. 6.

HOPE is the desire of some good, attended with the possibility, at least, of obtaining it; and is enlivened with joy greater or less, according to the probability there is of possessing the object of our hope. Scarce any passion seems to be more natural to man than *hope;* and, considering the many troubles he is encompassed with, none is more necessary; for life, void of all hope, would be a heavy and spiritless thing, very little desirable, perhaps hardly to be borne; whereas hope infuses strength into the mind, and by so doing lessens the burdens of life. If our condition be not the best in the world, yet we hope it will be better, and this helps us to support it with patience. The hope of the christian is an expectation of all necessary good both in time and eternity, founded on the promises, relations, and perfections of God, and on the offices, righteousness, and intercession of Christ. It is a compound of desire, expectation, patience, and joy, Rom. viii, 24, 25. It may be considered, 1. As *pure*, 1st John iii, 2, 3. as it is resident in that heart which is cleansed from sin.—2. As *good*, 2d Thess. ii, 16. (in distinction from the hope of the hypocrite) as deriving its origin from God, and centering in him.—3. It is called *lively*, 1st Pet. i, 3. as it proceeds from spiritual life, and renders one active and lively in good works.—4. It is *courageous*, Rom. v, 5. 1st Thess. v, 8. because it excites fortitude in all the troubles of life, and yields support in the hour of death, Prov. xiv, 32.—5. *Sure*, Heb. vi, 19. because it will not disappoint us, and is fixed on a sure foundation.—6. *Joyful*, Rom. v, 2. as it produces the greatest felicity in the anticipation of complete deliverance from all evil. *Campbell's Pleasures of Hope; Grove's Moral Phil.*, vol. i, p. 381; *Gill's Body of Div.*, p. 82, vol. iii; No. 471, *Spect.*

HOPKINSIANS, so called from the Rev. Samuel Hopkins, D. D. an American Divine, who in his sermons and tracts has made several additions to the sentiments first advanced by the celebrated Jonathan Edwards, late president of New Jersey College.

The following is a summary of the distinguishing tenets of the Hopkinsians, together with a few

of the reasons they bring forward in support of their sentiments.

I. That all true virtue, or real holiness, consists in disinterested benevolence. The object of benevolence is universal being, including God and all intelligent creatures. It wishes and seeks the good of every individual, so far as is consistent with the greatest good of the whole, which is comprised in the glory of God and the perfection and happiness of his kingdom. The law of God is the standard of all moral rectitude or holiness. This is reduced into love to God, and our neighbour as ourselves; and universal good-will comprehends all the love to God, our neighbour, and ourselves, required in the divine law, and therefore must be the whole of holy obedience. Let any serious person think what are the particular branches of true piety; when he has viewed each one by itself, he will find that disinterested friendly affections, is its distinguishing characteristic. For instance, all the holiness in pious fear, which distinguishes it from the fear of the wicked, consists in love. Again; holy gratitude is nothing but good-will to God and our neighbour, in which we ourselves are included: and correspondent affection, excited by a view of the good-will and kindness of God. Universal good-will also implies the whole of the duty we owe to our neighbour, for justice, truth, and faithfulness, are comprised in universal benevolence; so are temperance and chastity. For an undue indulgence of our appetites and passions is contrary to benevolence, as tending to hurt ourselves or others; and so opposite to the general good, and the divine command, in which all the crime of such indulgence consists. In short, all virtue is nothing but benevolence acted out in its proper nature and perfection; or love to God and our neighbour, made perfect in all its genuine exercises and expressions.

II. That all sin consists in selfishness. By this is meant an interested, selfish affection, by which a person sets himself up as supreme, and the only object of regard; and nothing is good or lovely in his view, unless suited to promote his own private interest. This self-love is in its whole nature, and every degree of it enmity against God: it is not subject to the law of God, and is the only affection that can oppose it. It is the foundation of all spiritual blindness, and therefore the source of all the open idolatry in the heathen world, and false religion under the light of the gospel; all this is agreeable to that self-love which opposes God's true character. Under the influence of this principle, men depart from truth; it being itself the greatest practical lie in nature, as it sets up that which is comparatively nothing above universal existence. Self-love is the source of all profaneness and impiety in the world, and of all pride and ambition among men, which is nothing but selfishness, acted out in this particular way. This is the foundation of all covetousness and sensuality, as it blinds people's eyes, contracts

their hearts, and sinks them down, so that they look upon earthly enjoyments as the greatest good. This is the source of all falsehood, injustice, and oppression, as it excites mankind by undue methods to invade the property of others. Self-love produces all the violent passions; envy, wrath, clamour, and evil speaking: and every thing contrary to the divine law is briefly comprehended in this fruitful source of all iniquity, self-love.

III. That there are no promises of regenerating grace made to the doings of the unregenerate. For as far as men act from self-love, they act from a bad end: for those who have no true love to God, really do no duty when they attend on the externals of religion. And as the unregenerate act from a selfish principle, they do nothing which is commanded: their impenitent doings are wholly opposed to repentance and conversion; therefore not implied in the command to repent, &c.: so far from this, they are altogether disobedient to the command. Hence it appears that there are no promises of salvation to the doings of the unregenerate.

IV. That the impotency of sinners, with respect to believing in Christ, is not natural, but moral; for it is a plain dictate of common sense, that natural impossibility excludes all blame. But an unwilling mind is universally considered as a crime, and not as an excuse, and is the very thing wherein our wickedness consists. That the impotence of the sinner is owing to a disaffection of heart, is evident from the promises of the gospel. When any object of good is proposed and promised to us upon asking, it clearly evinces that there can be no impotence in us with respect to obtaining it, beside the disapprobation of the will; and that inability which consists in disinclination, never renders any thing improperly the subject of precept or command.

V. That, in order to faith in Christ, a sinner must approve in his heart of the divine conduct, even though God should cast him off for ever; which, however, neither implies love to misery, nor hatred of happiness. For if the law is good, death is due to those who have broken it. The Judge of all the earth cannot but do right. It would bring everlasting reproach upon his government to spare us, considered merely as in ourselves. When this is felt in our hearts, and not till then, we shall be prepared to look to the free grace of God, through the redemption which is in Christ, and to exercise faith in his blood, *who is set forth to be a propitiation to declare God's righteousness, that he might be just, and yet be the justifier of him who believeth in Jesus.*

VI. That the infinitely wise and holy God has exerted his omnipotent power in such a manner as he purposed should be followed with the existence and entrance of moral evil into the system. For it must be admitted on all hands, that God has a perfect knowledge, foresight, and view of all possible existences and events. If that system and scene of operation, in which moral evil should

never have existed, was actually preferred in the Divine mind, certainly the Deity is infinitely disappointed in the issue of his own operations. Nothing can be more dishonourable to God than to imagine that the system which is actually formed by the divine hand, and which was made for his pleasure and glory, is yet not the fruit of wise contrivance and design.

VII. That the introduction of sin is, upon the whole, for the general good. For the wisdom and power of the Deity are displayed in carrying on designs of the greatest good; and the existence of moral evil has undoubtedly occasioned a more full, perfect, and glorious discovery of the infinite perfections of the Divine nature, than could otherwise have been made to the view of creatures. If the extensive manifestations of the pure and holy nature of God and his infinite aversion to sin, and all his inherent perfections, in their genuine fruits and effects, is either itself the greatest good, or necessarily contains it, it must necessarily follow that the introduction of sin is for the greatest good.

VIII. That repentance is before faith in Christ.—By this is not intended that repentance is before a speculative belief of the being and perfections of God, and of the person and character of Christ, but only that true repentance is previous to a saving faith in Christ, in which the believer is united to Christ, and entitled to the benefits of his mediation and atonement. That repentance is before faith in this sense, appears from several considerations. 1. As repentance and faith respect different objects, so they are distinct exercises of the heart; and therefore one not only may, but must be prior to the other.—2. There may be genuine repentance of sin without faith in Christ, but there cannot be true faith in Christ without repentance of sin; and since repentance is necessary in order to faith in Christ, it must necessarily be prior to faith in Christ.—3. John the Baptist, Christ and his apostles, taught that repentance is before faith. John cried, *Repent, for the kingdom of heaven is at hand;* intimating that true repentance was necessary in order to embrace the gospel of the kingdom. Christ commanded, *Repent ye, and believe the gospel.* And Paul preached *repentance toward God, and faith toward our Lord Jesus Christ.*

IX. That though men became sinners by Adam, according to a divine constitution, yet they have and are accountable for no sins but personal; for, 1. Adam's act, in eating the forbidden fruit, was not the *act* of his posterity; therefore they did not sin at the same time he did.—2. The sinfulness of that act could not be *transferred* to them afterwards, because the sinfulness of an act can no more be transferred from one person to another than an act itself.—3. Therefore Adam's act, in eating the forbidden fruit, was not the *cause*, but only the *occasion* of his posterity's being sinners. God was pleased to make a constitution, that, if Adam remained holy through his state of trial, his posterity should in consequence be

holy also; but if he sinned, his posterity should in consequence be sinners likewise. Adam sinned, and now God brings his posterity into the world sinners. *By* Adam's sin we are become sinners, not *for* it; his sin being only the *occasion*, not the *cause* of our committing sins.

X. That though believers are justified *through* Christ's righteousness, yet his righteousness is not *transferred* to them. For, 1. Personal righteousness can no more be transferred from one person to another, than personal sin.—2. If Christ's personal righteousness were transferred to believers, they would be as perfectly holy as Christ; and so stand in no need of forgiveness.—3. But believers are not conscious of having Christ's personal righteousness, but feel and bewail much indwelling sin and corruption.—4. The scripture represents believers as receiving only the *benefits* of Christ's righteousness in justification, or their being pardoned and accepted for Christ's righteousness' sake: and this is the proper scripture notion of imputation. Jonathan's righteousness was imputed to Mephibosheth when David shewed kindness to him for his father Jonathan's sake.

The Hopkinsians warmly contend for the doctrine of the divine decrees, that of particular election, total depravity, the special influences of the Spirit of God in regeneration, justification by faith alone, the final perseverance of the saints, and the consistency between entire freedom and absolute dependence; and therefore claim it as their just due, since the world will make distinctions, to be called Hopkinsian Calvinists. *Adams's View of Religions; Hopkins on Holiness; Edwards on the Will*, p. 234, 289; *Edwards on Virtue; West's Essay on Moral Agency*, p. 170, 181; *Spring's Nature of Duty*, p. 23; *Moral Disquisitions*, p. 40.

HORROR, a passion excited by an object which causes a high degree of fear and detestation. It is a compound of wonder and fear. Sometimes it has a mixture of pleasure from which, if predominant, it is denominated a *pleasing horror*. Such a horror seizes us at the view of vast and hanging precipices, a tempestuous ocean, or wild and solitary places. This passion is the original of superstition, as a wise and well tempered awe is of religion. *Horror* and *terror* seem almost to be synonymous; but the former, I think, refers more to what *disgusts;* the latter to that which *alarms* us.

HOSANNA, in the Hebrew ceremonies, a prayer which they rehearsed on the several days of the feast of tabernacles. It signifies, "save us now;" or "save us, we pray." There are divers of these *hosannas;* the Jews call them hoschannoth, i. e. hosannahs. Some are rehearsed on the first day, others on the second, &c., which they call hosanna of the first day, hosanna of the second day, &c. *Hosanna Rabba*, or *Grand Hosanna*, is a name they give to their feast of tabernacles, which lasts eight days; because, during the course thereof, they are frequently calling for the assistance of God, the forgiveness of their sins, and his blessing on the new year; and to that purpose they

make great use of the prayers above-mentioned. The Jews also apply the terms *hosanna rabba* in a more peculiar manner to the seventh day of the feast of tabernacles, because they apply themselves more immediately on that day to invoke the Divine blessing, &c.

HOSPITALITY, kindness exercised in the entertainment of strangers. This virtue, we find, is explicitly commanded by, and makes a part of the morality of the New Testament. Indeed, that religion which breathes nothing but charity, and whose tendency is to expand the heart, and call forth the benevolent exertions of mankind one to another, must evidently embrace this practice. If it be asked, of whom is this required? it is answered, that the *principle* is required of all, though the duty itself can only be practised by those whose circumstances will admit of it. Dr. Stennet, in his discourse on this subject (*Domestic Duties*, ser. 10), justly observes, "that hospitality is a species of charity to which every one is not competent. But the temper from which it proceeds, I mean a humane, benevolent, generous temper, that ought to prevail in every breast. Some are miserably poor, and it is not to be expected that their doors should be thrown open to entertain strangers; yet the cottage of a peasant may exhibit noble specimens of hospitality. Here distress has often met with pity, and the persecuted an asylum. Nor is there a man who has a house to sleep in, but may be benevolent to strangers. But there are persons of certain characters and stations, who are more especially obliged to it; as particularly magistrates and others in civil offices, who would forfeit the esteem of the public, and greatly injure their usefulness, were they not to observe the rites of hospitality. Ministers, also, and such christians as are qualified by their particular offices in the church, and their affluent circumstances, may be eminently useful in this way. The two grand virtues which ought to be studied by every one, in order that he may have it in his power to be hospitable, are, *industry* and *economy*. But it may be asked again, to *whom* is this duty to be practised? The answer is, to strangers: but here it is necessary to observe, that the term strangers hath two acceptations. It is to be understood of travellers, or persons who come from a distance, and with whom we have little or no acquaintance; and more generally of all who are not of our house—strangers, as opposed to domestics. Hospitality is especially to be practised to the poor; they who have no houses of their own, or possess few of the conveniences of life, should occasionally be invited to our houses, and refreshed at our tables, Luke xiv, 13, 14. Hospitality also may be practised to those who are of the same character and of the same community with ourselves. As to the various offices of hospitality, and the manner in which they should be rendered, it must be observed, that the entertainments should be *plentiful*, *frugal*, and *cordial*, Gen. xviii, 6, 8. John xii, 3. Luke xv, 17. The *obligations* to

this duty arise from the *fitness* and reasonableness of it; it brings its own reward, Acts xx, 35. It is expressly commanded by God, Lev. xxv, 35, 38. Luke xvi, 19. Luke xiv, 13, 14. Rom. xii. Heb. xiii, 1, 2. 1st Pet. iv, 9. We have many striking examples of hospitality on divine record: Abraham, Gen. xviii, 1, 8. Lot, Gen. xix, 1, 3. Job xxxi, 17, 22. Shunamite, 2d Kings iv, 8, 10. The hospitable man mentioned in Judges xix, 16, 21. David, 2d Sam. vi, 19. Obadiah, 1st Kings xviii, 4. Nehemiah, Neh. v, 17, 18. Martha, Luke x, 38. Mary, Matt. xxvi, 6, 13. The primitive christians, Acts ii, 45, 46. Priscilla and Aquila, Acts xviii, 26. Lydia, Acts xvi, 15, &c. &c. Lastly, what should have a powerful effect on our minds, is the consideration of Divine hospitality. God is good to all, and his tender mercies are over all his works. His sun shines and his rain falls on the evil as well as the good. His very enemies share of his bounty. He gives liberally to all men, and upbraids not; but especially we should remember the exceeding riches of his grace, in his kindness towards us through Christ Jesus. Let us lay all these considerations together, and then ask ourselves whether we can find it in our hearts to be selfish, parsimonious, and inhospitable?"

HOST, in the church of Rome, a name given to the elements used in the eucharist, or rather to the consecrated wafer, which they pretend to offer up every day, as a new host or sacrifice for the sins of mankind. They pay adoration to the host upon a false presumption that the elements are no longer bread and wine, but transubstantiated into the real body and blood of Christ. See TRANSUBSTANTIATION.—Pope Gregory IX first decreed a bell to be rung, as the signal for the people to betake themselves to the adoration of the host. The vessel wherein the hosts are kept is called the *cibory*, being a large kind of covered chalice.

HUGUENOTS, an appellation given by way of contempt to the reformed or protestant Calvinists of France. The name had its rise in 1560, but authors are not agreed as to the origin and occasion thereof. Some derive it from the following circumstance:—One of the gates of the city of Tours is called the gate Fourgon, by corruption from *feu Hugon*, i. e. the late Hugon. This Hugon was once count of Tours, according to Eginhardus, in his life of Charles the Great, and to some other historians. He was, it seems, a very wicked man, who by his fierce and cruel temper made himself dreadful; so that after his death he was supposed to walk about in the night time, beating all those he met with: this tradition the judicious Thuanus has not scrupled to mention in his history. Davila and other historians pretend that the nickname of *Huguenots* was first given to the French Protestants, because they used to meet in the night time in subterraneous vaults near this gate of Hugon; and what seems to countenance this opinion is, that they were first called by the name of *Huguenots* at this city of Tours. Others assign a more illustrious origin to this name, and

say that the leaguers gave it to the reformed, because they were for keeping the crown upon the head of the present line descended from Hugh Caput; whereas they were for giving it to the house of Guise, as descended from Charles the Great. Others again derive it from a French and faulty pronunciation of the German word *edignossen*, signifying confederates; and originally applied to that valiant part of the city of Geneva, which entered into an alliance with the Swiss cantons, in order to maintain their liberties against the tyranical attempts of Charles III, duke of Savoy. These confederates were called *Eignots;* whence Huguenots. The persecutions which they have undergone has scarce its parallel in the history of religion. During the reign of Charles IX, and on the 24th of August, 1572, happened the massacre of Bartholomew, when seventy thousand of them throughout France were butchered with circumstances of aggravated cruelty. See PERSECUTION. In 1598, Henry IV passed the famous edict of Nantz, which secured to the Protestants the free exercise of their religion. This edict was revoked by Lewis XIV: their churches were then erased to the ground, their persons insulted by the soldiery, and, after the loss of innumerable lives, fifty thousand valuable members of society were driven into exile. In Holland they built several places of worship, and had amongst them some distinguished preachers. Among others were Superville, Dumont, Dubosc, and the eloquent Saurin; the latter of whom, in one of his sermons (ser. 9, vol. v), makes the following fine apostrophe to that tyrant Lewis XIV, by whom they were driven into exile. "And thou, dreadful prince, whom I once honoured as my king, and whom I yet respect as a scourge in the hand of Almighty God, thou also shalt have a part in my good wishes! These provinces, which thou threatenest, but which the arm of the Lord protects; this country, which thou fillest with refugees, but fugitives animated with love; these walls, which contain a thousand martyrs of thy making, but whom religion renders victorious, all these yet resound benedictions in thy favour. God grant the fatal bandage that hides the truth from thine eyes may fall off! May God forget the rivers of blood with which thou hast deluged the earth, and which thy reign hath caused to be shed! May God blot out of his book the injuries which thou hast done us; and while he rewards the sufferers, may he pardon those who exposed us to suffer! O, may God, who hath made thee to us, and to the whole church, a minister of his judgments, make thee a dispenser of his favours—an administrator of his mercy!'

HUMANITY, the exercise of the social and benevolent virtues; a fellow-feeling for the distresses of another. It is properly called humanity, because there is little or nothing of it in brutes. The social affections are conceived by all to be more refined than the selfish. Sympathy and humanity are universally esteemed the finest temper of mind; and for that reason the prevalence of the social affections in the progress of society is held to be a re-

finement in our nature. *Kames's El. of Crit.*, p. 104, vol. 1; *Robinson's Sermon on Christianity, a System of Humanity; Pratt's Poem on Humanity.*

HUMANITY OF CHRIST, is his possessing a true human body, and a true human soul, and which he assumed for the purpose of rendering his mediation effectual to our salvation. See JESUS CHRIST.

HUMILIATION OF CHRIST, is that state of meanness and distress to which he voluntarily descended, for the purpose of executing his mediatorial work. This appears, 1. *In his birth.* He was born of a *woman*—a sinful woman; though *he* was without sin, Gal. iv, 4. A *poor* woman, Luke ii, 7, 24. In a poor country village, John i, 46. In a stable, an abject place. Of a nature subject to infirmities, Heb. ii, 9. hunger, thirst, weariness, pain, &c.—2. In his *circumstances*, laid in a manger when he was born; lived in obscurity for a long time; probably worked at the trade of a carpenter; had not a place where to lay his head; and was oppressed with poverty while he went about preaching the gospel. —3. It appeared in his *reputation:* he was loaded with the most abusive railing and calumny, Is. liii. the most false accusations, Matt. xxvi, 59, 67. and the most ignominious ridicule, Psal. xxii, 6. Matt. xxii, 68. John vii, 35.—4. In his *soul* he was often tempted, Matt. iv, 1. &c. Heb. ii, 17, 18. Heb. iv, 15. grieved with the reproaches cast on himself, and with the sins and miseries of others, Heb. xii, 3. Matt. xi, 19. John xi, 35. was burdened with the hidings of his Father's face, and the fears and impressions of his wrath, Psal. xxii, 1. Luke xxii, 43. Heb. v, 7.—5. In his *death*, scourged, crowned with thorns, received gall and vinegar to drink, and was crucified between two thieves, Luke xxiii. John xix. Mark xv, 24, 25.—6. In his *burial:* not only was he born in another man's house, but he was buried in another man's tomb; for he had no tomb of his own, or family vault to be interred in, Is. liii, 10. &c. Matt. xiii, 46. The humiliation of Christ was necessary, 1. To execute the purpose of God and covenant engagements of Christ, Acts ii, 23, 24. Psal. xl, 6, 7, 8.—2. To fulfil the manifold types and predictions of the Old Testament.—3. To satisfy the broken law of God, and purchase eternal redemption for us, Isa. liii, Heb. ix, 12, 15.—4. To leave us an unspotted pattern of holiness and patience under suffering. *Gill's Body of Div.*, p. 66, vol. ii; *Brown's Nat. and Rev. Religion*, p. 357; *Ridgley's Body of Div.*, qu. 48.

HUMILITY, a disposition of mind wherein a person has a low opinion of himself and his advantages. It is a branch of internal worship, or of experimental religion and godliness. It is the effect of divine grace operating on the soul, and always characterizes the true christian. The heathen philosophers were so little acquainted with this virtue, that they had no name for it: what they meant by the word we use, was meanness and baseness of mind. To consider this grace a little more particularly, it may be observed, 1. That humility does not oblige a man to

wrong the truth, or himself, by entertaining a meaner or worse opinion of himself than he deserves.—2. Nor does it oblige a man, right or wrong, to give every body else the preference to himself. A wise man cannot believe himself inferior to the ignorant multitude; nor the virtuous man that he is not so good as those whose lives are vitious.—3. Nor does it oblige a man to treat himself with contempt in his words or actions: it looks more like affection than humility, when a man says such things in his own dispraise as others know, or he himself believes to be false: and it is plain, also, that this is often done merely as a *bait* to catch the praises of others. Humility consists, 1. In not attributing to ourselves any excellence or good which we have not.—2. In not over-rating any thing we do.—3. In not taking an immoderate delight in ourselves.—4. In not assuming more of the praise of a quality or action than belongs to us.—5. In an inward sense of our many imperfections and sins.—6. In ascribing all we have and are to the grace of God. *True humility will express itself*, 1. By the modesty of our appearance. The humble man will consider his age, abilities, character, function, &c., and act accordingly.—2. By the modesty of our pursuits. We shall not aim at any thing above our strength, but prefer a *good* to a *great* name.—3. It will express itself by the modesty of our conversation and behaviour: we shall not be loquacious, obstinate, forward, envious, discontented, or ambitious. *The advantages of humility are numerous:* 1. It is well pleasing to God, 1st Pet. iii, 4.—2. It has great influence on us in the performance of all other duties, praying, hearing, converse, &c.—3. It indicates that more grace shall be given, James iv, 6. Ps. xxv, 9.—4. It preserves the soul in great tranquillity and contentment, Ps. lxix, 32, 33.—5. It makes us patient and resigned under afflictions, Job i, 22.—6. It enables us to exercise moderation in every thing. *To obtain this excellent spirit we should remember*, 1. The example of Christ, Phil. ii, 6, 7, 8.—2. That heaven is a place of humility, Rev. v, 8.—3. That our sins are numerous, and deserve the greatest punishment, Lam. iii, 39.—4. That humility is the way to honour, Prov. xvi, 18.—5. That the greatest promises of good are made to the humble, Is. lvii, 15. Is. lxvi, 2. 1st Pet. v, 5. Ps. cxlvii, 6. Matt. v, 5. *Grove's Mor. Phil.*, vol. ii, p. 286; *Evans's Christian Temper*, vol. i, ser. 1; *Watts on Humility; Hale's Cont.*, p. 110; *Gill's Body of Div.*, p. 151, vol. iii; *Walker's Ser.*, vol. iv, ser. 3.

HUSBAND, duties of. See MARRIAGE STATE.

HUSSITES, a party of reformers, the followers of John Huss.—John Huss, from whom the Hussites take their name, was born in a little village in Bohemia, called Huss, and lived at Prague in the highest reputation, both on account of the sanctity of his manners and the purity of his doctrine. He was distinguished by his uncommon erudition and eloquence; and performed at the same time the functions of professor of divinity in the

university, and of ordinary pastor in the church of that city. He adopted the sentiments of Wickliffe and the Waldenses; and, in the year 1407, began openly to oppose and preach against divers errors in doctrine, as well as corruptions in point of discipline, then reigning in the church. Huss likewise endeavoured to the utmost of his power to withdraw the University of Prague from the jurisdiction of Gregory XII, whom the king of Bohemia had hitherto acknowledged as the true and lawful head of the church. This occasioned a violent quarrel between the incensed archbishop of Prague and the zealous reformer, which the latter inflamed and augmented from day to day, by his pathetic exclamations against the court of Rome, and the corruptions that prevailed among the sacerdotal order.

There were other circumstances that contributed to inflame the resentment of the clergy against him. He adopted the philosophical opinions of the Realists, and vehemently opposed and even persecuted the Nominalists, whose number and influence were considerable in the University of Prague. He also multiplied the number of his enemies in the year 1408, by procuring, through his great credit, a sentence in favour of the Bohemians, who disputed with the Germans concerning the number of suffrages which their respective nations were entitled to in all matters that were carried by election in this university. In consequence of a decree obtained in favour of the former, which restored them to their constitutional right of three suffrages usurped by the latter, the Germans withdrew from Prague, and in the year 1409 founded a new academy at Leipsic. This event no sooner happened, than Huss began to inveigh, with greater freedom than he had done before, against the vices and corruptions of the clergy; and to recommend in a public manner the writings and opinions of Wickliffe, as far as they related to the papal hierarchy, the despotism of the court of Rome, and the corruption of the clergy. Hence an accusation was brought against him in the year 1410, before the tribunal of John XXIII, by whom he was solemnly expelled from the communion of the church. Notwithstanding this sentence of excommunication, he proceeded to expose the Romish church with a fortitude and zeal that were almost universally applauded.

This eminent man, whose piety was equally sincere and fervent, though his zeal was perhaps too violent, and his prudence not always circumspect, was summoned to appear before the council of Constance. Secured, as he thought, from the rage of his enemies, by the safe conduct granted him by the emperor Sigismund for his journey to Constance, his residence in that place, and his return to his own country, John Huss obeyed the order of the council, and appeared before it to demonstrate his innocence, and to prove that the charge of his having deserted the church of Rome was entirely groundless. However, his enemies so far prevailed, that, by the most scandalous breach of public faith, he was cast into prison, declared a

heretic, because he refused to plead guilty against the dictates of his conscience, in obedience to the council, and burnt alive in 1415; a punishment which he endured with unparalleled magnanimity and resolution. When he came to the place of execution he fell on his knees, sang portions of psalms, looked steadfastly towards heaven, and repeated these words: "Into thy hands, O Lord, do I commit my spirit; thou hast redeemed me, O most good and faithful God. Lord Jesus Christ, assist and help me, that with a firm and patient mind, by thy most powerful grace. I may undergo this most cruel and ignominious death, to which I am condemned for preaching the truth of thy most holy gospel." When the chain was put about him at the stake, he said, with a smiling countenance, "My Lord Jesus Christ was bound with a harder chain than this for my sake, and why should I be ashamed of this old rusty one?" When the faggots were piled up to his very neck, the duke of Bavaria was officious enough to desire him to abjure. "No," says Huss, "I never preached any doctrine of an evil tendency; and what I taught with my lips, I now seal with my blood." He said to the executioner, "Are you going to burn a goose? In one century wou will have a *swan* you can neither roast nor boil." If he were prophetic, he must have meant Luther, who had a swan for his arms. The fire was then applied to the faggots; when the martyr sang a hymn with so loud and cheerful a voice, that he was heard through all the cracklings of the combustibles and the noise of the multitude. At last his voice was cut short, after he had uttered "Jesus Christ, thou Son of the living God, have mercy upon me," and he was consumed in a most miserable manner. The duke of Bavaria ordered the executioner to throw all the martyr's clothes into the flames: after which his ashes were carefully collected, and cast into the Rhine.

But the cause in which this eminent man was engaged did not die with him. His disciples adhered to their master's doctrines after his death, which broke out into an open war. John Ziska, a Bohemian knight, in 1420, put himself at the head of the Hussites, who were now become a very considerable party, and threw off the despotic yoke of Sigismund, who had treated their brethren in the most barbarous manner. Ziska was succeeded by Procopius in the year 1424. Acts of barbarity were committed on both sides; for notwithstanding the irreconcileable opposition between the religious sentiments of the contending parties, they both agreed in this one horrible principle, that it was innocent and lawful to persecute and extirpate with fire and sword the enemies of the true religion; and such they reciprocally appeared to each other. These commotions in a great measure subsided by the interference of the council of Basil, in the year 1433.

The Hussites, who were divided into two parties, viz. the Calixtines and the Taborites, spread over all Bohemia and Hungary, and even Silesia and Poland; and there are, it is said, some remains of them still subsisting in all those parts.

Broughton's Dict.; Middleton's Evang. Biog., vol. i; *Mosheim's Eccles. Hist.*

HUTCHINSONIANS, the followers of John Hutchinson, who was born in Yorkshire in 1674. In the early part of his life he served the duke of Somerset in the capacity of steward; and in the course of his travels from place to place employed himself in collecting fossils. We are told that the large and noble collection bequeathed by Dr. Woodward to the University of Cambridge was actually made by him, and even unfairly obtained from him. In 1724 he published the first part of his curious book, called *Moses's Principia*, in which he ridiculed Dr. Woodward's Natural History of the earth, and exploded the doctrine of gravitation established in Newton's Principia. In 1727, he published a second part of Moses's Principia, containing the principles of the scripture philosophy. From this time to his death he published a volume every year or two, which, with the manuscripts he left behind, were published in 1748, in 12 volumes, 8vo. On the Monday before his death, Dr. Mead urged him to be bled; saying, pleasantly, "I will soon send you to Moses," meaning his studies; but Mr. Hutchinson taking it in the literal sense, answered, in a muttering tone, "I believe, doctor, you will;" and was so displeased, that he dismissed him for another physician; but he died in a few days after, August 28, 1737.

It appears to be a leading sentiment of this denomination, that all our ideas of divinity are formed from the ideas in nature,—that nature is a standard picture, and scripture an application of the several parts of that picture, to draw out to, as the great things of God, in order to reform our mental conceptions. To prove this point they allege, that the scriptures declare *the invisible things of God from the formation of the world are clearly seen, being understood by the things which are made; even his eternal power and Godhead*, (Rom. i, 20.) *The heavens must declare God's righteousness and truth in the congregation of the saints*, (Ps. lxxxix, 5.) And in short the whole system of nature, in one voice of analogy, declares and gives us ideas of his glory, and shews us his handy-work. We cannot have any ideas of invisible things till they are pointed out to us by revelation: and as we cannot know them immediately, such as they are in themselves, after the manner in which we know sensible objects, they must be communicated to us by the mediation of such things as we already comprehend. For this reason the scripture is found to have a language of its own, which does not consist of words, but of signs or figures taken from visible things: in consequence of which the world which we now see becomes a sort of commentary on the mind of God, and explains the world in which we believe. The doctrines of the christian faith are attested by the whole natural world: they are recorded in a language which has never been confounded; they are written in a text which shall never be corrupted.

The Hutchinsonians maintain that the great mystery of the trinity is conveyed to our understandings by

ideas of sense; and that the created substance of the air, or heaven, in its three-fold agency of fire, light, and spirit, is the enigma of the one essence, or one Jehovah in three persons. The unity of essence is exhibited by its unity of substance; the trinity of conditions, fire, light, and spirit. Thus the one substance of the air, or heaven, in its three conditions, shews the unity in trinity; and its three conditions in or of one substance, the trinity in unity. For (says this denomination) if we consult the writings of the Old and New Testaments, we shall find the persons of the Deity represented under the names and characters of the three material agents, fire, light, and spirit, and their actions expressed by the actions of these their emblems. The Father is called a consuming fire; and his judicial proceedings are spoken of in words which denote the several actions of fire. *Jehovah is a consuming fire—Our God is a consuming fire*, Deut. iv, 24. Heb. xii, 29. The Son has the name of light, and his purifying actions and offices are described by words which denote the actions and offices of light. *He is the true light, which lighteth every man that cometh into the world*, John i, 9. Mal. iv, 2. The Comforter has the name of Spirit; and his animating and sustaining offices are described by words, for the actions and offices of the material spirit. His actions in the spiritual economy are agreeable to his type in the natural economy; such as inspiring, impelling, driving, leading, Matt. ii, 1. The philosophic system of the Hutchinsonians is derived from the Hebrew scriptures. The truth of it rests on these suppositions. 1. That the Hebrew language was formed under divine inspiration, either all at once, or at different times, as occasion required; and that the Divine being had a view in constructing it to the various revelations which he in all succeeding times should make in that language: consequently that its words must be the most proper and determinate to convey such truths as the Deity, during the Old Testament dispensation, thought fit to make known to the sons of men. Farther than this: that the inspired penmen of those ages at least were under the guidance of heaven in the choice of words for recording what was revealed to them; therefore that the Old Testament, if the language be rightly understood, is the most determinate in its meaning of any other book under heaven.—2. That whatever is recorded in the Old Testament is strictly and literally true, allowing only for a few common figures of rhetoric: that nothing contrary to truth is accommodated to vulgar apprehensions.

In proof of this the Hutchinsonians argue in this manner. The primary and ultimate design of revelation is indeed to teach men divinity; but in subserviency to that, geography, history, and chronology, are occasionally introduced; all which are allowed to be just and authentic. There are also innumerable references to things of nature, and descriptions of them. If, then, the former are just, and to be depended on, for

the same reason the latter ought to be esteemed philosophically true. Farther: they think it not unworthy of God, that he should make it a secondary end of his revelation to unfold the secrets of his works; as the primary was to make known the mysteries of his nature, and the designs of his grace, that men might thereby be led to admire and adore the wisdom and goodness which the great Author of the universe has displayed throughout all his works. And as our minds are often referred to natural things for ideas of spiritual truths, it is of great importance, in order to conceive aright of divine matters, that our ideas of the natural things referred to be strictly just and true.

Mr. Hutchinson found that the Hebrew scriptures had some capital words, which he thought had not been duly considered and understood; and which, he has endeavoured to prove, contain in their radical meaning the greatest and most comfortable truths. The *cherubim* he explains to be a hieroglyphic of divine construction, or a sacred image, to describe, as far as figures could go, the humanity united to Deity: and so he treats of several other words of similar import. From all which he concluded, that the rites and ceremonies of the Jewish dispensation were so many delineations of Christ, in what he was to be, to do, and to suffer; that the early Jews knew them to be types of his actions and sufferings; and by performing them as such, were so far Christians both in faith and practice.

The Hutchinsonians have, for the most part, been men of devout minds, zealous in the cause of christianity, and untainted with heterodox opinions, which have so often divided the church of Christ. The names of Romaine, bishop Horne, Parkhurst, and others of this denomination, will be long esteemed, both for the piety they possessed, and the good they have been the instruments of promoting amongst mankind.—Should the reader wish to know more of the philosophical and theological opinions of Mr. Hutchinson, he may consult a work, entitled "An Abstract of the Works of John Hutchinson, Esq. Edinburgh, 1753." See also *Jones's Life of Bishop Horne*, 2d edit.; *Jones's Works*; *Spearman's Inquiry*, p. 260-273.

HYMN, a song or ode in honour of the Divine Being. St. Hilary, bishop of Poictiers, is said to have been the first who composed hymns to be sung in churches, and was followed by St. Ambrose.—Most of those in the Roman breviary were composed by Prudentius. The hymns or odes of the ancients generally consisted of three sorts of stanzas, one of which was sung by the band as they walked from east to west; another was performed as they returned from west to east; the third part was sung before the altar. The Jewish hymns were accompanied with trumpets, drums, and cymbals, to assist the voices of the Levites and the people. We have had a considerable number of hymns composed in our own country. The most esteemed are those of Watts,

Doddridge, Newton, and Hart.—As to selections, few are superior to Dr. Rippon's and Dr. Williams's. See PSALMODY.

HYPOCRISY is a seeming or professing to be what in truth and reality we are not. It consists in assuming a character which we are conscious does not belong to us, and by which we intentionally impose upon the judgment and opinion of mankind concerning us.—The name is borrowed from the Greek tongue, in which it primarily signifies the profession of a stage player, which is to express in speech, habit, and action, not his own person and manners, but *his* whom he undertakes to represent. And so it is, for the very essence of hypocrisy lies in apt imitation and deceit; in acting the part of a member of Christ without any saving grace. The hypocrite is a *double* person; he has one person, which is natural; another, which is artificial: the first he keeps to himself; the other he puts on as he doth his cloaths, to make his appearance in before men.—It was ingeniously said by Basil, "that the hypocrite has not put off the old man, but put on the *new* upon it." Hypocrites have been divided into four sorts. 1. The *worldly* hypocrite, who makes a profession of religion, and pretends to be religious, merely from worldly considerations, Matt. xxiii, 5.—2. The *legal* hypocrite, who relinquishes his vicious practices, in order thereby to merit heaven, while at the same time he has no real love to God, Rom. x, 3.—3. The *evangelical* hypocrite, whose religion is nothing more than a bare conviction of sin; who rejoices under the idea that Christ died for him, and yet has no desire to live a holy life, Matt. xiii, 20. 2d Pet. ii, 20.—4. The *enthusiastic* hypocrite, who has an imaginary sight of his sin, and of Christ; talks of remarkable impulses and high feelings; and thinks himself very wise and good while he lives in the most scandalous practices, Matt. xiii, 39. 2d Cor. xi, 14. *Crook on Hypocrisy; Decoetlogon's Sermon on* Ps. li, 6; *Grove's Mor. Phil.*, vol. ii, p. 253; *South's Ser. on* Job viii, 13, vol. 10; *Bellamy's Relig. Del.*, p. 166.

HYPOSTASIS, a term literally signifying substance or subsistence, or that which is put and stands under another thing, and supports it, being its base, ground, or foundation. Thus faith is the substantial foundation of things hoped for, Heb. xi, 1. The word is Greek ὑποστασις, compounded of ὑπο, *sub*, under; and ἱστημι, "*sto*," I stand, I exist, q. d. "subsistentia." It likewise signifies confidence, stability, firmness, 2d Cor. ix, 4. It is also used for *person*, Heb. i, 3. Thus we hold that there is but one nature or essence in God, but three hypostases, or persons. The word has occasioned great dissensions in the ancient church, first among the Greeks, and afterwards among the Latins; but an end was put to them by a synod held at Alexandria about the year 362, at which St. Athanasius assisted; from which time the Latins made no great scruple of saying *three hypostases*, nor the Greeks of *three persons*. The *hypostatical union* is the union of the human nature of

Christ with the divine; constituting two natures in one person, and not two persons in one nature, as the Nestorians believe. See JESUS CHRIST.

HYPSISTARII (formed from ὑψιστος, "highest"), a sect of heretics in the fourth century; thus called from the profession they made of worshipping the Most High God.

The doctrine of the Hypsistarians was an assemblage of Paganism, Judaism, and Christianity.—They adored the most High God with the Christians; but they also revered fire and lamps with the Heathens, and observed the sabbath, and the distinction of clean and unclean things, with the Jews. The Hypsistarii bore a near resemblance to the Euchites, or Messalians.

I and J.

JACOBITES, a sect of Christians in Syria and Mesopotamia; so called, either from Jacob, a Syrian, who lived in the reign of the emperor Mauritius, or from one Jacob, a monk, who flourished in the year 550.

The Jacobites are of two sects, some following the rites of the Latin church, and others continuing separated from the church of Rome. There is also a division among the latter, who have two rival patriarchs. As to their belief, they hold but one nature in Jesus Christ: with respect to purgatory, and prayers for the dead, they are of the same opinion with the Greeks, and other eastern Christians. They consecrate unleavened bread at the eucharist, and are against confession, believing that it is not of divine institution.

JANSENISTS, a sect of the Roman Catholics in France who followed the opinions of Jansenius (bishop of Ypres, and doctor of divinity of the universities of Louvain and Douay), in relation to grace and predestination.

In the year 1640, the two universities just mentioned, and particularly father Molina and father Leonard Celsus, thought fit to condemn the opinions of the Jesuits on grace and free will.—This having set the controversy on foot, Jansenius opposed to the doctrine of the Jesuits the sentiments of St. Augustine, and wrote a treatise on grace which he entitled *Augustinus*. This treatise was attacked by the Jesuits, who accused Jansenius of maintaining dangerous and heretical opinions; and afterwards, in 1642, obtained of pope Urban VIII a formal condemnation of the treatise wrote by Jansenius; when the partizans of Jansenius gave out that this bull was spurious, and composed by a person entirely devoted to the Jesuits. After the death of Urban VIII, the affair of Jansenism began to be more warmly controverted, and gave birth to a great number of polemical writings con-

cerning grace; and what occasioned some mirth, were the titles which each party gave to their writings: one writer published the *Torch of St. Augustine;* another found *Snuffers for St. Augustine's Torch;* and father Veron formed *A Gag for the Jansenists*, &c. In the year 1650, sixty-eight bishops of France subscribed a letter to pope Innocent X, to obtain an inquiry into and condemnation of the five following propositions, extracted from Jansenius' Augustinus: 1. Some of God's commandments are impossible to be observed by the righteous, even though they endeavour with all their power to accomplish them.—2. In the state of corrupted nature, we are incapable of resisting inward grace.—3. Merit and demerit, in a state of corrupted nature, do not depend on a liberty which excludes necessity, but on a liberty which excludes constraint.—4. The Semi-pelagians admitted the necessity of an inward preventing grace for the performance of each particular act, even for the beginning of faith; but they were heretics in maintaining that this grace was of such a nature that the will of man was able either to resist or obey it.—5. It is Semi-pelagianism to say, that Jesus Christ died, or shed his blood, for all mankind in general.

In the year 1652, the pope appointed a congregation for examining into the dispute relative to grace. In this congregation Jansenius was condemned; and the bull of condemnation published in May, 1653, filled all the pulpits in Paris with violent outcries and alarms against the Jansenists. In the year 1656, pope Alexander VII issued out another bull, in which he condemned the five propositions of Jansenius. However, the Jansenists affirmed that these propositions were not to be found in this book; but that some of his enemies having caused them to be printed on a sheet, inserted them in the book, and thereby deceived the pope. At last Clement XI put an end to the dispute by his constitution of July 17, 1705, in which, after having recited the constitutions of his predecessors in relation to this affair, he declared, "That, in order to pay a proper obedience to the papal constitutions concerning the present question, it is necessary to receive them with a respectful silence." The clergy of Paris, the same year, approved and accepted this bull, and none dared to oppose it. This is the famous bull *Unigenitus*, so called from its beginning with the words *Unigenitus Dei Filius*, &c., which has occasioned so much confusion in France.

It was not only on account of their embracing the doctrines of Augustine, that the Jesuits were so embittered against them; but that which offended the Jesuits, and the other creatures of the Roman pontiff, was, their strict piety, and severe moral discipline. The Jansenists cried out against the corruptions of the church of Rome, and complained that neither its doctrines nor morals retained any traces of their former purity.—They reproached the clergy with an universal depravation of senti-

ments and manners, and an entire forgetfulness of the dignity of their character and the duties of their vocation; they censured the licentiousness of the monastic orders, and insisted upon the necessity of reforming their discipline according to the rules of sanctity, abstinence, and self-denial, that were originally prescribed by their respective founders. They maintained, also, that the people ought to be carefully instructed in all the dotrines and precepts of christianity; and that, for this purpose, the holy scriptures and public liturgies should be offered to their perusal in their mother tongue; and, finally, they looked upon it as a matter of the highest moment to persuade all Christians that true piety did not consist in the observance of pompous rites, or in the performance of external acts of devotion, but in inward holiness and divine love.

Notwithstanding the abovementioned sentiments, the Jansenists have been accused of superstition and fanaticism; and, on account of their severe discipline and practice, have been denominated *Rigourists*. It is said, that they made repentance consist chiefly in those voluntary sufferings which the transgressor inflicted upon himself, in proportion to the nature of his crimes and the degree of his guilt. They tortured and macerated their bodies by painful labour, excessive abstinence, continual prayer, and contemplation: nay, they carried these austerities, it is said, to so high a pitch, as to place merit in them, and to consider those as the *sacred victims of repentance* who had gradually put an end to their days by their excessive abstinence and labour. Dr. Haweis, however, in his Church History (vol. iii, p. 46), seems to form a more favourable opinion of them. "I do not," says he, "readily receive the accusations that Papists or Protestants have objected to them, as over rigorous and fanatic in their devotion; but I will admit many things might be blameable: a tincture of popery might drive them to push monkish austerities too far, and secretly to place some merit in mortification, which they in general disclaimed; yet, with all that can be said, surely the root of the matter was in them. When I read Jansenius, or his disciples Pascal or Quesnel, I bow before such distinguished excellencies, and confess them my brethren; shall I say my fathers? Their principles are pure and evangelical; their morals formed upon the apostles and prophets; and their zeal to amend and convert, blessed with eminent success."

IBERIANS, a denomination of eastern Christians, which derive their name from Iberia, a province of Asia now called Georgia: hence they are also called Georgians. Their tenets are said to be the same with those of the Greek church, which see.

ICONOCLASTES, or ICONOCLASTÆ, breakers of images; a name which the church of Rome gives to all who reject the use of images in religious matters. The word is Greek, formed from εἰκὼν,

imago, and κλαστειν, *rumpere*; "to break." In this sense not only the reformed, but some of the eastern churches are called *iconoclastes*, and esteemed by them heretics, as opposing the worship of the images of God and the saints, and breaking their figures and representations in churches.

The opposition to images began in Greece, under the reign of Bardanes, who was created emperor of the Greeks a little after the commencement of the eighth century, when the worship of them became common. See IMAGE. But the tumults occasioned by it were quelled by a revolution, which, in 713, deprived Bardanes of the imperial throne. The dispute, however, broke out with redoubled fury under Leo the Isaurian, who issued out an edict in the year 726, abrogating, as some say, the worship of images; and ordering all the images, except that of Christ's crucifixion, to be removed out of the churches; but, according to others, this edict only prohibited the paying to them any kind of adoration or worship.—This edict occasioned a civil war, which broke out in the islands of the Archipelago, and, by the suggestions of the priests and monks, ravaged a part of Asia, and afterwards reached Italy. The civil commotions and insurrections in Italy were chiefly promoted by the Roman pontiffs, Gregory I and II. Leo was excommunicated; and his subjects in the Italian provinces violated their allegiance, and, rising in arms, either massacred or banished all the emperor's deputies and officers. In consequence of these proceedings, Leo assembled a council at Constantinople in 730, which degraded Germanus, bishop of that city, who was a patron of images; and he ordered all the images to be publicly burnt, and inflicted a variety of severe punishments upon such as were attached to that idolatrous worship. Hence arose two factions, one of which adopted the adoration and worship of images, and on that account were called *iconoduli*, or *iconolatræ*; and the other maintained that such worship was unlawful, and that nothing was more worthy the zeal of Christians than to demolish and destroy those statues and pictures which were the occasion of this gross idolatry; and hence they were distinguished by the titles of *icono-machi* (from εικων, image, and μαχω, I contend) and *iconoclastæ*.—The zeal of Gregory II in favour of image worship was not only irritated, but even surpassed, by his successor Gregory III; in consequence of which the Italian provinces were torn from the Grecian empire. Constantine, called Copronimus, in 754, convened a council at Constantinople, regarded by the Greeks as the seventh œcumenical council, which solemnly condemned the worship and use of images. Those who, notwithstanding this decree of the council, raised commotions in the state, were severely punished, and new laws were enacted to set bounds to the violence of monastic rage. Leo IV, who was declared emperor in 775, pursued the same measures, and had recourse to the coercive influence

of penal laws, in order to extirpate idolatry out of the christian church. Irene, the wife of Leo, poisoned her husband in 780; assumed the reins of the empire during the minority of her son Constantine; and in 786 summoned a council at Nice, in Bithynia, known by the name of the *Second Nicene Council*, which *abrogated* the laws and decrees against the new idolatry, restored the worship of images and of the cross, and denounced severe punishments against those who maintained that God was the only object of religious adoration. In this contest the Britons, Germans, and Gauls, were of opinion that images might be lawfully continued in churches; but they considered the worship of them as highly injurious and offensive to the Supreme Being. Charlemagne distinguished himself as a mediator in this controversy: he ordered four books concerning images to be composed, refuting the reasons urged by the Nicene bishops to justify the worship of images, which he sent to Adrian, the Roman pontiff, in 790, in order to engage him to withdraw his approbation of the decrees of the last council of Nice. Adrian wrote an answer; and in 794 a council of 300 bishops, assembled by Charlemagne, at Francfort, on the Maine, confirmed the opinion contained in the four books, and solemnly condemned the worship of images.

In the Greek church, after the banishment of Irene, the controversy concerning images broke out anew, and was carried on by the contending parties, during the half of the ninth century, with various and uncertain success. The emperor Nicephorus appears, upon the whole, to have been an enemy to this idolatrous worship. His successor, Michael Curopalates, surnamed *Rhangabe*, patronized and encouraged it. But the scene changed on the accession of Leo, the Armenian, to the empire, who assembled a council at Constantinople, in 814, that abolished the decrees of the Nicene council. His successor, Michael, surnamed *Balbus*, disapproved of the worship of images, and his son Theophilus treated them with great severity. However, the empress Theodora, after his death, and during the minority of her son, assembled a council at Constantinople in 842, which re-instated the decrees of the second Nicene council, and encouraged image worship by a law. The council held at the same place under Photius, in 879, and reckoned by the Greeks the eighth general council, confirmed and renewed the Nicene decrees. In commemoration of this council, a festival was instituted by the superstitious Greeks, called the *Feast of Orthodoxy*. The Latins were generally of opinion that images might be suffered, as the means of aiding the memory of the faithful, and of calling to their remembrance the pious exploits and virtuous actions of the persons whom they represented; but they detested all thoughts of paying them the least marks of religious homage or adoration. The council of Paris, assembled in 824 by Louis the Meek, resolved to allow

the use of images in the churches, but severely prohibited rendering them religious worship: nevertheless, towards the conclusion of this century, the Gallican clergy began to pay a kind of religious homage to the images of saints, and their example was followed by the Germans, and other nations. However, the Iconoclastes still had their adherents among the Latins; the most eminent of whom was Claudius, bishop of Turin, who, in 823, ordered all images, and even the cross, to be cast out of the churches, and committed to the flames; and he wrote a treatise, in which he declared both against the use and worship of them. He condemned relics, pilgrimages to the Holy Land, and all voyages to the tombs of saints; and to his writing and labours it was owing, that the city of Turin, and the adjacent country, was, for a long time after his death, much less infected with superstition than the other parts of Europe. The controversy concerning the sanctity of images was again revived by Leo, bishop of Chalcedon, in the 11th century, on occasion of the emperor Alexius's converting the figures of silver that adorned the portals of the churches into money, in order to supply the exigencies of the state. The bishop obstinately maintained that he had been guilty of sacrilege; and published a treatise, in which he affirmed, that in these images there resided an inherent sanctity, and that the adoration of Christians ought not to be confined to the persons represented by these images, but extend to the images themselves. The emperor assembled a council at Constantinople, which determined that the images of Christ and of the saints were to be honoured only with a relative worship; and that the invocation and worship were to be addressed to the saints only, as the servants of Christ, and on account of their relation to him as their master. Leo, dissatisfied with these absurd and superstitious decisions, was sent into banishment. In the western church the worship of images was disapproved, and opposed by several considerable parties, as the Petrobrussians, Albigenses, Waldenses, &c.; till at length this idolatrous practice was abolished in many parts of the christian world by the reformation. See IMAGE.

ICONOLATRÆ, or ICONOLATERS, those who worship images; a name which the Iconoclastes give to those of the Romish communion, on account of their adoring images, and of rendering to them the worship only due to God. The word is formed from εικων, image, and λατρευω, I worship. See last article, and article IMAGE.

IDLENESS, a reluctancy to be employed in any kind of work. The idle man is in every view both foolish and criminal. "He neither lives to God, to the world, nor to himself. He does not live to God, for he answers not the end for which he was brought into being. Existence is a sacred trust; but he who misemploys and squanders it away thus becomes treacherous to its Author. Those powers which should be employed in his service, and for the promotion of his glory,

ile dormant. The time which should be sacred to Jehovah is lost; and thus he enjoys no fellowship with God, nor any way devotes himself to his praise. He lives not to the world, nor for the benefit of his fellow-creatures around him. While all creation is full of life and activity, and nothing stands still in the universe, he remains idle, forgetting that mankind are connected by various relations and mutual dependances, and that the order of the world cannot be maintained without perpetual circulation of active duties. *He lives not to himself.* Though he imagines that he leaves to others the drudgery of life, and betakes himself to enjoyment and ease, yet, in fact, he has no true pleasure. While he is a blank in society, he is no less a torment to himself; for he who knows not what it is to labour, knows not what it is to enjoy. He shuts the door against improvement of every kind, whether of mind, body, or fortune. Sloth enfeebles equally the bodily and the mental powers. His character falls into contempt. Disorder, confusion, and embarrassment, mark his whole situation. Idleness is the inlet to a variety of other vices. It undermines every virtue in the soul. Violent passions, like rapid torrents, run their course; but after having overflowed their banks, their impetuosity subsides: but sloth, especially when it is habitual, is like the slowly-flowing putrid stream, which stagnates in the marsh, breeds venomous animals and poisonous plants, and infects with pestilential vapours the whole country round it. Having once tainted the soul, it leaves no part of it sound; and at the same time gives not those alarms to conscience which the eruptions of bolder and fiercer emotions often occasion." *Logan's Sermons*, vol. i, ser. 4; *Blair's Sermons*, vol. iii, ser. 4; *Idler*, vol. i, p. 5, 171, 172; *Cowper's Poems*, 228, vol. i, duod.; *Johnson's Rambler*, vol. ii, p. 162, 163.

IDOLATRY, the worship of idols; or the act of ascribing to things and persons, properties which are peculiar to God alone. The principal sources of idolatry seem to be the extravagant veneration for creatures and beings from which benefits accrued to men. Dr. Jortin says, that "idolatry had four privileges to boast of. The first was a venerable antiquity, more ancient than the Jewish religion; and idolaters might have said to the Israelites, Where was your religion before Moses and Abraham? Go, and inquire in Chaldea, and there you will find that your fathers served other gods.—2. It was wider spread than the Jewish religion. It was the religion of the greatest, the wisest, and the politest nations of the Chaldeans, Egyptians, and Phœnicians, the parents of civil government, and of arts and sciences.—3. It was more adapted to the bent which men have towards visible and sensible objects. Men want gods who shall go before them, and be among them. God, who is every where in power, and no where in appearance, is hard to be conceived.—4. It favoured human passions; it required no morality; its religious ritual consisted of splendid ceremo-

nies, revelling, dancing, nocturnal assemblies, impure and scandalous mysteries, debauched priests, and gods, who were both slaves and patrons to all sorts of vices.

"All the more remarkable false religions that have been, or are in the world, recommend themselves by one or other of these four privileges and characters."

The first objects of idolatrous worship are thought to have been the sun, moon, and stars. Others think that angels were first worshipped. Soon after the flood we find idolatry greatly prevailing in the world. Abraham's father's family served other gods beyond the river Euphrates; and Laban had idols which Rachael brought along with her. In process of time, noted parents, or kings deceased, animals of various kinds, plants, stones, and, in fine, whatever people took a fancy to, they idolized. The Egyptians, though high pretenders to wisdom, worshipped pied bulls, snipes, leeks, onions, &c. The Greeks had about 30,000 gods. The Gomerians deified their ancient kings; nor were the Chaldeans, Romans, Chinese, &c., a whit less absurd. Some violated the most natural affections by murdering multitudes of their neighbours and children, under pretence of sacrificing them to their god. Some nations of Germany, Scandinavia, and Tartary, imagined that violent death in war, or by self-murder, was the proper method of access to the future enjoyment of their gods. In far later times, about 64,080 persons were sacrificed at the dedication of one idolatrous temple in the space of four days in America. The Hebrews never had any idols of their own, but they adopted those of the nations around. The veneration which the Papists pay to the Virgin Mary, and other saints and angels, and to the bread in the sacrament, the cross, relics, and images, lays a foundation for the Protestants to charge them with idolatry, though they deny the charge. It is evident that they worship them, and that they justify the worship, but deny the idolatry of it, by distinguishing *subordinate* from *supreme* worship: the one they call *latria*, the other *dulia*; but this distinction is thought by many of the Protestants to be vain, futile, and nugatory.

Idolatry has been divided into *metaphorical* and *proper*. By *metaphorical* idolatry is meant that inordinate love of riches, honours, and bodily pleasures, whereby the passions and appetites of men are made superior to the will of God; man, by so doing, making a god of himself and his sensual temper. *Proper* idolatry is giving the divine honour to another. The objects or idols of that honour which are given are either *personal*, i. e. the idolatrous themselves, who become their own statues; or *internal*, as false ideas, which are set up in the fancy instead of God, such as fancying God to be a light, flame, matter, &c.; only here, the scene being internal, the scandal of the sin is thereby abated; or *external*, as worshipping angels, the sun, stars, animals, &c. *Tenison on Idolatry; A. Young on Idolatrous Corruptions; Ridgley's Body of*

Div., qu. 106; *Fell's Idolatry of Greece and Rome; Stillingfleet's Idolatry of the Church of Rome; Jortin's Ser.*, vol. vi, ser. 18.

JEALOUSY is that particular uneasiness which arises from the fear that some rival may rob us of the affection of one whom we greatly love, or suspicion that he has already done it. The first sort of jealousy is inseparable from love, before it is in possession of its object; the latter is unjust, generally mischievous, and always troublesome.

JEHOVAH, one of the scripture names of God, and peculiar to him, signifying the Being who is self-existent, and gives existence to others. The name is also given to Christ, Is. xl, 3. and is a proof of his godhead, Matt. iii, 3. Is. vi. John xii, 41. The Jews had so great a veneration for this name, that they left off the custom of pronouncing it, whereby its true pronunciation was forgotten. They believe that whosoever knows the true pronunciation of it cannot fail to be heard of God.

JESUITS, *or the society of Jesus;* a famous religious order of the Romish church, founded by Ignatius Loyolá, a Spanish knight, in the sixteenth century. The plan which this fanatic formed of its constitution and laws was suggested, as he gave out, by the immediate inspiration of heaven. But, notwithstanding this high pretension, his design met at first with violent opposition. The pope, to whom Loyola had applied for the sanction of his authority to confirm the institution, referred his petition to a committee of cardinals. They represented the establishment to be unnecessary as well as dangerous, and Paul refused to grant his approbation of it. At last, Loyola removed all his scruples, by an offer which it was impossible for any pope to resist. He proposed, that besides the three vows of poverty, of chastity, and of monastic obedience, which are common to all the orders of regulars, the members of his society should take a fourth vow of obedience to the pope, binding themselves to go withersoever he should command for the service of religion, and without requiring any thing from the holy see for their support. At a time when the papal authority had received such a shock by the revolt of so many nations from the Romish church, at a time when every part of the popish system was attacked with so much violence and success, the acquisition of a body of men, thus peculiarly devoted to the see of Rome, and whom it might set in opposition to all its enemies, was an object of the highest consequence. Paul, instantly perceiving this, confirmed the institution of the Jesuits by his bull; granted the most ample privileges to the members of the society, and appointed Loyola to be the first general of the order. The event fully justified Paul's discernment in expecting such beneficial consequences to the see of Rome from this institution. In less than half a century the society obtained establishments in every country that adhered to the Roman Catholic church; its power and wealth in-

creased amazingly; the number of its members became great; their character as well as accomplishments were still greater; and the Jesuits were celebrated by the friends and dreaded by the enemies of the Romish faith, as the most able and enterprising order in the church.

2. *Jesuits, object of the order of.*—The primary object of almost all the monastic orders is to separate men from the world, and from any concern in its affairs. In the solitude and silence of the cloister, the monk is called to work out his salvation by extraordinary acts of mortification and piety. He is dead to the world, and ought not to mingle in its transactions. He can be of no benefit to mankind but by his example and by his prayers. On the contrary, the Jesuits are taught to consider themselves as formed for action. They are chosen soldiers, bound to exert themselves continually in the service of God, and of the pope, his vicar on earth. Whatever tends to instruct the ignorant, whatever can be of use to reclaim or oppose the enemies of the holy see, is their proper object. That they may have full leisure for this active service, they are totally exempted from those functions, the performance of which is the chief business of other monks. They appear in no processions; they practise no rigorous austerities; they do not consume one half of their time in the repetition of tedious offices; but they are required to attend to all the transactions of the world on account of the influence which these may have upon religion: they are directed to study the dispositions of persons in high rank, and to cultivate their friendship; and, by the very constitution and genius of the order, a spirit of action and intrigue is infused into all its members.

3. *Jesuits, peculiarities of their policy and government.*—Other orders are to be considered as voluntary associations, in which, whatever affects the whole body, is regulated by the common suffrage of all its members. But Loyola, full of the ideas of implicit obedience, which he had derived from his military profession, appointed that the government of his order should be purely monarchical. A general chosen for life, by deputies from the several provinces, possessed power that was supreme and independent, extending to every person and to every case. To his commands they were required to yield not only outward obedience, but to resign up to him the inclinations of their own wills, and the sentiments of their own understandings. Such a singular form of policy could not fail to impress its character on all the members of the order, and to give a peculiar force to all its operations. There has not been, perhaps, in the annals of mankind any example of such a perfect despotism exercised not over monks shut up in the cells of a convent, but over men dispersed among all the nations of the earth. As the constitutions of the order vest in the general such absolute dominion over all its members, they carefully provide for his being perfectly informed with respect to the

character and abilities of his subjects. Every novice who offers himself as a candidate for entering into the order is obliged to manifest his conscience to the superior, or a person appointed by him; and is required to confess not only his sins and defects, but to discover the inclinations, the passions, and the bent of his soul. This manifestation must be renewed every six months. Each member is directed to observe the words and actions of the novices, and are bound to disclose every thing of importance concerning them to the superior. In order that this scrutiny into their character may be as complete as possible, a long novitiate must expire, during which they pass through the several gradations of rank in the society; and they must have attained the full age of thirty-three years before they can be admitted to take the final vows by which they become professed members. By these various methods, the superiors under whose immediate inspection the novices are placed, acquire a thorough knowledge of their dispositions and talents; and the general, by examining the registers kept for this purpose, is enabled to choose the instruments which his absolute power can employ in any service for which he thinks meet to destine them.

4. *Jesuits, progress of the power and influence of.*—As it was the professed intention of this order to labour with unwearied zeal in promoting the salvation of men, this engaged them, of course, in many active functions. From their first institution, they considered the education of youth as their peculiar province: they aimed at being spiritual guides and confessors; they preached frequently, in order to instruct the people; they set out as missionaries to convert unbelieving nations. Before the expiration of the sixteenth century, they had obtained the chief direction of the education of youth in every Catholic country in Europe. They had become the confessors of almost all its monarchs; a function of no small importance in any reign, but, under a weak prince, superior to that of minister. They were the spiritual guides of almost every person eminent for rank or power; they possessed the highest degree of confidence and interest with the papal court, as the most zealous and able champions for its authority; they possessed, at different periods, the direction of the most considerable courts in Europe; they mingled in all affairs, and took part in every intrigue and revolution. But while they thus advanced in power, they increased also in wealth: various expedients were devised for eluding the obligation of the vow of poverty. Besides the sources of wealth common to all the regular clergy, the Jesuits possessed one which was peculiar to themselves. Under the pretext of promoting the success of their missions, and of facilitating the support of their missionaries, they obtained a special licence from the court of Rome to trade with the nations which they laboured to convert: in consequence of this, they engaged in an extensive and lucra-

tive commerce, both in the East and West Indies; they opened warehouses in different parts of Europe, in which they vended their commodities. Not satisfied with trade alone, they imitated the example of other commercial societies, and aimed at obtaining settlements. They acquired possession, accordingly, of the large and fertile province of Paraguay, which stretches across the southern continent of America, from the bottom of the mountains of Potosi to the confines of the Spanish and Portuguese settlements on the banks of the river De la Plata. Here, indeed, it must be confessed, they were of service: they found the inhabitants in a state little different from that which takes place among men when they first begin to unite together; strangers to the arts; subsisting precariously by hunting or fishing; and hardly acquainted with the first principles of subordination and government. The Jesuits set themselves to instruct and civilize these savages: they taught them to cultivate the ground, build houses, and brought them to live together in villages, &c. They made them taste the sweets of society, and trained them to arts and manufactures. Such was their power over them, that a few Jesuits presided over some hundred thousand Indians. But even in this meritorious effort of the Jesuits for the good of mankind, the genius and spirit of their order are discernible: they plainly aimed at establishing in Paraguay an independent empire, subject to the society alone, and which, by the superior excellence of its constitution and police, could scarcely have failed to extend its dominion over all the southern continent of America. With this view, in order to prevent the Spaniards or Portuguese in the adjacent settlements from acquiring any dangerous influence over the people within the limits of the province subject to the society, the Jesuits endeavoured to inspire the Indians with hatred and contempt of these nations: they cut off all intercourse between their subjects and the Spanish or Portuguese settlements. When they were obliged to admit any person in a public character from the neighbouring governments, they did not permit him to have any conversation with their subjects; and no Indian was allowed even to enter the house where these strangers resided, unless in the presence of a Jesuit. In order to render any communication between them as difficult as possible, they industriously avoided giving the Indians any knowledge of the Spanish or of any other European language; but encouraged the different tribes which they had civilized to acquire a certain dialect of the Indian tongue, and laboured to make that the universal language throughout their dominions. As all these precautions, without military force, would have been insufficient to have rendered their empire secure and permanent, they instructed their subjects in the European art of war, and formed them into bodies completely armed, and well disciplined.

3. *Jesuits, pernicious effect of*

this order in civil society.—Though it must be confessed that the Jesuits cultivated the study of ancient literature, and contributed much towards the progress of polite learning; though they have produced eminent masters in every branch of science, and can boast of a number of ingenious authors; yet, unhappily for mankind, their vast influence has been often exerted with the most fatal effects. Such was the tendency of that discipline observed by the society in forming its members, and such the fundamental maxims in its constitution, that every Jesuit was taught to regard the interest of the order as the capital object to which every consideration was to be sacrificed. As the prosperity of the order was intimately connected with the preservation of the papal authority, the Jesuits, influenced by the same principle of attachment to the interest of their society, have been the most zealous patrons of those doctrines which tend to exalt ecclesiastical power on the ruins of civil government. They have attributed to the court of Rome a jurisdiction as extensive and absolute as was claimed by the most presumptuous pontiffs in the dark ages. They have contended for the entire independence of ecclesiastics on the civil magistrates. They have published such tenets concerning the duty of opposing princes who were enemies of the Catholic faith, as countenanced the most atrocious crimes, and tended to dissolve all the ties which connect subjects with their rulers. As the order derived both reputation and authority from the zeal with which it stood forth in defence of the Romish church against the attacks of the reformers, its members, proud of this distinction, have considered it as their peculiar function to combat the opinions, and to check the progress of the Protestants. They have made use of every art, and have employed every weapon against them. They have set themselves in opposition to every gentle or tolerating measure in their favour. They have incessantly stirred up against them all the rage of ecclesiastical and civil persecution. Whoever recollects the events which have happened in Europe during two centuries, will find that the Jesuits may justly be considered as responsible for most of the pernicious effects arising from that corrupt and dangerous casuistry, from those extravagant tenets concerning ecclesiastical power, and from that intolerant spirit, which have been the disgrace of the church of Rome throughout that period, and which have brought so many calamities upon society.

6. *Jesuits, downfall of in Europe.*—Such were the laws, the policy, and the genius of this formidable order; of which, however, a perfect knowledge has only been attainable of late. Europe had observed, for two centuries, the ambition and power of the order; but while it felt many fatal effects of these, it could not fully discern the causes to which they were to be imputed. It was unacquainted with many of the singular regulations in the political constitution or government of the

Jesuits, which formed the enterprising spirit of intrigue that distinguished its members, and elevated the body itself to such a height of power. It was a fundamental maxim with the Jesuits, from their first institution, not to publish the rules of their order: these they kept concealed as an impenetrable mystery. They never communicated them to strangers, nor even to the greater part of their own members: they refused to produce them when required by courts of justice; and, by a strange solecism in policy, the civil power in different countries authorized or connived at the establishment of an order of men, whose constitution and laws were concealed with a solicitude which alone was a good reason for having excluded them. During the prosecutions that have been carried on against them in Portugal and France, the Jesuits have been so inconsiderate as to produce the mysterious volumes of their institute. By the aid of these authentic records, the principles of their government may be delineated, and the sources of their power investigated with a degree of certainty and precision, which, previous to that event, it was impossible to attain.

The pernicious effects of the spirit and constitution of this order rendered it early obnoxious to some of the principal powers in Europe, and gradually brought on its downfal. There is a remarkable passage in a sermon preached at Dublin by archbishop Brown, so long ago as the year 1551, and which may be considered almost as prophetic. It is as follows: "But there are "a new fraternity of late sprung "up, who call themselves Jesuits, which will deceive many, "much after the Scribes and "Pharisees' manner. Amongst "the Jews they shall strive to "abolish the truth, and shall come "very near to do it. For these "sorts will turn themselves into "several forms; with the heathens, a heathenist; with the "atheists, an atheist; with the "Jews, a Jew; with the reformers, a reformade purposely to "know your intentions, your "minds, your hearts, and your "inclinations, and thereby bring "you, at last, to be like the fool "that said in his heart there was "no God. These shall be spread "over the whole world, shall be "admitted into the councils of "princes, and they never the "wiser; charming of them, yea, "making your princes reveal "their hearts, and the secrets "therein, and yet they not perceive it; which will happen "from falling from the law of "God, by neglect of fulfilling the "law of God, and by winking at "their sins; yet, in the end, God, "to justify his law, shall suddenly cut off this society, even by "the hands of those who have "most succoured them, and made "use of them; so that at the end "they shall become odious to all "nations. They shall be worse "than Jews, having no resting-"place upon earth; and then shall "a Jew have more favour than a "Jesuit." This singular passage seems to be accomplished The

emperor Charles V saw it expedient to check their progress in his dominions: they were expelled England by proclamation 2 James I, in 1604; Venice in 1606; Portugal in 1759; France in 1764; Spain and Sicily in 1767; and totally suppressed and abolished by pope Clement XIV, in 1773. *Enc. Brit.; Mosheim's Ecc. Hist.; Harleian Misc.*, vol. v, p. 566; *Broughton's Dict.*

JESUS CHRIST, the Lord and Saviour of mankind. He is called *Christ* (anointed), because he is anointed, furnished, and sent by God to execute his mediatorial office; and *Jesus* (Saviour), because he came to save his people from their sins. For an account of his nativity, offices, death, resurrection, &c., the reader is referred to those articles in this work. We shall here more particularly consider his divinity, humanity, and character. *The divinity* of Jesus Christ seems evident, if we consider, 1. *The language of the New Testament, and compare it with the state of the Pagan world at the time of its publication.* If Jesus Christ were not God, the writers of the New Testament discovered great injudiciousness in the choice of their words, and adopted a very incautious and dangerous style. The whole world, except the small kingdom of Judea, worshipped idols at the time of Jesus Christ's appearance. Jesus Christ; the evangelists, who wrote his history; and the apostles, who wrote epistles to various classes of men, proposed to destroy idolatry, and to establish the worship of one only living and true God. To effect this purpose, it was absolutely necessary for these founders of christianity to avoid confusion and obscurity of language, and to express their ideas in a cool and cautious style. The least expression that would tend to deify a creature, or countenance idolatry, would have been a source of the greatest error. Hence Paul and Barnabas rent their clothes at the very idea of the multitude's confounding the creature with the Creator, Acts xiv. The writers of the New Testament knew that in speaking of Jesus Christ extraordinary caution was necessary; yet, when we take up the New Testament, we find such expressions as these: "The word was God, John i, 1. God was manifest in the flesh, 1st Tim. iii, 16. God with us, Matt. i, 23. The Jews crucified the Lord of glory, 1st Cor. ii, 8. Jesus Christ is Lord of all, Acts x, 36. Christ is over all; God blessed for ever, Rom. ix, 5." These are a few of many propositions, which the New Testament writers lay down relative to Jesus Christ. If the writers intended to affirm the divinity of Jesus Christ, these are words of truth and soberness; if not, the language is incautious and unwarrantable; and to address it to men prone to idolatry, for the purpose of destroying idolatry, is a strong presumption against their inspiration. It is remarkable, also, that the richest words in the Greek language are made use of to describe Jesus Christ. This language, which is very copious, would have afforded lower terms to express an inferior nature; but it could have afforded

none higher to express the nature of the Supreme God. It is worthy of observation, too, that these writers addressed their writings not to philosophers and scholars, but to the common people, and consequently used words in their plain popular signification. The common people, it seems, understood the words in our sense of them; for in the Dioclesian persecution, when the Roman soldiers burnt a Phrygian city inhabited by Christians, men, women, and children, submitted to their fate, *calling upon Christ*, THE GOD OVER ALL.—2. *Compare the style of the New Testament with the state of the Jews at the time of its publication.* In the time of Jesus Christ, the Jews were zealous defenders of the unity of God, and of that idea of his perfections which their scriptures excited. Jesus Christ and his apostles professed the highest regard for the Jewish scriptures; yet the writers of the New Testament described Jesus Christ by the very names and titles by which the writers of the Old Testament had described the Supreme God. Compare Exod. iii, 14, with John viii, 58. Is. xliv, 6, with Rev. i, 11. 17. Deut. x, 17, with Rev. xvii, 14. Ps. xxiv, 10, with 1st Cor. ii, 8. Hos. i, 7, with Luke ii, 11. Dan. v, 23, with 1st Cor. xv, 47. 1st Chron. xxix, 11, with Col. ii, 10. If they who described Jesus Christ to the Jews by these sacred names and titles intended to convey an idea of his deity, the description is just and the application safe; but if they intended to describe a mere man, they were surely of all men the most preposterous. They chose a method of recommending Jesus to the Jews the most likely to alarm and enrage them. Whatever they meant, the Jews understood them in our sense, and took Jesus for a blasphemer, John x, 33.—3. *Compare the perfections which are ascribed to Jesus Christ in the scriptures, with those which are ascribed to God.* Jesus Christ declares, "All things that the Father hath are mine," John xvi, 15: a very dangerous proposition, if he were not God. The writers of Revelation ascribe to him the same perfections which they ascribe to God. Compare Jer. x, 10, with Is. ix, 6. Exod. xv, 18, with Heb. i, 8. Jer. xxxii, 19, with Is. ix, 6. Ps. cii, 24, 27, with Heb. xiii, 8. Jer. xxiii, 24, with Eph. i, 20, 23. 1st Sam. ii, 5, with John xiv, 30. If Jesus Christ be God, the ascription of the perfections of God to him is proper; if he be not, the apostles are chargeable with weakness or wickedness, and either would destroy their claim of inspiration.—4. *Consider the works that are ascribed to Jesus Christ, and compare them with the claims of Jehovah.* Is creation a work of God? "By Jesus Christ were all things created," Col. i, 16. Is preservation a work of God? "Jesus Christ upholds all things by the word of his power," Heb. i, 3. Is the mission of the prophets a work of God? Jesus Christ is the Lord God of the holy prophets; and it was the Spirit of Christ which testified to them beforehand the sufferings of Christ, and the glory that should follow, Neh. ix, 30. Rev. xxii, 6, 16. 1st Pet. i, 11.

Is the salvation of sinners a work of God? Christ is the Saviour of all that believe, John iv, 42. Heb. v. 9. Is the forgiveness of sin a work of God? The Son of Man hath power to forgive sins, Matt. ix, 6. The same might be said of the illumination of the mind; the sanctification of the heart; the resurrection of the dead; the judging of the world; the glorification of the righteous; the eternal punishment of the wicked; all which works, in one part of scripture, are ascribed to God; and all which, in another part of scripture, are ascribed to Jesus Christ. Now, if Jesus Christ be not God, into what contradictions these writers must fall! They contradict one another; they contradict themselves. Either Jesus Christ is God, or their conduct is unaccountable.—5. *Consider that divine worship which the scriptures claim for Jesus Christ.* It is a command of God, "Thou shalt worship the Lord thy God, and him only shalt thou serve," Matt. iv, 20. Yet the scriptures command "all the angels of God to worship Christ," Heb. i, 6. Twenty times, in the New Testament, grace, mercy, and peace, are implored of Christ, together with the Father. Baptism is an act of worship performed in his name, Matt. xxviii. 19. Swearing is an act of worship; a solemn appeal in important cases to the omniscient God; and this appeal is made to Christ, Rom. ix, 1. The committing of the soul to God at death is a sacred act of worship: in the performance of this act. Stephen died, saying, Lord Jesus, receive my spirit, Acts vii, 59. The whole host of heaven worship him that sitteth upon the throne, and the lamb, for ever and ever, Rev. v, 13, 14.—6. *Observe the application of Old Testament passages which belong to Jehovah, to Jesus in the New Testament, and try whether you can acquit the writers of the New Testament of misrepresentation, on supposition that Jesus is not God.* St. Paul says, "We shall all stand before the judgment seat of Christ." That we shall all be judged, we allow; but how do you prove that Christ shall be our Judge? Because, adds the apostle, it is written, "As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God," Rom. xiv, 10, 11, with Is. xlv, 20, &c. What sort of reasoning is this? How does this apply to Christ, if Christ be not God? And how dare a man quote one of the most guarded passages in the Old Testament for such a purpose? John the Baptist is he who was spoken of by the prophet Esaias, saying, prepare ye the way, Matt. iii, 1, 3. Isaiah saith, Prepare ye the way of THE LORD; make straight a highway for OUR GOD, Is. xl, 3, &c. But what has John the Baptist to do with all this description if Jesus Christ be only a messenger of Jehovah, and not Jehovah himself? for Isaiah saith, Prepare ye the way of *Jehovah*. Compare also Zech. xii, 10, with John xix, 34, 37. Is. vi, with John xii, 39. Is. viii, 13, 14, with 1st Pet. ii, 8. Allow Jesus Christ to be God, and all these applications are proper. If we deny it, the New Testament, we must own, is one of the most unaccountable

compositions in the world, calculated to make easy things hard to be understood.—7. *Examine whether events have justified that notion of christianity which the prophets gave their countrymen of it, if Jesus Christ be not God.* The calling of the Gentiles from the worship of idols to the worship of the one living and true God, is one event, which, the prophets said, the coming of the Messiah should bring to pass. If Jesus Christ be God, the event answers the prophecy; if not, the event is not come to pass, for Christians in general worship Jesus, which is idolatry, if he be not God, ii, iii, and iv, of Isaiah. Zeph. ii, 11. Zech. xiv, 9. The primitive Christians certainly worshipped Him as God. Pliny, who was appointed governor of the province of Bythynia by the emperor Trajan, in the year 108, examined and punished several Christians for their nonconformity to the established religion of the empire. In a letter to the emperor, giving an account of his conduct, he declares, "they affirmed the whole of their guilt, or their error, was, that they met on a certain stated day, before it was light, and addressed themselves in a form of prayer to Christ as to some God." Thus Pliny meant to inform the emperor that Christians *worshipped Christ*. Justin Martyr, who lived about 150 years after Christ, asserts, that the Christians worshipped the Father, the Son, and the Spirit. Besides his testimony, there are numberless passages in the fathers that attest the truth in question; especially in Tertullian, Hyppolitus, Felix, &c. Mahomet, who lived in the sixth century, considers Christians in the light of infidels and idolaters throughout the Koran; and, indeed, had not Christians worshipped Christ, he could have had no shadow of a pretence to reform their religion, and to bring them back to the worship of one God. That the far greater part of Christians have continued to worship Jesus, will not be doubted; now, if Christ be not God, then the Christians have been guilty of idolatry; and if they have been guilty of idolatry, then it must appear remarkable that the apostles, who foretold the corruptions of christianity, 2d Tim. iii, should never have foreseen or warned us against worshipping Christ. In no part of the scripture is there the least intimation of Christians falling into idolatry in this respect. Surely if this had been an error which was so universally to prevail, those scriptures which are able to make us wise unto salvation would have left us warning on so important a topic. Lastly, *consider what numberless passages of scripture have no sense, or a very absurd one, if Jesus Christ be a mere man.* See Rom. i, 3. 1st Tim. iii, 16. John xiv, 9. John xvii, 5. Phil. ii, 6. Ps. cx. 1, 4. 1st Tim. i, 2. Acts xxii, 12. and Acts ix, 17.

But though Jesus Christ be God, yet for our sakes, and for our salvation, he took upon him human nature; this is therefore called his *humanity*. Marcion, Appelles, Valentinus, and many other heretics, denied Christ's humanity, as some have done since. But that Christ had a true human body, and not

a mere human shape, or a body that was not real flesh, is very evident from the sacred scriptures, Is. vii, 12. Luke xxiv, 39. Heb. ii, 14. Luke i, 42. Phil. ii, 7, 8. John i, 14. Besides, he ate, drank, slept, walked, worked, and was weary. He groaned, bled, and died upon the cross. It was necessary that he should thus be human, in order to fulfil the Divine designs and prophecies respecting the shedding of his blood for our salvation, which could not have been done, had he not possessed a real body. It is also as evident that he assumed our whole nature, soul as well as body. If he had not, he could not have been capable of that sore amazement and sorrow unto death, and all those other acts of grieving, feeling, rejoicing, &c., ascribed to him. It was not, however, our sinful nature he assumed, but the likeness of it, Rom. viii, 2. for he was without sin, and did no iniquity. His human nature must not be confounded with his divine; for though there be an union of natures in Christ, yet there is not a mixture or confusion of them or their properties. His humanity is not changed into his deity, nor his deity into humanity; but the two natures are distinct in one person. How this union exists is above our comprehension; and, indeed, if we cannot explain how our own bodies and souls are united, it is not to be supposed we can explain this astonishing mystery of God manifest in the flesh. See MEDIATOR.

We now proceed to the *character* of Jesus Christ, which, while it affords us the most pleasing subject for meditation, exhibits to us an example of the most perfect and delightful kind.

"Here," as an elegant writer observes, "every grace that can recommend religion, and every virtue that can adorn humanity, are so blended, as to excite our admiration, and engage our love, In abstaining from licentious pleasures, he was equally free from ostentatious singularity and churlish sullenness. When he complied with the established ceremonies of his countrymen, that compliance was not accompanied by any marks of bigotry or superstition: when he opposed their rooted prepossessions, his opposition was perfectly exempt from the captious petulance of a controversialist, and the undistinguishing zeal of an innovator. His courage was active in encountering the dangers to which he was exposed, and passive under the aggravated calamities which the malice of his foes heaped upon him: his fortitude was remote from every appearance of rashness, and his patience was equally exempt from abject pusillanimity: he was firm without obstinacy, and humble without meanness.—Though possessed of the most unbounded power, we behold him living continually in a state of voluntary humiliation and poverty; we see him daily exposed to almost every species of want and distress; afflicted without a comforter, persecuted without a protector; and wandering about, according to his own pathetic complaint, because *he had not where to lay his head*. Though regard-

less of the pleasures and sometimes destitute of the comforts of life, he never provokes our disgust by the sourness of the misanthrope, or our contempt by the inactivity of the recluse. His attention to the welfare of mankind was evidenced not only by his salutary injunctions, but by his readiness to embrace every opportunity of relieving their distress, and administering to their wants. In every period and circumstance of his life, we behold dignity and elevation blended with love and pity; something, which, though it awakens our admiration, yet attracts our confidence. We see power; but it is a power which is rather our security than our dread; a power softened with tenderness, and soothing while it awes. With all the gentleness of a meek and lowly mind, we behold an heroic firmness, which no terrors could shake, and no opposition could restrain. In the private scenes of life, and in the public occupations of his ministry; whether the object of admiration or ridicule of love, or of persecution; whether welcomed with hosannas, or insulted with anathemas, we still see him pursuing with unwearied constancy the same end, and preserving the same integrity of life and manners." *White's Sermons*, ser. 5.

"He sets an example," says bishop Newcome, "of the most perfect piety to God, and of the most extensive benevolence and the most tender compassion to men. He does not merely exhibit a life of strict justice, but of overflowing benignity. His temperance has not the dark shades of austerity; his meekness does not degenerate into apathy; his humility is signal, amidst a splendour of qualities more than human; his fortitude is eminent and exemplary in enduring the most formidable external evils, and the sharpest actual sufferings. His patience is invincible; his resignation entire and absolute. Truth and sincerity shine throughout his whole conduct. Though of heavenly descent, he shews obedience and affection to his earthly parents; he approves, loves, and attaches himself to amiable qualities in the human race; he respects authority, religious and civil; and he evidences regard for his country, by promoting its most essential good in a painful ministry dedicated to its service, by deploring its calamities, and by laying down his life for its benefit. Every one of his eminent virtues is regulated by consummate prudence; and he both wins the love of his friends, and extorts the approbation and wonder of his enemies. Never was a character at the same time so commanding and natural, so resplendent and pleasing, so amiable and venerable. There is a peculiar contrast in it between an awful greatness, dignity, and majesty, and the most conciliating loveliness, tenderness, and softness. He now converses with prophets, law-givers, and angels; and the next instant he meekly endures the dulness of his disciples, and the blasphemies and rage of the multitude. He now calls himself greater than Solomon; one who can command le-

glorious of angels; the giver of life to whomsoever he pleaseth; the Son of God, who shall sit on his glorious throne to judge the world. At other times we find him embracing young children; not lifting up his voice in the streets, not breaking the bruised reed, nor quenching the smoaking flax; calling his disciples not servants, but friends and brethren, and comforting them with an exuberant and parental affection. Let us pause an instant, and fill our minds with the idea of one who knew all things, heavenly and earthly; searched and laid open the inmost recesses of the heart; rectified every prejudice, and removed every mistake of a moral and religious kind; by a word exercised a sovereignty over all nature, penetrated the hidden events of futurity, gave promises of admission into a happy immortality, had the keys of life and death, claimed an union with the Father; and yet was pious, mild, gentle, humble, affable, social, benevolent, friendly, and affectionate. Such a character is fairer than the morning star. Each separate virtue is made stronger by opposition and contrast: and the union of so many virtues forms a brightness which fitly represents the glory of that God 'who inhabiteth light inaccessible.'" See *Robinson's Plea for the Divinity of Christ*, from which many of the above remarks are taken; *Bishop Bull's Judgment of the Catholic Church; Abbadie, Waterland, Hawker*, and *Hey, on the Divinity of Christ; Dr. Jamieson's View of the Doctrine of Scripture, and the Primitive Faith concerning the Deity of Christ; Owen on the Glory of Christ's Person; Hurrion's Christ Crucified;* and *Bishop Newcome's Observations on our Lord's Conduct.*

JEWS, a name derived from the patriarch Judah, and given to the descendants of Abraham by his eldest son Isaac. We shall here present the reader with as comprehensive a view of this singular people as we can.

1. *Jews, history of the.*—The Almighty promised Abraham that he would render his seed extremely numerous: this promise began to be fulfilled in Jacob's twelve sons. In about two hundred and fifteen years they increased in Egypt from seventy to between two and three millions, men, women, and children. While Joseph lived, they were kindly used by the Egyptian monarchs; but soon after, from a suspicion that they would become too strong for the natives, they were condemned to slavery; but the more they were oppressed, the more they grew. The midwives, and others, were therefore ordered to murder every male infant at the time of its birth; but they shifting the horrible task, every body was then ordered to destroy the male children wherever they found them. After they had been thus oppressed for about one hundred years, and on the very day that finished the four hundred and thirtieth year from God's first promise of a seed to Abraham, and about four hundred years after the birth of Isaac, God, by terrible plagues on the Egyptians, obliged them to liberate the He-

brews under the direction of Moses and Aaron. Pharaoh pursued them with a mighty army; but the Lord opened a passage for them through the Red Sea; and the Egyptians, in attempting to follow them, were drowned. After this, we find them in a dry and barren desert, without any provision for their journey; but God supplied them with water from a rock, and manna and quails from heaven. A little after they routed the Amalekites, who fell on their rear. In the wilderness God delivered to them the law, and confirmed the authority of Moses. Three thousand of them were cut off for worshipping the golden calf; and for loathing the manna, they were punished with a month's eating of flesh, till a plague brake out among them; and for their rash belief of the ten wicked spies, and their contempt of the promised land, God had entirely destroyed them, had not Moses's prayers prevented. They were condemned, however, to wander in the desert till the end of forty years, till that whole generation, except Caleb and Joshua, should be cut off by death. Here they were often punished for their rebellion, idolatry, whoredom, &c. God's marvellous favours, however, were still continued in conducting and supplying them with meat; and the streams issuing from the rock of Meribah, followed their camp about thirty-nine years, and their clothes never waxed old. On their entrance into Canaan, God ordered them to cut off every idolatrous Canaanite; but they spared vast numbers of them, who enticed them to wickedness, and were sometimes God's rod to punish them. For many ages they had enjoyed little prosperity, and often relapsed into awful idolatry, worshipping Baalim, Ashtaroth. Micha and the Danites introduced it not long after Joshua's death. About this time the lewdness of the men of Gibeah occasioned a war of the eleven tribes against their brethren of Benjamin: they were twice routed by the Benjamites, and forty thousand of them were slain. In the third, however, all the Benjamites were slain, except six hundred. Vexed for the loss of a tribe, the other Hebrews provided wives for these six hundred, at the expense of slaying most of the inhabitants of Jabesh Gilead. Their relapses into idolatry also brought on them repeated turns of slavery from the heathen among or around them. See books of Judges and Samuel. Having been governed by Judges for about three hundred and forty years, after the death of Joshua they took a fancy to have a king. Saul was their first sovereign, under whose reign they had perpetual struggles with the Ammonites, Moabites, and Philistines. After about seven years' struggling between the eleven tribes that clave to Ishbosheth, the son of Saul, and the tribe of Judah, which erected themselves into a kingdom under David, David became sole monarch. Under him they subdued their neighbours, the Philistines, Edomites, and others; and took possession of the whole dominion which had been promised them,

from the border of Egypt to the banks of the Euphrates. Under Solomon they had little war: when he died, ten of the Hebrew tribes formed a kingdom of Israel, or Ephraim for themselves, under Jeroboam, the son of Nebat, in opposition to the kingdom of Judah and Benjamin, ruled by the family of David. The kingdom of Israel, Ephraim, or the ten tribes, had never so much as one pious king: idolatry was always their established religion. The kingdom of Judah had pious and wicked sovereigns by turns, though they often relapsed into idolatry, which brought great distress upon them. See books of Samuel, Kings, and Chronicles. Not only the kingdom of Israel, but that of Judah, was brought to the very brink of ruin after the death of Jehosophat. After various changes, sometimes for the better, and sometimes for the worse, the kingdom of Israel was ruined, two hundred and fifty-four years after its erection, by So, king of Egypt, and Halmanaser, king of Assyria, who invaded it, and destroyed most of the people. Judah was invaded by Sennacherib; but Hezekiah's piety, and Isaiah's prayer, were the means of their preservation: but under Mannasseh, the Jews abandoned themselves to horrid impiety; for which they were punished by Esarhaddon, king of Assyria, who invaded and reduced the kingdom, and carried Mannasseh prisoner to Babylon. Mannasseh repented, and the Lord brought him back to his kingdom, where he promoted the reformation; but his son Amon defaced all. Josiah however again promoted it, and carried it to a higher pitch than in the reigns of David and Solomon. After Josiah was slain by Pharaoh Necho, king of Egypt, the people returned to idolatry, and God gave them up to servitude to the Egyptians and the Chaldeans. The fate of their kings Jehoaz, Jehoiakim, Jehoiachin, and Zedekiah, was unhappy. Provoked by Zedekiah's treachery, Nebuchadnezzar invaded the kingdom, murdered vast numbers, and reduced them to captivity. Thus the kingdom of Judah was ruined, A. M. 3416, about three hundred and eighty-eight years after its division from that of the ten tribes. In the seventieth year from the begun captivity, the Jews, according to the edict of Cyrus, king of Persia, who had overturned the empire of Chaldea, returned to their own country. See Nehemiah, Ezra. Vast numbers of them, who had agreeable settlements, remained in Babylon. After their return they rebuilt the temple and city of Jerusalem, put away their strange wives, and renewed their covenant with God.

About 3490, or 3546, they escaped the ruin designed them by Haman: About 3653, Darius Ochus, king of Persia, ravaged part of Judea, and carried off a great many prisoners. When Alexander was in Canaan, about 3670, he confirmed to them all their privileges; and, having built Alexandria, he settled vast numbers of them there. About fourteen years after, Ptolemy Lagus, the Greek king of Egypt, ravaged

Judea, and carried one hundred thousand prisoners to Egypt, but used them kindly, and assigned them many places of trust. About eight years after, he transported another multitude of Jews to Egypt, and gave them considerable privileges. About the same time, Seleucus Nicator, having built about thirty new cities in Asia, settled in them as many Jews as he could; and Ptolemy Philadelphus, of Egypt, about 3720, bought the freedom of all the Jewish slaves in Egypt. Antiochus Epiphanes, about 3834, enraged with them for rejoicing at the report of his death, and for the peculiar form of their worship, in his return from Egypt, forced his way into Jerusalem, and murdered forty thousand of them; and about two years after he ordered his troops to pillage the cities of Judea, and murder the men, and sell the women and children for slaves. Multitudes were killed, and ten thousand prisoners carried off: the temple was dedicated to Olympius, an idol of Greece, and the Jews exposed to the basest treatment. Mattathias, the priest, with his sons, chiefly Judas, Jonathan, and Simon, who were called Maccabees, bravely fought for their religion and liberties. Judas, who succeeded his father about 3840, gave Nicanor and the king's troops a terrible defeat, regained the temple, and dedicated it anew, restored the daily worship, and repaired Jerusalem, which was almost in a ruinous heap. After his death, Jonathan and Simon, his brethren, successively succeeded him; and both wisely and bravely promoted the welfare of the church and state. Simon was succeeded by his son Hircanus, who subdued Idumea, and reduced the Samaritans. In 3899 he was succeeded by his son Janneus who reduced the Philistines, the country of Moab, Ammon, Gilead, and part of Arabia. Under these three reigns alone the Jewish nation was independent after the captivity. After the death of the widow of Janneus, who governed nine years, the nation was almost ruined with civil broils. In 3939, Aristobulus invited the Romans to assist him against Hircanus, his elder brother. The country was quickly reduced, and Jerusalem took by force; and Pompey, and a number of his officers, pushed their way into the Sanctuary, if not into the Holy of Holies, to view the furniture thereof. Nine years after, Crassus, the Roman general pillaged the temple of its valuables. After Judea had for more than thirty years been a scene of ravage and blood, and twenty-four of which had been oppressed by Herod the Great, Herod got himself installed in the kingdom. About twenty years before our Saviour's birth, he, with the Jews' consent, began to build the temple. About this time the Jews had hopes of the Messiah; and about A. M. 4000 Christ actually came, whom Herod (instigated by fear of losing his throne) sought to murder. The Jews, however, a few excepted, rejected the Messiah, and put him to death. The sceptre was now wholly departed from Judah; and Judea, about twenty-seven years before, reduced to a province. The Jews, since that time, have been

scattered, contemned, persecuted, and enslaved among all nations, not mixed with any in the common manner, but have remained as a body distinct by themselves.

2. *Jews' sentiments of.* The Jews commonly reckoned but thirteen articles of their faith. Maimonides, a famous Jewish rabbi, reduced them to this number when he drew up their confession about the end of the eleventh century, and it was generally received. All the Jews are obliged to live and die in the profession of these thirteen articles, which are as follow:—1. That God is the creator of all things; that he guides and supports all creatures; that he has done every thing; and that he still acts, and shall act during the whole eternity.—2. That God is one: there is no unity like his. He alone hath been, is, and shall be eternally our God.—3. That God is incorporeal, and cannot have any material properties; and no corporeal essence can be compared with him. 4. That God is the beginning and end of all things, and shall eternally subsist. —5. That God alone ought to be worshipped, and none beside him is to be adored.—6. That whatever has been taught by the prophets is true.—7. That Moses is the head and father of all contemporary doctors, of those who lived before or shall live after him.—8. That the law was given by Moses. —9. That the law shall never be altered, and that God will give no other.—10. That God knows all the thoughts and actions of men.—11. That God will regard the works of all those who have performed what he commands, and punish those who have transgressed his laws.—12. That the Messiah is to come, though he tarry a long time.—13. That there shall be a resurrection of the dead when God shall think fit.

The modern Jews adhere still as closely to the Mosaic dispensation, as their dispersed and despised condition will permit them. Their service consists chiefly in reading the law in their synagogues, together with a variety of prayers. They use no sacrifices since the destruction of the temple. They repeat blessings and particular praises to God, not only in their prayers, but on all accidental occasions, and in almost all their actions. They go to prayers three times a day in their synagogues. Their sermons are not made in Hebrew, which few of them now perfectly understand, but in the language of the country where they reside. They are forbidden all vain swearing, and pronouncing any of the names of God without necessity. They abstain from meats prohibited by the Levitical law; for which reason, whatever they eat must be dressed by Jews, and after a manner peculiar to themselves. As soon as a child can speak, they teach him to read and translate the Bible into the language of the country where they live. In general they observe the same ceremonies which were practised by their ancestors in the celebration of the passover. They acknowledge a two-fold law of God, a written and an unwritten one; the former is contained in the Pentateuch, or five books of

Moses; the latter, they pretend, was delivered by God to Moses, and handed down from him by oral tradition, and now to be received as of equal authority with the former. They assert the perpetuity of their law, together with its perfection. They deny the accomplishment of the prophecies in the person of Christ; alleging that the Messiah is not yet come, and that he will make his appearance with the greatest worldly pomp and grandeur, subduing all nations before him, and subjecting them to the house of Judah. Since the prophets have predicted his mean condition and sufferings, they confidently talk of two Messiahs; one Ben-Ephraim, whom they grant to be a person of a mean and afflicted condition in this world; and the other, Ben-David, who shall be a victorious and powerful prince.

The Jews pray for the souls of the dead, because they suppose there is a paradise for the souls of good men, where they enjoy glory in the presence of God. They believe that the souls of the wicked are tormented in hell with fire and other punishments; that some are condemned to be punished in this manner for ever, while others continue only for a limited time; and this they call *purgatory*, which is not different from hell in respect of the place, but of the duration. They suppose no Jew, unless guilty of heresy, or certain crimes specified by the rabbins, shall continue in purgatory above a twelvemonth; and that there are but few who suffer eternal punishment.

Almost all the modern Jews are pharisees, and are as much attached to tradition as their ancestors were; and assert that whoever rejects the oral law deserves death. Hence they entertain an implacable hatred to the Caraites, who adhere to the text of Moses, rejecting the rabbinistical interpretation. See CARAITES.

There are still some of the sadducees in Africa, and in several other places; but they are few in number: at least there are but very few who declare openly for these opinions.

There are to this day some remains of the ancient sect of the Samaritans, who are zealous for the law of Moses, but are despised by the Jews, because they receive only the Pentateuch, and observe different ceremonies from theirs. They declare they are no sadducees, but acknowledge the spirituality and immortality of the soul. There are numbers of this sect at Gaza, Damascus, Grand Cairo, and in some other places of the east; but especially at Sichem, now called Napalouse, which is risen out of the ruins of the ancient Samaria, where they sacrificed not many years ago, having a place for this purpose on Mount Genzim.

David Levi, a learned Jew, who in 1796, published "Dissertations on the Prophecies of the Old Testament," observes in that work, that deism and infidelity have made such large strides in the world, that they have at length reached even to the Jewish nation; many of whom are at this time so greatly infected with scepticism, by

reading Bolingbroke, Hume, Voltaire, &c., that they scarcely believe in a revelation; much less have they any hope in their future restoration.

3. *Jews, calamities of.*—All history cannot furnish us with a parallel to the calamities and miseries of the Jews; rapine and murder, famine and pestilence, within; fire and sword, and all the terrors of war, without. Our Saviour wept at the foresight of these calamities; and it is almost impossible for persons of any humanity to read the account without being affected. The predictions concerning them were remarkable, and the calamities that came upon them were the greatest the world ever saw, Deut. xxviii. Deut. xxix. Matt. xxiv. Now, what heinous sin was it that could be the cause of such heavy judgments? Can any other be assigned than what the scripture assigns? 1st Thess. ii, 15, 16. "They both killed the Lord Jesus and their own prophets, and persecuted the apostles;" and so filled up their sins, and wrath came upon them to the uttermost. It is hardly possible to consider the nature and extent of their sufferings, and not conclude the Jew's own imprecation to be singularly fulfilled upon them, Matt. xxvii, 25. "His blood be on us and our children." At Cesarea twenty thousand of the Jews were killed by the Syrians in their mutual broils. At Damascus ten thousand unarmed Jews were killed; and at Bethshan the Heathen inhabitants caused their Jewish neighbours to assist them against their brethren, and then murdered thirteen thousand of these inhabitants. At Alexandria the Jews murdered multitudes of the Heathen, and were murdered in their turn to about fifty thousand. The Romans under Vespasian invaded the country, and took the cities of Galilee, Chorazen, Bethsaida, Capernaum, &c., where Christ had been especially rejected, and murdered numbers of the inhabitants. At Jerusalem the scene was most wretched of all. At the passover, when there might be two or three millions of people in the city, the Romans surrounded it with troops, trenches, and walls, that none might escape. The three different factions within murdered one another. Titus, one of the most merciful generals that ever breathed, did all in his power to persuade them to an advantageous surrender, but they scorned every proposal. The multitudes of unburied carcasses corrupted the air, and produced a pestilence. The people fed on one another; and even ladies, it is said, broiled their sucking infants, and ate them. After a siege of six months, the city was taken. They murdered almost every Jew they met with. Titus was bent to save the temple, but could not: there were six thousand Jews who had taken shelter in it, all burnt or murdered! The outcries of the Jews, when they saw it, was most dreadful: the whole city, except three towers and a small part of the wall, was razed to the ground, and the foundations of the temple and other places were ploughed up. Soon after the forts of Herodian and

Macheron were taken, the garrison of Massada murdered themselves rather than surrender. At Jerusalem alone, it is said, one million one hundred thousand perished by sword, famine, and pestilence. In other places we hear of two hundred and fifty thousand that were cut off, besides vast numbers sent into Egypt to labour as slaves. About fifty years after, the Jews murdered about five hundred thousand of the Roman subjects, for which they were severely punished by Trajan. About 130, one Barocaba pretended that he was the Messiah, and raised a Jewish army of two hundred thousand, who murdered all the Heathens and Christians who came in their way; but he was defeated by Adrian's forces. In this war, it is said, about sixty thousand Jews were slain, and perished. Adrian built a city on Mount Calvary, and erected a marble statue of swine over the gate that led to Bethlehem. No Jew was allowed to enter the city, or to look to it at a distance, under pain of death. In 360 they began to rebuild their city and temple; but a terrible earthquake and flames of fire issuing from the earth, killed the workmen, and scattered their materials. Nor till the seventh century durst they so much as creep over the rubbish to bewail it, without bribing the guards. In the third, fourth, and fifth centuries they were many of them furiously harassed and murdered. In the sixth century twenty thousand of them were slain, and as many taken and sold for slaves. In 602 they were severely punished for their horrible massacre of the Christians at Antioch. In Spain, in 700, they were ordered to be enslaved. In the eighth and ninth centuries they were greatly derided and abused: in some places they were made to wear leathern girdles, and ride without stirrups on asses and mules. In France and Spain they were much insulted. In the tenth, eleventh, and twelfth centuries, their miseries rather increased: they were greatly persecuted in Egypt. Besides what they suffered in the East by the Turkish and sacred war, it is shocking to think what multitudes of them the eight croisades murdered in Germany, Hungary, Lesser Asia, and elsewhere. In France multitudes were burnt. In England, in 1020, they were banished; and at the coronation of Richard I, the mob fell upon them, and murdered a great many of them. About one thousand five hundred of them were burnt in the palace in the city of York, which they set fire to, themselves, after killing their wives and children. In the thirteenth and fourteenth centuries their condition was no better. In Egypt, Canaan, and Syria, the croisaders still harassed them. Provoked with their mad running after pretended Messiahs, Califf Nasser scarce left any of them alive in his dominions of Mesopotamia. In Persia, the Tartars murdered them in multitudes. In Spain, Ferdinand persecuted them furiously. About 1349, the terrible massacre of them at Toledo forced many of them to murder themselves, or change their religion. About 1253 many were murdered,

and others banished from France, but in 1275 recalled. In 1320 and 1330 the croisades of the fanatic shepherds, who wasted the south of France, massacred them; besides fifteen hundred that were murdered on another occasion. In 1358 they were finally banished from France, since which few of them have entered that country. In 1291 king Edward expelled them from England, to the number of one hundred and sixty thousand. In the fifteenth, sixteenth, and seventeenth centuries their misery continued. In Persia they have been terribly used: from 1663 to 1666, the murder of them was so universal, that but a few escaped to Turkey. In Portugal and Spain they have been miserably handled. About 1492, six or eight hundred thousand were banished from Spain. Some were drowned in their passage to Africa; some by hard usage; and many of their carcasses lay in the fields till the wild beasts devoured them. In Germany they have endured many hardships. They have been banished from Bohemia, Bavaria, Cologne, Nuremberg, Augsburg, and Vienna; they have been terribly massacred in Moravia, and plundered in Bonn and Bamberg. Except in Portugal and Spain, their present condition is generally tolerable. In Holland, Poland, and at Frankfort and Hamburgh, they have their liberty. They have repeatedly, but in vain, attempted to obtain a naturalization in England, and other nations among whom they are scattered.

4. *Jews, preservation of.*—"The preservation of the Jews," says Basnage, "in the midst of the miseries which they have undergone during 1700 years, is the greatest prodigy that can be imagined. Religions depend on temporal prosperity: they triumph under the protection of a conqueror; they languish and sink with sinking monarchies. Paganism, which once covered the earth, is extinct. The Christian church, glorious in its martyrs, yet was considerably diminished by the persecutions to which it was exposed; nor was it easy to repair the breaches in it made by those acts of violence. But here we behold a church hated and persecuted for 1700 ages, and yet sustaining itself, and widely extended. Kings have often employed the severity of edicts and the hand of executioners to ruin it. The seditious multitudes, by murders and massacres, have committed outrages against it still more violent and tragical. Princes and people, Pagans, Mahometans, Christians, disagreeing in so many things, have united in the design of exterminating it, and have not been able to succeed. The *Bush of Moses*, surrounded with flames, ever burns, and is never consumed. The Jews have been expelled, in different times, from every part of the world, which hath only served to spread them in all regions. From age to age they have been exposed to misery and persecution; yet still they subsist, in spite of the ignominy and the hatred which hath pursued them in all places, whilst the greatest

monarchies are fallen, and nothing remains of them besides the name.

"The judgments which God has exercised upon this people are terrible, extending to the men, the religion, and the very land in which they dwelt. The ceremonies essential to their religion can no more be observed: the ritual law, which cast a splendour on the national worship, and struck the Pagans so much that they sent their presents and their victims to Jerusalem, is absolutely fallen, for they have no temple, no altar, no sacrifices. Their land itself seems to lie under a never-ceasing curse. Pagans, Christians, Mohammedans, in a word, almost all nations, have by turns seized and held Jerusalem. To the Jew only hath God refused the possession of this small tract of ground, so supremely necessary for him, since he ought to worship on this mountain. A Jewish writer hath affirmed, that it is long since any Jew has been seen settled near Jerusalem: scarcely can they purchase their six feet of land for a burying-place.

"In all this there is no exaggeration: I am only pointing out known facts; and, far from having the least design to raise an odium against the nation from its miseries, I conclude that it ought to be looked upon as one of those prodigies which we admire without comprehending; since, in spite of evils so durable, and a patience so long exercised, it is preserved by a particular Providence. The Jew ought to be weary of expecting a Messiah who so unkindly disappoints his vain hopes; and the Christian ought to have his attention and his regard excited towards men whom God preserves, for so great a length of time, under calamities which would have been the total ruin of any other people."

5. *Jews, number and dispersion of.*—They are looked upon to be as numerous at present as they were formerly in the land of Canaan. Some have rated them at three millions, and others more than double that number. Their dispersion is a remarkable particular in this people. They swarm all over the east, and are settled, it is said, in the remotest parts of China. The Turkish empire abounds with them. There are more of them at Constantinople and Salonichi than in any other place: they are spread through most of the nations of Europe and Africa, and many families of them are established in the West Indies, not to mention whole nations bordering on Prester John's country, and some discovered in the inner parts of America, if we may give any credit to their own writers. Their being always in rebellions (as Addison observes) while they had the Holy Temple in view, has excited most nations to banish them. Besides, the whole people are now a race of such merchants as are wanderers by profession; and at the same time are in most if not all places incapable of either lands or offices, that might engage them to make any part of the world their home. In addition to this, we may consider what providential reasons may be assigned

for their numbers and dispersion. Their firm adherence to their religion, and being dispersed all over the earth has furnished every age and every nation with the strongest arguments for the Christian faith; not only as these very particulars are foretold of them, but as they themselves are the depositaries of these and all other prophecies which tend to their own confusion and the establishment of christianity. Their number furnishes us with a sufficient cloud of witnesses that attest the truth of the Bible, and their dispersion spreads these witnesses through all parts of the world.

6. *Jews, restoration of.*—From the declarations of scripture we have reason to suppose the Jews shall be called to a participation of the blessings of the gospel, Rom. xi. 2d Cor. iii, 16. Hos. i, 11. and some suppose shall return to their own land, Hos. iii, 5. Is. lxv, 17, &c. Ezek. xxxvi. As to the time, some think about 1866 or 2016; but this, perhaps, is not so easy to determine altogether, though it is probable it will not be before the fall of Antichrist and the Ottoman empire. Let us, however, avoid putting stumbling-blocks in their way. If we attempt any thing for their conversion, let it be with peace and love. Let us, says one, propose christianity to them, as Christ proposed it to them. Let us lay before them their own prophecies. Let us shew them their accomplishment in Jesus. Let us applaud their hatred of idolatry. Let us shew them the morality of Jesus in our lives and tempers. Let us never abridge their civil liberty, nor ever try to force their consciences. *Josephus's Hist. of the Jews; Spect.*, No. 495, vol. iv; *Levi's Ceremonies of the Jewish Religion; Buxtorf de Synagoga Judaica; Spencer de Legibus Heb. Rit.; Newton on Proph.; Warburton's Address to the Jews, in the Dedication of the 2d vol. of his Legation; Sermons preached to the Jews at Berry Street, by Dr. Haweis and others; Basnage's and Orckley's Hist. of the Jews; Shaw's Philosophy of Judaism; Hartley on Man*, vol. ii, prop. 8, vol. iii, p. 455, 487; *Bicheno's Restoration of the Jews; Jortin's Rem. on Ecc. Hist.*, vol. iii, p. 427, 447; *Dr. H. Jackson's Works*, vol. i, p. 153; *Neale's Hist. of the Jews; Pirie's Posth. Works*, vol. i.

IGNORANCE, the want of knowledge or instruction. It is often used to denote illiteracy. Mr. Locke observes, that the causes of ignorance are chiefly three.—1. Want of ideas.—2. Want of a discoverable connexion between the ideas we have.—3. Want of tracing and examining our ideas. As it respects religion, ignorance has been distinguished into three sorts: 1. An *invincible* ignorance, in which the will has no part. It is an insult upon justice to suppose it will punish men because they were ignorant of things which they were physically incapable of knowing.—2. There is a *wilful* and *obstinate* ignorance; such an ignorance, far from exculpating, aggravates a man's crimes.—3. A sort of ignorance which is neither entirely wilful, nor entirely invincible; as when a man has the means of know-

ledge, and does not use them. See KNOWLEDGE; and *Locke on the Und.*, vol. ii, p. 178; *Grove's Mor. Phil.* vol. ii, p. 26, 29, 64; *Watts on the Mind.*

ILLUMINATI, a term anciently applied to such as had received baptism. The name was occasioned by a ceremony in the baptism of adults, which consisted in putting a lighted taper in the hand of the person baptized, as a symbol of the faith and grace he had received in the sacrament.

ILLUMINATI was also the name of a sect which appeared in Spain about the year 1575. They were charged with maintaining that mental prayer and contemplation had so intimately united them to God, that they were arrived to such a state of perfection, as to stand in no need of good works or the sacraments of the church, and that they might commit the grossest crimes without sin.

After the suppression of the Illuminati in Spain, there appeared a denomination in France which took the same name. They maintained that one Anthony Buckuet had a system of belief and practice revealed to him which exceeded every thing christianity had yet been acquainted with: that by this method persons might in a short time arrive at the same degrees of perfection and glory to which the saints and the Blessed Virgin have attained; and this improvement might be carried on till our actions became divine, and our minds wholly given up to the influence of the Almighty. They said further, that none of the doctors of the church knew any thing of religion; that Paul and Peter were well-meaning men, but knew nothing of devotion; that the whole church lay in darkness and unbelief; that every one was at liberty to follow the suggestions of his conscience; that God regarded nothing but himself; and that within ten years their doctrine would be received all over the world; then there would be no more occasion for priests, monks, and other such religious distinctions.

ILLUMINATI, a name assumed by a secret society, founded on the 1st of May, 1776, by Dr. Adam Weishaupt, professor of canon law in the university of Ingoldstadt. The avowed object of this order was, "to diffuse from secret societies, as from so many centres, the light of science over the world; to propagate the purest principles of virtue; and to reinstate mankind in the happiness which they enjoyed during the golden age fabled by the poets." Such a philanthropic object was doubtless well adapted to make a deep impression on the minds of ingenuous young men; and to such alone did Dr. Weishaupt at first address himself. But "the real object," we are assured by professor Robison and Abbé Barruel, "was, by clandestine arts, to overturn every government and every religion; to bring the sciences of civil life into contempt; and to reduce mankind to that imaginary state of nature, when they lived independent of each other on the spontaneous productions of the earth." Free Masonry being in high repu-

tation all over Europe when Weishaupt first formed the plan of his society, he availed himself of its secrecy, to introduce his new order; of which he constituted himself *general*, after initiating some of his pupils, whom he styled *Areopagites*, in its mysteries. And when report spread the news throughout Germany of the institution of the Order of Illuminees, it was generally considered as a mere college lodge, which could interest the students no longer than during the period of their studies. Weishaupt's character, too, which at this time was respectable for morality as well as erudition, prevented all suspicion of his harbouring any such dark designs as have since come to light. But it would far exceed the limits to which this work is restricted, to give even an outline of the nature and constitution of this extraordinary society; of its secrets and mysteries; of the deep dissimulation, consummate hypocrisy, and shocking impiety of its founder and his associates; of their Jesuitical art in concealing their real objects, and their incredible industry and astonishing exertions in making converts; of the absolute despotism and complete system of *espionnage* established throughout the order; of its different degrees of *Novices*, *Minervals*, *Minor* and *Major Illuminees*; *Epopts*, or *Priests*, *Regents*, *Magi*, and *Man-kings*; of the *Recruiters* or *Insinuators*, with their various subtle methods of insinuating into all characters and companies; of the blind obedience exacted of the Novices, and the absolute power of life and death assumed by the order, and conceded by the Novices; of the dictionary, geography, kalendar, and cypher of the order of the new names assumed by the members, such as *Spartacus* by Weishaupt, because he pretended to wage war against oppressors; *Cato* by Zwack; *Ajax* by Massenhausen, &c.; of the Mineral Academy and Library; of the questions proposed to the candidates for degrees, and the various ceremonies of admission to each; and of the pretended morality, real blasphemies, and absolute atheism, of the founder and his tried friends. Such of our readers as wish to be fully informed of these matters, we must refer to the Abbé Barruel's works, and to Prof. Robison's *Proofs of a Conspiracy against all the Religions and Governments of Europe*. But while credit may be given to the general facts related in these works, some doubts respecting the *ultimate object* of Dr. Weishaupt and his associates in this conspiracy may be expressed, as: That men of their principles should secretly conspire to overthrow all the religions and governments at present in Europe, is by no means incredible: that they should even prevail on many well-meaning philanthropists, who are no enemies to rational religion or good government, to join them, is also very credible. But that a set of men of learning and abilities, such as Weishaupt and his associates are allowed to be, should form a conspiracy to overturn, and with more than Gothic rage utterly abolish the arts and sciences, and to restore the *sup-*

posed original *savage state* of man, appears to us a phenomenon in the history of the human heart totally unaccountable. That "the heart of man is deceitful above all things, and desperately wicked," is a melancholy truth, which not scripture alone, but the history of mankind in all ages and nations, affords full proof of, as well as the shocking history of the Illuminati; but while pride and vanity have a place in the human heart, to say nothing of our other passions, which are more or less interested in the preservation of the discoveries and improvements in arts, sciences, and their inseparable concomitant luxury, we are persuaded no man, or body of men, who have enjoyed the sweets of civilized life, ever formed a serious wish for the total abolition of the arts and sciences. In the fury and rage of war, Goths, Vandals, and Turks, may burn and destroy monuments of art and repositories of science; but when the wars are over, instead of returning to the savage state, the barbarous conquerors mix and amalgamate with the conquered, and become themselves more or less civilized. Dr. Weishaupt is allowed to be influenced by a high degree of vanity; as an evidence of which he communicates as the *last secret* to his most favoured adepts, that the mysteries of ILLUMINISM, which, in going through the inferior degrees, had been successively attributed to the most ancient patriarchs and philosophers, and even to Christ himself, owed its origin to no other than Adam Weishaupt, known in the order by the name of Spartacus. The same vanity which leads the doctor to take this traditional method, while secrecy is deemed necessary, of securing to himself the honour of having founded the society, would lead him, were the Illuminati actually victorious over all religions and governments, to wish to have his memory recorded in a more durable manner by writing or printing. But if these and all the other arts were to perish in a mass, then the memory of the doctor, and the important services he had done to the order and to *savagism*, must, within a century at the utmost, perish along with them. But if, in fact, the total annihilation of the arts and sciences, as well as of all religion and government, be really the object of Weishaupt and his Illuminees, then we may agree with the celebrated Mandeville, that "human nature is the true Lybian desert, daily producing *new monsters*," and that of these monsters the doctor and his associates are beyond a doubt the most extraordinary. Professor Robison informs us, that "the order of Illuminati was abolished in 1786 by the elector of Bavaria, but revived immediately after, under another name, and in a different form, all over Germany. It was again detected, and seemingly broken up; but it had by this time taken so deep root, that it still subsists without being detected, and has spread, we are told, into all the countries of Europe.

IMAGE, in a religious sense, is an artificial representation of some person or thing used as an object

of adoration; in which sense it is used synonymously with idol. The use and adoration of images have been long controverted. It is plain, from the practice of the primitive church, recorded by the earlier fathers, that Christians, during the first three centuries, and the greater part of the fourth, neither worshipped images, nor used them in their worship. However, the generality of the popish divines maintain that the use and worship of images are as ancient as the Christian religion itself: to prove this, they allege a decree, said to have been made in a council held by the apostles at Antioch, commanding the faithful, that they may not err about the object of their worship, to make images of Christ, and worship them. Baron. ad ann. 102. But no notice is taken of this decree till seven hundred years after the apostolic times, after the dispute about images had commenced. The first instance that occurs, in any credible author, of images among Christians, is that recorded by Tertullian de Pudicit. c. 10, of certain cups or chalices, as Bellarmine pretends, on which was represented the parable of the good shepherd carrying the lost sheep on his shoulders: but this instance only proves that the church, at that time, did not think, emblematical figures unlawful ornaments of chalices. Another instance is taken from Eusebius (*Hist. Eccl.*, lib. vii, cap. 18), who says, that in his time there were to be seen two brass statues in the city of Paneas, or Cæsarea Philippi; the one of a woman on her knees, with her arm stretched out; the other of a man over against her, with his hand extended to receive her: these statues were said to be the images of our Saviour, and the woman whom he cured of an issue of blood. From the foot of the statue representing our Saviour, says the historian, sprung, up an exotic plant, which, as soon as it grew to touch the border of his garment, was said to cure all sorts of distempers. Eusebius, however, vouches none of these things; nay, he supposes that the woman who erected this statue of our Saviour was a pagan, and ascribes it to a pagan custom. Philostorgius (*Eccl. Hist.*, lib. vii, c. 3) expressly says, that this statue was carefully preserved by the Christians, but that they paid no kind of worship to it, because it is not lawful for Christians to worship brass, or any other matter. The primitive Christians abstained from the worship of images, not, as the Papists pretend from tenderness to heathen idolaters, but because they thought it unlawful in itself to make any images of the Deity. Tertullian, Clemens Alexandrinus, and Origen, were of opinion, that, by the second commandment, painting and engraving were unlawful to a Christian, styling them evil and wicked arts. Tert. de Idol. cap. 3. Clem. Alex. Admon. ad Gent. p. 41. Origen. contra Celsum, lib. vi, p. 182. The use of images in churches, as ornaments, was first introduced by some Christians in Spain, in the beginning of the fourth century; but the practice was condemned as a dangerous innovation, in a

council held at Eliberis in 305. Epiphanius, in a letter preserved by Jerom, tom. ii, ep. 6, bears a strong testimony against images; and he may be considered as one of the first iconoclasts. The custom of admitting pictures of saints and martyrs into churches (for this was the first source of image worship) was rare in the end of the fourth century, but became common in the fifth. But they were still considered only as ornaments, and, even in this view, they met with very considerable opposition. In the following century the custom of thus adorning churches became almost universal, both in the East and West. Petavius expressly says (*de Incar.*, lib. xv, cap. 14), that no statues were yet allowed in the churches, because they bore too near a resemblance to the idols of the Gentiles. Towards the close of the fourth, or beginning of the fifth century, images, which were introduced by way of ornament, and then used as an aid to devotion, began to be actually worshipped. However, it continued to be the doctrine of the church in the sixth, and in the beginning of the seventh century, that images were to be used only as helps to devotion, and not as objects of worship. The worship of them was condemned in the strongest terms by Gregory the Great, as appears by two of his letters written in 601. From this time to the beginning of the eighth century, there occurs no instance of any worship given, or allowed to be given, to images, by any council or assembly of bishops whatever. But they were commonly worshipped by the monks and populace in the beginning of the eighth century; insomuch, that in 726, when Leo published his famous edict, it had already spread into all the provinces subject to the empire. The Lutherans condemn the Calvinists for breaking the images in the churches of the Catholics, looking on it as a kind of sacrilege; and yet they condemn the Romanists (who are professed *image-worshippers*) as idolaters: nor can these last keep pace with the Greeks, who go far beyond them in this point, which has occasioned abundance of disputes among them. See ICONOCLASTES. The Jews absolutely condemn all images, and do not so much as suffer any statues or figures in their houses, much less in their synagogues, or places of worship. The Mahometans have an equal aversion to images; which led them to destroy most of the beautiful monuments of antiquity, both sacred and profane, at Constantinople.—*Bingham's Orig. Eccl.*, b. viii, c. 8; *Middleton's Letters from Rome*, p. 21; *Burnet on the Art.*, p. 209, 219; *Doddridge's Lect.*, lect. 193; *Tennison on Idolatry*, p. 269, 275; *Ridgley's Body of Div.*, qu. 110.

IMAGE OF GOD in the soul, is distinguished into natural and moral. By *natural* is meant the understanding, reason, will, and other intellectual faculties. By the *moral* image, the right use of those faculties, or what we term holiness.

IMAGINATION is a power or faculty of the mind, whereby it conceives and forms ideas of things communicated to it by the outward organs of sense; or it is the power of recollecting and assem-

bling images, and of painting forcibly those images on our minds, or on the minds of others. The cause of the pleasures of the imagination in whatever is great, uncommon, or beautiful, is this; that God has annexed a secret pleasure to the idea of any thing that is new or rare, that he might encourage and stimulate us in the eager and keen pursuits after knowledge, and inflame our best passions to search into the wonders of creation and revelation; for every new idea brings such a pleasure along with it, as rewards any pains we have taken in its acquisition, and consequently serves as a striking and powerful motive to put us upon fresh discoveries in learning and science, as well as in the word and works of God. See *Ryland's Contemplation*, vol. i. p. 64; *Akenside's Pleasures of Imagination; Addison's beautiful Papers on the Imagination*, 6 vol. Spect. p. 64, &c.; *Grove's Mor. Phil.*, p. 354, 355, 410, vol. i.

IMMATERIALISM, the belief that the soul is a spiritual substance distinct from the body. See MATERIALISM and SOUL.

IMMENSITY, unbounded or incomprehensible greatness; and unlimited extension, which no finite and determinate space, repeated ever so often, can equal. See INFINITY OF GOD.

IMMORALITY, an action inconsistent with our duty towards men, and consequently a sin against God, who hath commanded us to do justly, and love mercy. See MORALITY.

IMMORTALITY, a state which has no end; the impossibility of dying. It is applied to God, who is absolutely immortal, 1st Tim. i, 17. and to the human soul, which is only hypothetically immortal; as God, who at first gave it, can, if he pleases, deprive it of existence. See SOUL.

IMMUTABILITY OF GOD, is his unchangeableness. He is immutable in his *essence*, James i, 17. In his *attributes*, Ps. cii, 27. In his *purposes*, Isa. xxv, 1. Ps. xxxiii, 11. In his *promises*, Mal. iii, 6. 2d Tim. ii, 12. And in his *threatenings*, Matt. xxv, 41. "This is a perfection," says Dr. Blair, "which, perhaps, more than any other distinguishes the divine nature from the human, gives complete energy to all its attributes, and entitles it to the highest adoration. For hence are derived the regular order of nature, and the steadfastness of the universe. Hence flows the unchanging tenor of those laws which from age to age regulate the conduct of mankind. Hence the uniformity of that government; and the certainty of those promises, which are the ground of our trust and security. An objection, however, may be raised against this doctrine, from the commands given us to prayer, and other religious exercises. To what purpose, it may be urged, is homage addressed to a Being whose plan is unalterably fixed? This objection would have weight if our religious addresses were designed to work any alteration on God, either by giving him information of what he did not know, or by exciting affections which he did not possess; or by inducing him to change measures which he had previously formed: but they are only crude and imper-

fect notions of religion which can suggest such ideas. The change which our devotions are intended to make are upon ourselves, not upon the Almighty. By pouring out our sentiments and desires before God, by adoring his perfections, and confessing our unworthiness; by expressing our dependence on his aid, our gratitude for his past favours, our submission to his present will, and our trust in his future mercy, we cultivate such affections as suit our place and station in the universe, and are to be exercised by us as men and as Christians. The contemplation of this divine perfection should raise in our minds admiration; should teach us to imitate, as far as our frailty will permit, that constancy and steadfastness which we adore, 2d Cor. iii, 18. And, lastly, should excite trust and confidence in the Divine Being, amidst all the revolutions of this uncertain world." *Blair's Sermons*, ser. 4, vol. ii; *Charnock's Works*, vol. i, p. 203; *Gill's Body of Div.*, vol. i, p. 50; *Lambert's Sermons*, ser. on Mal. iii, 6.

IMPANATION, a term used by divines to signify the opinion of the Lutherans with regard to the eucharist, who believe that the species of bread and wine remain together with the body of our Saviour after consecration.

IMPECCABILES, a name given to those heretics who boasted that they were impeccable, and that there was no need of repentance; such were the Gnostics, Priscillianists, &c.

IMPECCABILITY, the state of a person who cannot sin; or a grace, privilege, or principle, which puts him out of a possibility of sinning. Divines have distinguished several kinds of impeccability: that of God belongs to him by nature; that of Jesus Christ, considered as man, belongs to him by the hypostatical union; that of the blessed, in consequence of their condition, &c.

IMPLICIT FAITH, is that by which we take up any system or opinion of another without examination. This has been one of the chief sources of ignorance and error in the church of Rome. The divines of that community teach, "That we are to observe not how the church proves any thing, but what she says. That the will of God is, that we should believe and confide in his ministers in the same manner as himself." Cardinal Toletus, in his instructions for priests, asserts, "That if a rustic believes his bishop proposing an heretical tenet for an article of faith, such belief is meritorious." Cardinal Cusanus tells us, "That irrational obedience is the most consummate and perfect obedience, when we obey without attending to reason, as a beast obeys his driver." In an epistle to the Bohemians he has these words: "I assert, that there are no precepts of Christ but those which are received as such by the church (meaning the church of Rome). When the church changes her judgment, God changes his judgment likewise" What madness! what blasphemy! For a church to demand belief of what she teaches, and a submission to what she enjoins, merely upon her assumed authority, must appear to unprejudiced minds the height of

unreasonableness and spiritual despotism. We could wish this doctrine had been confined to this church; but, alas! it has been too prevalent in other communities. A theological system, says Dr. Jortin, is too often no more than a temple consecrated to implicit faith; and he who enters in there to worship, instead of leaving his shoes, after the eastern manner, must leave his understanding at the door; and it will be well if he find it when he comes out again.

IMPOSITION OF HANDS, an ecclesiastical action, by which a bishop lays his hand on the head of a person in ordination, confirmation, or in uttering a blessing. This practice is also frequently observed by the Dissenters at the ordination of their preachers; when the ministers present place their hands on the head of him whom they are ordaining, while one of them prays for a blessing on him and on his future labours. They are not agreed, however, as to the propriety of this ceremony. Some suppose it to be confined to those who received extraordinary gifts in the primitive times: others think it ought to be retained, as it was an ancient practice used where no extraordinary gifts were conveyed, Gen. xlviii, 14. Matt. xix, 15. They do not suppose it to be of such an important and essential nature, that the validity and usefulness of a man's future ministry depend upon it in any degree. Imposition of hands was a Jewish ceremony, introduced not by any divine authority, but by custom; it being the practice among those people, whenever they prayed to God for any person to lay their hands on his head. Our Saviour observed the same custom, both when he conferred his blessing on children, and when he healed the sick, adding prayer to the ceremony. The apostles, likewise, laid hands on those upon whom they bestowed the Holy Ghost. The priests observed the same custom when any one was received into their body. And the apostles themselves underwent the imposition of hands afresh every time they entered upon any new design. In the ancient church, imposition of hands was even practised on persons when they married, which custom the Abyssinians still observe. *Morice's Dial. on Soc. Relig.*, p. 163, 168; *Watts's Rational Foundation of a Christian Ch.*, p. 31; *Turner on Church Gov.*, p. 70; *King's Primitive Christ. Ch.*, p. 49.

IMPOSTORS RELIGIOUS, are such as pretend to an extraordinary commission from heaven, and who terrify the people with false denunciations of judgments. Too many of these have abounded in almost all ages. They are punishable in the temporal courts with fine, imprisonment, and corporal punishment. See FALSE MESSIAHS.

IMPOTENCY, or IMPOTENCE, is considered as natural and moral. *Natural* is the want of some physical principle necessary to an action, or where a being is absolutely defective, or not free and at liberty to act. *Moral* impotency imports a great difficulty; as a strong habit to the contrary; a violent passion; or the like.

IMPURITY, want of that regard to decency, chastity, or holiness, which our duty requires. Impurity, in the law of Moses, is any legal de-

filement. Of these there were several sorts: some were voluntary, as the touching a dead body, or any animal that died of itself; or any creature that was esteemed unclean; or the touching things holy by one who was not clean, or was not a priest; the touching one who had a leprosy, one who had a gonorrhœa, or who was polluted by a dead carcass, &c. Sometimes these impurities were involuntary; as when any one inadvertently touched bones, or a sepulchre, or any thing polluted; or fell into such diseases as pollute, as the leprosy, &c.

The beds, clothes, and moveables which had touched any thing unclean, contracted also a kind of impurity, and in some cases communicated it to others.

These legal pollutions were generally removed by bathing, and lasted no longer than the evening. The person polluted plunged over head in the water; and either had his clothes on when he did so, or washed himself and his clothes separately. Other pollutions continued seven days; as, that which was contracted by touching a dead body. Some impurities lasted forty or fifty days; as, that of women who were lately delivered, who were unclean forty days after the birth of a boy, and fifty after the birth of a girl. Others, again, lasted till the person was cured.

Many of these pollutions were expiated by sacrifices, and others by a certain water or lye made with the ashes of a red heifer, sacrificed on the great day of expiation. When the leper was cured, he went to the temple, and offered a sacrifice of two birds, one of which was killed, and the other set at liberty. He who had touched a dead body, or had been present at a funeral, was to be purified with the water of expiation, and this upon pain of death. The women who had been delivered offered a turtle and a lamb for her expiation; or if she was poor, two turtles, or two young pigeons.

These impurities, which the law of Moses has expressed with the greatest accuracy and care, were only figures of other more important impurities, such as the sins and iniquities committed against God, or faults committed against our neighbour. The saints and prophets of the Old Testament were sensible of this; and our Saviour, in the gospel, has strongly inculcated, —that they are not outward and corporeal pollutions which render us unacceptable to God, but such inward pollutions as infect the soul, and are violations of justice, truth, and charity.

IMPUTATION is the attributing any matter, quality, or character, whether good or evil, to any person as his own. It may refer to what was originally his, antecedently to such imputation; or to what was not antecedently his, but becomes so by virtue of such imputation only, 2d Sam. xix, 19. Ps. cvi, 31. The imputation that respects our justification before God is of the latter kind, and may be defined thus: it is God's gracious donation of the righteousness of Christ to believers, and his acceptance of their persons as righteous on the account thereof. Their sins being imputed to him, and his obedience being imputed to them, they are, in virtue hereof, both acquitted from guilt, and ac-

cepted as righteous before God, Rom. iv, 6, 7. Rom. v, 18, 19. 2d Cor. v, 21. See RIGHTEOUSNESS, SIN; *Dickinson's Letters*, p. 156; *Hervey's Theron and Aspasio*, vol. ii, p. 43; *Doddridge's Works*, vol. iv, p. 562; *Watts's Works*, vol. iii, p. 532.

INABILITY, want of power sufficient for the performance of any particular action or design. It has been divided into *natural* and *moral*. We are said to be naturally unable to do a thing when we cannot do it if we wish, because of some impeding defect or obstacle that is extrinsic to the will, either in the understanding, constitution of body, or external objects. *Moral* inability consists not in any of these things, but either in the want of inclination, or the strength of a contrary inclination; or the want of sufficient motives in view to induce and excite the act of the will, or the strength of apparent motives to the contrary. For the sake of illustration, we will here present the reader with a few examples of both.

Natural.	*Moral.*
Cain *could not* have killed Abel, if Cain had been the weakest, and Abel aware of him.	Cain *could not* have killed Abel, if Cain had feared God, and loved his brother.
Jacob *could not* rejoice in Joseph's exaltation before he heard of it.	Potiphar's wife *could not* rejoice in it, if she continued under it.
The woman mentioned in 2d Kings, vi, 29. *could not* kill her neighbour's son and eat him, when he was hid and she could not find him.	Had that woman been a very affectionate mother, she *could not* have killed her own son in a time of plenty, as she did in a time of famine.
Hazael *could not* have smothered Benhadad, if he had not been suffered to enter his chamber.	If a dutiful affectionate son had been waiting on Benhadad in Hazael's stead, he *could not* have smothered him as Hazael did.

These are a few instances from which we may clearly learn the distinction of natural and moral inability. It must not, however, be forgotten, that moral inability or disinclination is no excuse for our omission of duty, though want of natural faculties or necessary means would. That God may command, though man hath not a present moral ability to perform, is evident, if we consider, 1. That man once had a power to do whatsoever God would command him, he had a power to cleave to God.—2. That God did not deprive man of his ability.—3. Therefore God's right of commanding, and man's obligation of returning and cleaving to God, remains firm. See LIBERTY; and *Theol. Misc.*, vol. ii, p. 488; *Edwards on the Will; Charnock's Works*, vol. ii, p. 187; *Watts on Liberty*, p. 4.

INCARNATION, the act whereby the Son of God assumed the human nature; or the mystery by which Jesus Christ, the Eternal Word, was made man, in order to accomplish the work of our salvation. See NATIVITY.

INCEST, the crime of criminal and unnatural commerce with a person within the degrees forbidden by the law. By the rules of the church, incest was formerly very absurdly extended even to the seventh degree; but it is now restricted to the third or fourth. Most nations look on incest with horror; Persia and

Egypt excepted. In the history of the ancient kings of those countries we meet with instances of brothers marrying their own sisters, because they thought it too mean to join in alliance with their own subjects, and still more so to marry into any foreign family. Vortigern, king of South Britain, equalled, or rather excelled, them in wickedness, by marrying his own daughter. The queen of Portugal was married to her uncle; and the prince of Brazil, the son of that incestuous marriage, is wedded to his aunt. But they had dispensations for these unnatural marriages from *his holiness*. "In order," says one, "to preserve chastity in families, and between persons of different sexes brought up and living together in a state of unreserved intimacy, it is necessary, by every method possible, to inculcate an abhorrence of incestuous conjunctions; which abhorrence can only be upheld by the absolute reprobation of *all* commerce of the sexes between near relations. Upon this principle the *marriage*, as well as other cohabitation of brothers and sisters of lineal kindred, and of all who usually live in the same family, may be said to be forbidden by the law of nature. Restrictions which extend to remoter degrees of kindred than what this reason makes it necessary to prohibit from intermarriage, are founded in the authority of the positive law which ordains them, and can only be justified by their tendency to diffuse wealth, to connect families, or to promote some political advantage.

"The Levitical law, which is received in this country, and from which the rule of the Roman law differs very little, prohibits marriage between relations within *three* degress of kindred; computing the generations not from, but through the common ancestor, and accounting affinity the same as consanguinity. The issue, however, of such marriages are not bastardized, unless the parents be divorced during their lifetime." *Paley's Mor. Phil.*, p. 316, vol. i.

INCEST SPIRITUAL, an ideal crime, committed between two persons who have a spiritual alliance, by means of baptism or confirmation. This ridiculous fancy was made use of as an instrument of great tyranny in times when the power of the pope was unlimited, even queens being sometimes divorced upon this pretence. *Incest Spiritual* is also understood of a vicar, or other beneficiary, who enjoys both the mother and the daughter; that is, holds two benefices, one whereof depends upon the collation of the other. Such spiritual incest renders both the one and the other of these benefices vacant.

INCLINATION is the disposition or propensity of the mind to any particular object or action; or a kind of bias upon nature, by the force of which it is carried towards certain actions previously to the exercise of thought and reasoning about the nature and consequences of them. Inclinations are of two kinds, natural or acquired. 1. *Natural* are such as we often see in children, who from their earliest years differ in their tempers and dispositions. In one you see the dawnings of a liberal diffusive soul; another gives us cause to fear he will

be altogether as narrow and sordid. Of one we may say he is naturally revengeful; of another, that he is patient and forgiving.—2. *Acquired* inclinations are such as are superinduced by custom, which are called habits; and these are either good or evil. See HABIT.

INCOMPREHENSIBILITY OF GOD. This is a relative term, and indicates a relation between an object and a faculty; between God and a created understanding, so that the meaning of it is this, that no created understanding can comprehend God; that is, have a perfect and exact knowledge of him, such a knowledge as is adequate to the perfection of the object, Job xi, 7. Is. xl. God is incomprehensible, 1. As to the nature of his essence. 2. The excellency of his attributes. 3. The depth of his counsels. 4. The works of his providence. 5. The dispensation of his grace, Eph. iii, 8. Job xxxvii, 25. Rom. xi. The incomprehensibility of God follows, 1. From his being a spirit endued with perfections greatly superior to our own.—2. There may be (for any thing we certainly know) attributes and perfections in God of which we have not the least idea.—3. In those perfections of the Divine nature of which we have some idea, there are many things to us inexplicable, and with which, the more deeply and attentively we think of them, the more we find our thoughts swallowed up; such as his self-existence, eternity, omnipresence, &c. This should learn us, therefore, 1. To admire and reverence the Divine Being, Zech. ix, 17. Neh. ix, 5.—2. To be humble and modest, Ps. viii, 1, 4. Eccl. v, 2, 3. Job xxxvii, 19.—3. To be serious in our addresses, and sincere in our behaviour towards him. *Caryl on Job* xxvii, 25; *Tillotson's Sermons*, sermon 156; *Abernethy's Sermons*, vol. ii, No. 6, 7; *Doddridge's Lect.*, lec. 59.

INCONTINENCY, not abstaining from unlawful desires. See CONTINENCY.

INCORPOREALITY OF GOD, is his being without a body. That God is incorporeal is evident; for, 1. Materiality is incompatible with self-existence, and God being self-existent, must be incorporeal.—2. If God were corporeal, he could not be present in any part of the world where body is; yet his presence is necessary for the support and motion of body.—3. A body cannot be in two places at the same time; yet he is every where, and fills heaven and earth.—4. A body is to be seen and felt, but God is invisible and impalpable, John i, 18. *Charnock's Works*, vol. i, p. 117; *Doddridge's Lect.*, lec. 47; *Gill's Body of Div.*, vol. i, p. 45. oct.

INCORRUPTIBLES, or INCORRUPTIBILES, the name of a sect which sprang out of the Eutychains. Their distinguishing tenet was, that the body of Jesus Christ was incorruptible; by which they meant, that, after and from the time wherein he was formed in the womb of his mother, he was not susceptible of any change or alteration; not even of any natural or innocent passion, as of hunger, thirst, &c.; so that he ate without occasion before his death, as well as after his resurrection.

INCREDULITY, the withhold-

ing our assent to any proposition, notwithstanding arguments sufficient to demand assent. See Duncan Forbes's piece entitled, *Reflections on the Sources of Incredulity with regard to Religion.*

INDEPENDENCY OF GOD is his existence in and of himself, without depending on any other. "His being and perfections," as Dr. Ridgley observes (Body of Div., q. 7) "are underived, and not communicated to him, as all finite perfections are by him to the creature. This attribute of independency belongs to all his perfections. 1. He is independent as to his knowledge. He doth not receive ideas from any object out of himself, as intelligent creatures do. This is elegantly described by the prophet, Is. xl, 13, 14.—2. He is independent in power. As he receives strength from no one, so he doth not act dependently on the will of the creature, Job xxxvi, 23. —3. He is independent as to his holiness, hating sin necessarily and not barely depending on some reasons out of himself inducing him thereto; for it is essential to the Divine nature to be infinitely opposite to sin, and therefore to be independently holy.—4. He is independent as to his bounty and goodness. He communicates blessings not by constraint, but according to his sovereign will. Thus he gave being to the world, and all things therein, which was the first instance of bounty and goodness; and this not by constraint, but by his free will; 'for his pleasure they are and were created.' In like manner, whatever instances of mercy he extends to miserable creatures, he acts independently, and not by force. He shows mercy because it is his pleasure to do so, Rom. ix, 18. That God is independent, let it farther be considered, 1. That all things depend on his power which brought them into and preserves them in being. If, therefore, all things depend on God, then it would be absurdity to say that God depends on any thing, for this would be to suppose the cause and the effect to be mutually dependent on and derived from each other, which infers a contradiction.—2. If God be infinitely above the highest creatures, he cannot depend on any of them, for dependence argues inferiority, Is. xl. 15, 17.—3. If God depend on any creature, he does not exist necessarily; and if so, then he might not have been: for the same will by which he is supposed to exist might have determined that he should not have existed, which is altogether inconsistent with the idea of a God. From God's being independent, we infer, 1. That we ought to conclude that the creature cannot lay any obligation on him, or do any thing that may tend to make him more happy than he is in himself, Rom. xi, 35. Job xxii, 2, 3.—2. If independency be a divine perfection, then let it not in any instance, or by any consequence, be attributed to the creature; let us conclude that all our springs are in him; and that all we enjoy and hope for is from him, who is the author and finisher of our faith, and the fountain of all our blessedness."

INDEPENDENTS, a sect of Protestants, so called from their maintaining that each congregation of Christians which meets in one

house for public worship is a complete church; has sufficient power to act and perform every thing relating to religious government within itself; and is in no respect subject or accountable to other churches.

Though the Episcopalians contend that there is not a shadow of the independent discipline to be found either in the Bible or the primitive church, the independents, on the contrary, believe that it is most clearly to be deduced from the practice of the apostles in planting the first churches. See CHURCH CONGREGATIONAL, and EPISCOPACY. The Independents, however, were not distinguished as a body till the time of queen Elizabeth. The hierarchy established by that princess in the churches of her dominions, the vestments worn by the clergy in the celebration of divine worship, the book of Common Prayer, and, above all, the sign of the cross used in the administration of baptism, were very offensive to many of her subjects, who, during the persecutions of the former reign, had taken refuge among the Protestants of Germany and Geneva. These men thought that the church of England resembled in too many particulars the anti-christian church of Rome: they therefore called perpetually for a more thorough reformation, and a *purer* worship. From this circumstance they were stigmatised with the general name of *Puritans*, as the followers of Novatian had been in the ancient church. See NOVATIANS. Elizabeth was not disposed to comply with their demands; and it is difficult to say what might have been the issue of the contest, had the Puritans been united among themselves in sentiments, views, and measures. But the case was quite otherwise: that large body, composed of persons of different ranks, characters, opinions, and intentions, and unanimous in nothing but their antipathy to the established church, was all of a sudden divided into a variety of sects. Of these, the most famous was that which was formed about the year 1581, by Robert Brown, a man insinuating in his manners, but unsteady and inconsistent in his views and notions of men and things. Brown was for dividing the whole body of the faithful into separate societies, or congregations; and maintained, that such a number of persons as could be contained in an ordinary place of worship ought to be considered as a *church*, and enjoy all the rights and privileges that are competent to an ecclesiastical community. These small societies he pronounced *independent*, *jure divino*, and entirely exempt from the jurisdiction of the bishop, in whose hands the court had placed the reins of spiritual government; and also from that of presbyteries and synods, which the Puritans regarded as the supreme visible sources of ecclesiastical authority. But as we have given an account of the general opinions and discipline of the Brownists, we need not enumerate them here, but must beg the reader to refer to that article. The zeal with which Brown and his associates maintained and propagated his notions, was, in a high degree, intemperate and extravagant. He affirmed that all communion was to be broken off with those religious societies that were founded upon a

different plan from his; and treated more especially the church of England as a spurious church, whose ministers were unlawfully ordained; whose discipline was popish and anti-christian; and whose sacraments and institutions were destitute of all efficacy and virtue. His followers not being able to endure the severe treatment which they met with from an administration that was not distinguished for its mildness and indulgence, retired into the Netherlands, and founded churches at Middlebourg, Amsterdam, and Leyden. Their founder, however, returned into England, renounced his principles of separation, and took orders in the established church. The Puritan exiles whom he thus abandoned disagreed among themselves, were split into parties, and their affairs declined from day to day. This engaged the wiser part of them to mitigate the severity of their founder's plan, and to soften the rigour of his uncharitable decisions.

The person who had the chief merit of bringing about this reformation was one of their pastors, of the name of Robinson; a man who had much of the solemn piety of the times, and no inconsiderable portion of learning. This well-meaning reformer, perceiving the defects that reigned in the discipline of Brown, and in the spirit and temper of his followers, employed his zeal and diligence in correcting them, and in new-modelling the society in such a manner as to render it less odious to his adversaries, and less liable to the just censure of those true Christians who look upon charity as the end of the commandments. Hitherto the sect had been called Brownists; but Robinson having in his apology affirmed that all Christian congregations were so many *independent* religious societies, that had a right to be governed by their own laws, *independent* of any farther or foreign jurisdiction, the sect was henceforth called *Independents*, of which the apologist was considered as the founder.

The first independent or congregational church in England was established by a Mr. Jacob, in the year 1616. Mr. Jacob, who had fled from the persecution of bishop Bancroft, going to Holland, and conversing with Mr. Robinson, embraced his sentiments respecting church discipline. Some time after, returning to England, and having imparted his design of setting up a separate congregation, like those in Holland, to the most learned Puritans of those times, it was not condemned as unlawful, considering there was no prospect of a national reformation. Mr. Jacob, therefore, having summoned several of his friends together, and having obtained their consent to unite in church fellowship for enjoying the ordinances of Christ in the purest manner, they laid the foundation of the first independent church in England in the following way. Having observed a day of solemn fasting and prayer for a blessing upon their undertaking, towards the close of the solemnity, each of them made an open confession of their faith in Christ; and then, standing toge-

ther, they joined hands, and solemnly covenanted with each other, in the presence of Almighty God, to walk together in all God's ways and ordinances, according as he had already revealed, or should farther make known to them. Mr. Jacob was then chosen pastor by the suffrage of the brotherhood; and others were appointed to the office of deacons, with fasting and prayer, and imposition of hands.

The Independents were much more commendable than the Brownists: they surpassed them, both in the moderation of their sentiments and in the order of their discipline. They did not, like Brown, pour forth bitter and uncharitable invectives against the churches which were governed by rules entirely different from their's, nor pronounce them, on that account, unworthy of the christian name. On the contrary, though they considered their own form of ecclesiastical government as of divine institution, and as originally introduced by the authority of the apostles, nay, by the apostles themselves, they had yet candour and charity enough to acknowledge, that true religion and solid piety might flourish in those communities which were under the jurisdiction of bishops, or the government of synods and presbyteries. They were also much more attentive than the Brownists in keeping on foot a regular ministry in their communities; for, while the latter allowed promiscuously all ranks and orders of men to teach in public, the Independents had, and still have, a certain number of ministers chosen respectively by the congregations where they are fixed; nor is it common for any person among them to speak in public before he has submitted to a proper examination of his capacity and talents, and been approved of by the heads of the congregation.

From 1642, the Independents are very frequently mentioned in the English annals. The charge alleged against them by Rapin (in his History of England, vol. ii. p. 514, fol. ed.), that they could not so much as endure ordinary ministers in the church, &c. is groundless. He was led into this mistake by confounding the Independents with the Brownists. Other charges, no less unjustifiable, have been urged against the Independents by this celebrated historian and others. Rapin says, that they abhorred monarchy, and approved of a republican government: this might have been true with regard to many persons among them, in common with other sects; but it does not appear, from any of their public writings, that republican principles formed their distinguishing characteristic; on the contrary, in a public memorial drawn up by them in 1647, they declare, that they do not disapprove of any form of civil government, but do freely acknowledge that a kingly government, bounded by just and wholesome laws, is allowed by God, and also a good accommodation unto men. The Independents, however, have been generally ranked among the regicides, and charged with the death of Charles I. Whether this

fact be admitted or denied, no conclusion can be fairly drawn from the greater prevalence of republican principles, or from violent proceedings at that period, that can affect the distinguishing tenets and conduct of the Independents in our times. It is certain that the present Independents are steady friends to a limited monarchy. Rapin is farther mistaken when he represents the religious principles of the English Independents as contrary to those of all the rest of the world. It appears from two confessions of faith, one composed by Robinson in behalf of the English Independents in Holland, and published at Leyden in 1619, entitled, *Apologia pro Exulibius Anglis, qui Brownistæ vulgo appellantur;* and another drawn up in London in 1658, by the principal members of this community in England, entitled, "A Declaration of the Faith and Order owned and practised by the Congregational Churches in England, agreed upon and consented unto by their Elders and Messengers, in their Meeting at the Savoy, Oct. 12, 1658," as well as from other writings of the Independents, that they differed from the rest of the reformed in no single point of any consequence, except that of ecclesiastical government; and their religious doctrines were almost entirely the same with those adopted by the church of Geneva. During the administration of Cromwell, the Independents acquired very considerable reputation and influence; and he made use of them as a check to the ambition of the Presbyterians, who aimed at a very high degree of ecclesiastical power, and who had succeeded, soon after the elevation of Cromwell, in obtaining a parliamentary establishment of their own church government. But after the restoration, their cause declined; and in 1691 they entered into an association with the Presbyterians residing in and about London, comprised in nine articles, that tended to the maintenance of their respective institutions. These may be found in the second volume of Whiston's Memoirs, and the substance of them in Mosheim. At this time the Independents and Presbyterians, called from this association the *United Brethren*, were agreed with regard to doctrines, being generally Calvinists, and differed only with respect to ecclesiastical discipline. But at present, though the English Independents and Presbyterians form two distinct parties of Protestant Dissenters, they are distinguished by very trifling differences with regard to church government, and the denominations are more arbitrarily used to comprehend those who differ in theological opinions. The Independents are generally more attached to Calvinism than the Presbyterians. Independentism is peculiar to Great Britain, the United States, and the Batavian Republic. It was carried first to the American colonies in 1620, and by successive Puritan emigrants, in 1629 and 1633, from England. One Morel, in the sixteenth century, endeavoured to introduce it into France;

but it was condemned at the Synod of Rochelle, where Beza presided; and again at the synod of Rochelle, in 1644.

Many of the Independents reject the use of all creeds and confessions drawn up by fallible men, though they require of their teachers a declaration of their belief in the gospel and its various doctrines, and their adherence to the scriptures as the sole standard of faith and practice. They attribute no virtue whatever to the rite of ordination, upon which some other churches lay so much stress. According to them, the qualifications which constitute a regular minister of the New Testament are, a firm belief in the gospel, a principle of sincere and unaffected piety, a competent stock of knowledge, a capacity for leading devotion and communicating instruction, a serious inclination to engage in the important employment of promoting the everlasting salvation of mankind, and ordinarily an invitation to the pastoral office from some particular society of Christians. Where these things concur, they consider a person as fitted and authorized for the discharge of every duty which belongs to the ministerial function; and they believe that the imposition of hands of bishops or presbyters would convey to him no powers or prerogatives of which he was not before possessed. But though they attribute no virtue to ordination, as conveying any new powers, yet they hold with and practise it. Many of them, indeed, suppose that the essence of ordination does not lie in the act of the ministers who assist, but in the choice and call of the people, and the candidate's acceptance of that call; so that their ordination may be considered only as a public declaration of that agreement. See ORDINATION. They consider it as their right to choose their own ministers and deacons. They own no man as head of the church. They disallow of parochial and provincial subordination; but though they do not think it necessary to assemble synods, yet, if any be held, they look upon their resolutions as prudential counsels, but not as decisions to which they are obliged to conform. They consider the scriptures as the only criterion of truth. Their worship is conducted in a decent, plain, and simple manner, without the ostentation of form and the vain pomp of ceremony.

The congregations of the Independents are very numerous, both in England and America, and some of them very respectable. This denomination has produced many characters as eminent for learning and piety as any church in Christendom; whose works, no doubt, will reflect lasting honour on their characters and abilities. See CHURCH CONGREGATIONAL; NONCONFORMISTS, and books under those articles.

INDEX EXPURGATORY, a catalogue of prohibited books in the church of Rome. The first catalogues of this kind were made by the inquisitors, and these were afterwards approved of by the council of Trent, after some alteration was made in them by way

of retrenchment or addition. Thus an index of heretical books being formed, it was confirmed by a bull of Clement VIII, in 1595, and printed with several introductory rules; by the fourth of which, the use of the scriptures in the vulgar tongue is forbidden to all persons without a particular licence; and by the tenth rule it is ordained, that no book shall be printed at Rome without the approbation of the pope's vicar, or some person delegated by the pope; nor in any other places, unless allowed by the bishop of the diocese, or some person deputed by him, or by the inquisitor of heretical pravity. The Trent index being thus published, Philip II of Spain ordered another to be printed at Antwerp in 1571, with considerable enlargements. Another index was published in Spain in 1584, a copy of which was snatched out of the fire when the English plundered Cadiz. Afterwards there were several expurgatory indexes printed at Rome and Naples, and particularly in Spain.

INDIGNATION, a strong disapprobation of mind, excited by something flagitious in the conduct of another. It does not, as Mr. Cogan observes, always suppose that excess of depravity which alone is capable of committing deeds of horror. Indignation always refers to culpability of conduct, and cannot, like the passion of horror, be extended to distress either of body or mind. It is produced by acts of treachery, abuse of confidence, base ingratitude, &c., which we cannot contemplate without being provoked to anger, and feeling a generous resentment.

INDULGENCES, in the Romish church, are a remission of the punishment due to sin, granted by the church, and supposed to save the sinner from purgatory.

According to the doctrine of the Romish church, all the good works of the saints, over and above those which were necessary towards their own justification, are deposited, together with the infinite merits of Jesus Christ, in one inexhaustible treasury. The keys of this were committed to St. Peter, and to his successors, the popes, who may open it at pleasure; and, by transferring a portion of this superabundant merit to any particular person for a sum of money, may convey to him either the pardon of his own sins, or a release for any one in whom he is interested from the pains of purgatory. Such indulgences were first invented in the eleventh century, by Urban II, as a recompence for those who went in person upon the glorious enterprise of conquering the Holy Land. They were afterwards granted to those who hired a soldier for that purpose; and in process of time were bestowed on such as gave money for accomplishing any pious work enjoined by the pope. The power of granting indulgences has been greatly abused in the church of Rome. Pope Leo X, in order to carry on the magnificent structure of St. Peter's, at Rome, published indulgences, and a plenary remission to all such as should

contribute money towards it. Finding the project take, he granted to Albert, elector of Mentz, and archbishop of Magdeburg, the benefit of the indulgences of Saxony, and the neighbouring parts, and farmed out those of other countries to the highest bidders; who, to make the best of their bargain, procured the ablest preachers to cry up the value of the ware. The form of these indulgences was as follows:—"May our Lord Jesus Christ have mercy upon thee, and absolve thee by the merits of his most holy passion. And I, by his authority, that of his blessed apostles, Peter and Paul, and of the most holy pope, granted and committed to me in these parts, do absolve thee, first from all ecclesiastical censures, in whatever manner they have been incurred; then from all thy sins, transgressions, and excesses, how enormous soever they may be; even from such as are reserved for the cognizance of the holy see, and as far as the keys of the holy church extend. I remit to you all punishment which you deserve in purgatory on their account; and I restore you to the holy sacraments of the church, to the unity of the faithful, and to that innocence and purity which you possessed at baptism: so that when you die, the gates of punishment shall be shut, and the gates of the paradise of delight shall be opened; and if you shall not die at present, this grace shall remain in full force when you are at the point of death. In the name of the Father, the Son, and the Holy Ghost." According to a book, called the Tax of the sacred Roman Chancery, in which are contained the exact sums to be levied for the pardon of each particular sin, we find some of the fees to be thus:

	s.	*d.*
For procuring abortion . . .	7	6
For simony	10	6
For sacrilege	10	6
For taking a false oath in a criminal case	9	0
For robbing	12	0
For burning a neighbour's house	12	0
For defiling a virgin	9	0
For lying with a mother, sister, &c.	7	6
For murdering a layman . .	7	6
For keeping a concubine .	10	6
For laying violent hands on a clergyman	10	6

And so on.

The terms in which the retailers of indulgences described their benefits, and the necessity of purchasing them, were so extravagant, that they appear almost incredible. If any man, said they, purchase letters of indulgence, his soul may rest secure with respect to its salvation. The souls confined in purgatory, for whose redemption indulgences are purchased, as soon as the money tinkles in the chest, instantly escape from that place of torment, and ascend into heaven. That the efficacy of indulgences was so great, that the most heinous sins, even if one should violate (which was impossible) the Mother of God, would be remitted and expiated by them, and the person be freed both from punishment and guilt. That this was the unspeakable gift of God, in order to reconcile man

to himself. That the cross erected by the preachers of indulgences was equally efficacious with the cross of Christ itself. "Lo," said they, "the heavens are open: if you enter not now, when will you enter? For twelvepence you may redeem the soul of your father out of purgatory; and are you so ungrateful that you will not rescue the soul of your parent from torment? If you had but one coat, you ought to strip yourself instantly, and sell it, in order to purchase such benefit," &c. It was this great abuse of indulgences that contributed not a little to the reformation of religion in Germany, where Martin Luther began first to declaim against the preachers of indulgences, and afterwards against indulgences themselves: since that time the popes have been more sparing in the exercise of this power; although it is said they still carry on a great trade with them to the Indies, where they are purchased at two rials a piece, and sometimes more. We are told also that a gentleman not long since being at Naples, in order that he might be fully ascertained respecting indulgences, went to the office, and for two sequins purchased a plenary remission of all sins for himself and any two other persons of his friends or relations, whose names he was empowered to insert. *Haweis's Church Hist.*, vol. iii, p. 147; *Smith's Errors of the Church of Rome; Watson's Theol. Tracts*, vol. v, p. 274; *Mosheim's Ecc. Hist.*, vol. i, p. 594, quarto.

INDUSTRY, diligence, constant application of the mind, or exercise of the body. See DILIGENCE, and IDLENESS.

INDWELLING SCHEME, a scheme which derives its name from that passage in Col. ii, 9, "In him dwelleth all the fulness of the Godhead bodily," which, according to some, asserts the doctrine of Christ's consisting of two beings; one the self-existent Creator, and the other a creature made into one person by an ineffable union and *indwelling*, which renders the same attributes and honours equally applicable to both. See PRE-EXISTENCE. *Dr. Owen's Glory of Christ*, p. 368, 369, London ed., 1679; a Sermon entitled "*The True Christ of God above the false Christ of Men.*" Ipswich, 1799; *Watts's Glory of Christ*, p. 6-203; *Adams's View of Religions*, p. 267.

INFALLIBILITY, the quality of not being subject to be deceived or mistaken.

The Infallibility of the church of Rome has been one of the great controversies between the Protestants and Papists. By this infallibility, it is understood that she cannot at any time cease to be orthodox in her doctrine, or fall into any pernicious errors; but that she is constituted, by divine authority, the judge of all controversies of religion, and that all Christians are obliged to acquiesce in her decisions. This is the chain which keeps its members fast bound to its communion; the charm which retains them within its magic circle; the opiate which lays asleep all their doubts and difficulties: it is likewise the magnet which attracts the desultory

and unstable in other persuasions within the sphere of poperty, the foundation of its whole superstructure, the cement of all its parts, and its fence and fortress against all inroads and attacks.

Under the idea of this *infallibility*, the church of Rome claims, 1. To determine what books are and what are not canonical, and to oblige all Christians to receive or reject them accordingly.—2. To communicate authority to the scripture; or, in other words, that the scripture (quoad nos), as to us, receives its authority from her.—3. To assign and fix the sense of scripture, which all Christians are submissively to receive.—4. To decree as necessary to salvation whatever she judges so, although not contained in scripture.—5. To decide all controversies respecting matters of faith. These are the claims to which the church of Rome pretends, but which we shall not here attempt to refute, because any man, with the Bible in his hand, and a little common sense, will easily see that they are all founded upon ignorance, superstition, and error. It is not a little remarkable, however, that the Roman Catholics themselves are much divided as to the seat of this infallibility, and which, indeed, may be considered as a satisfactory proof that no such privilege exists in the church. For is it consistent with reason to think that God would have imparted so extraordinary a gift to prevent errors and dissensions in the church, and yet have left an additional cause of error and dissension, viz. the uncertainty of the place of its abode? No, surely.—Some place this infallibility in the pope or bishop of Rome; some in a general council; others in neither pope nor council separately, but in both conjointly; whilst others are said to place it in the church diffusive, or in all churches throughout the world. But that it could not be deposited in the pope is evident, for many popes have led the most enormously wicked and abandoned lives: some have been heretics, and on that account censured and deposed, and therefore could not have been infallible. That it could not be placed in a general council is as evident; for general councils have actually erred. Neither could it be placed in the pope and council conjointly; for two fallibles could not make one infallible any more than two ciphers could make an integer. To say that it is lodged in the church universal or diffusive, is equally as erroneous; for this would be useless and insignificant, because it could never be exercised. The whole church could not meet to make decrees, or to choose representatives, or to deliver their sentiments on any question started; and, less than all, would not be the whole church, and so could not claim that privilege.

The most general opinion, however, it is said, is that of its being seated in a pope and general council. The advocates for this opinion consider the pope as the vicar of Christ, head of the church, and centre of unity; and therefore conclude that his concurrence with and approbation of

the decrees of a general council are necessary, and sufficient to afford it an indispensable sanction and plenary authority. A general council they regard as the church representative, and suppose that nothing can be wanting to ascertain the truth of any controversial point, when the pretended head of the church and its members, assembled in their supposed representatives, mutually concur and coincide in judicial definitions and decrees, but that infallibility attends their coalition and conjunction in all their determinations.

Every impartial person, who considers this subject with the least degree of attention, must clearly perceive that neither any individual or body of Christians have any ground from reason or scripture for pretending to infallibility. It is evidently the attribute of the Supreme Being alone, which we have all the foundation imaginable to conclude he has not communicated to any mortal, or associations of mortals. The human being who challenges infallibility seems to imitate the pride and presumption of Lucifer, when he said,—I will ascend, and will be like the Most High. A claim to it was unheard of in the primitive and purest ages of the church; but became, after that period, the arrogant pretension of papal ambition. History plainly informs us, that the bishops of Rome, on the declension of the western Roman empire, began to put in their claim of being the supreme and infallible heads of the Christian church; which they at length established by their deep policy and unremitting efforts; by the concurrence of fortunate circumstances; by the advantages which they reaped from the necessities of some princes, and the superstition of others; and by the general and excessive credulity of the people. However, when they had grossly abused this absurd pretension, and committed various acts of injustice, tyranny, and cruelty; when the blind veneration for the papal dignity had been greatly diminished by the long and scandalous schism occasioned by contending popes; when these had been for a considerable time roaming about Europe, fawning on princes, squeezing their adherents, and cursing their rivals; and when the councils of Constance and Basil had challenged and exercised the right of deposing and electing the bishops of Rome, then their pretensions to infallibility were called in question, and the world discovered that councils were a jurisdiction superior to that of the towering pontiffs. Then it was that this infallibility was transferred by many divines from popes to general councils, and the opinion of the superior authority of a council above that of a pope spread vastly, especially under the profligate pontificate of Alexander VI, and the martial one of Julius II. The popes were thought by numbers to be too unworthy possessors of so rich a jewel; at the same time it appeared to be of too great a value, and of too extensive consequence to be parted with entirely. It was, therefore, by the major part of the Roman church, deposited with, or made the pro-

perty of general councils, either solely or conjointly with the pope. See *Smith's Errors of the Church of Rome detected*; and list of writers under article POPERY.

INFANT COMMUNION, the admission of infants to the ordinance of the Lord's supper. It has been debated by some, whether or no infants should be admitted to this ordinance. One of the greatest advocates for this practice was Mr. Peirce. He pleads the use of it even unto this day among the Greeks, and in the Bohemian churches till near the time of the reformation; but especially from the custom of the ancient churches, as it appears from many passages in Photius, Augustin, and Cyprian. But Dr. Doddridge observes, that Mr. Peirce's proof from the more ancient fathers is very defective. His arguments from scripture chiefly depend upon this general medium; that Christian, succeeding to the Jews as God's people, and being grafted upon that stock, their infants have a right to all the privileges of which they are capable, till forfeited by some immoralities; and consequently have a right to partake of this ordinance, as the Jewish children had to eat of the passover and other sacrifices: besides this, he pleads those texts which speak of the Lord's supper as received by all Christians.

The most obvious answer to all this, is that which is taken from the incapacity of infants to examine themselves, and discern the Lord's body; but he answers that this precept is only given to persons capable of understanding and complying with it, as those which require faith in order to baptism are interpreted by the Pædo-baptists. As for his argument from the Jewish children eating the sacrifice, it is to be considered that this was not required as circumcision was: the males were not necessarily brought to the temple till they were twelve years old, Luke ii, 42. and the sacrifices they ate of were chiefly *peace offerings*, which became the common food to all that were clean in the family, and were not looked upon as acts of devotion to such a degree as our eucharist is; though, indeed, they were a token of their acknowledging the divinity of that God to whom they had been offered, 1st Cor. x, 18. and even *the* passover was a commemoration of a temporal deliverance; nor is there any reason to believe that its reference to the Messiah was generally understood by the Jews.

On the whole it is certain there would be more danger of a contempt arising to the Lord's supper from the admission of infants, and of confusion and trouble to other communicants; so that not being *required* in scripture, it is much best to omit it. When children are grown up to a capacity of behaving decently, they may soon be instructed in the nature and design of the ordinance; and if they appear to understand it, and behave for some competent time of trial in a manner suitable to that profession, it would probably be advisable to admit them to communion though very young; which, by the way might be a good security against many of the snares to which youth are exposed.—

Doddridge's Lectures, lect. 207; *Peirce's Essay on the Eucharist*, p. 76, &c.; *Witsius on Cov.*, b. 4, c. 17, § 30, 32; *J. Frid. Mayor Diss. de Eucharistia Infantum; Zornius Hist. Eucharist. Infantum*, p. 18; *Theol. and Bib. Mag.* Jan. and April 1806.

INFANTS, *Salvation of.* "Various opinions," says an acute writer, "concerning the future state of infants have been adopted. Some think, all dying in infancy are annihilated; for, say they, infants, being incapable of moral good or evil, are not proper objects of reward or punishment. Others think that they share a fate similar to adults; a part saved, and a part perish. Others affirm all are saved, because all are immortal, and all are innocent. Others, perplexed with these diverse sentiments, think best to leave the subject untouched. Cold comfort to parents who bury their families in infancy! The most probable opinion seems to be, that they are all saved, through the merits of the Mediator, with an everlasting salvation. This has nothing in it contrary to the perfections of God, or to any declaration of the holy scriptures; and it is highly agreeable to all those passages which affirm where sin hath abounded, grace hath much more abounded. On these principles, the death of Christ saves more than the fall of Adam lost." If the reader be desirous of examining the subject, we refer him to p. 415, v. ii, *Robinson's Claudæ; Gillard's* and *Williams's Essays on Infant Salvation; An attempt to elucidate Rom.* v. 12, by an anonymous writer; *Watts's Ruin and Recovery*, p. 324, 327; *Edwards on Original Sin*, p. 431, 434; *Doddridge's Lect.*, lec. 168; *Ridgely's Body of Div.*, v. i, p. 330, to 336.

INFIDELITY, want of faith in God, or the disbelief of the truths of revelation, and the great principles of religion. If we enquire into the *rise* of infidelity, we shall find it does not take its origin from the result of sober enquiry, close investigation, or full conviction; but it is rather, as one observes, "The slow production of a careless and irreligious life, operating together with prejudices and erroneous conceptions concerning the nature of the leading doctrines of christianity. It may, therefore, be laid down as an axiom, that *infidelity is, in general, a disease of the heart more than of the understanding;* for we always find that infidelity increases in proportion as the general morals decline. If we consider the *nature* and *effect* of this principle, we shall find that it subverts the whole foundation of morals; it tends directly to the destruction of a taste for moral excellence, and promotes the growth of those vices which are the most hostile to social happiness, especially vanity, ferocity, and unbridled sensuality. As to the *progress* of it, it is certain that, of late years, it has made rapid strides. Lord Herbert did not, indeed, so much impugn the doctrine or the morality of the scriptures as attempt to supersede their necessity, by endeavouring to shew that the great principles of the unity of God, a moral government, and a future world, are taught with sufficient clearness by the

light of nature. *Bolingbroke*, and others of his successors, advanced much farther, and attempted to invalidate the proofs of the moral character of the Deity, and consequently all expectations of rewards and punishments, leaving the Supreme Being no other perfections than those which belong to a first cause, or Almighty contriver. After him, at a considerable distance, followed Hume, the most subtle of all, who boldly aimed to introduce an universal scepticism, and to pour a more than Egyptian darkness into the whole region of morals. Since his time, sceptical writers have sprung up in abundance, and infidelity has allured multitudes to its standard; the young and superficial, by its dexterous sophistry; the vain, by the literary fame of its champion; and the profligate, by the licentiousness of its principles." But let us ask, What will be its *end?* Is there any thing in the genius of this principle that will lead us so suppose it will reign triumphant? So far from it, we have reason to believe that it will be banished from the earth. Its inconsistency with reason; its incongruity with the nature of man; its cloudy and obscure prospects; its unsatisfying nature; its opposition to the dictates of conscience; its pernicious tendency to eradicate every just principle from the breast of man, and to lead the way for every species of vice and immorality, shew us that it cannot flourish, but must finally fall. And, as Mr. Hall justly observes, "We have nothing to fear; for, to an attentive observer of the signs of the times, it will appear one of the most extraordinary phænomena of this eventful crisis, that, amidst the ravages of atheism and infidelity, real religion is on the increase; for while infidelity is marking its progress by devastation and ruin, by the prostration of thrones and concussion of kingdoms, thus appalling the inhabitants of the world, and compelling them to take refuge in the church of God; the true sanctuary, the stream of divine knowledge, unobserved, is flowing in new channels; winding its course among humble vallies, refreshing thirsty deserts, and enriching, with far other and higher blessings than those of commerce, the most distant climes and nations; until, agreeably to the prediction of prophecy, the knowledge of the Lord shall fill and cover the whole earth." See *Hall's admirable Ser. on Infidelity; Fuller's Gospel of Christ its own Witness; Bishop Watson's Apology for the Bible; Wilberforce's Practical View*, § 3. ch. 7; and books under article DEISM.

INFIRMITY, applied to the mind, denotes frailty, weakness. It has been a question what may properly be denominated sins of infirmity.

1. Nothing, it is said, can be excused under that name which at the time of its commission is *known* to be a sin.—2. Nothing can be called a sin of infirmity which is contrary to the express letter of any of the commandments.—3. Nothing will admit of a just and sufficient excuse upon the

account of infirmity which a man beforehand considers and deliberates with himself whether it be a sin or no. A sin of infirmity is, 1. Such a failing as proceeds from excuseable ignorance.—2. Or unavoidable surprise.—3. Or want of courage and strength, Rom. xv, 1.

By infirmity also we understand the corruptions that are still left in the heart (notwithstanding a person may be sanctified in part), and which sometimes break out. These may be permitted to humble us; to animate our vigilance; perhaps that newly convinced sinners might not be discouraged by a sight of such perfection they might despair of ever attaining to; to keep us prayerful and dependent; to prevent those honours which some would be ready to give to human nature rather than to God; and, lastly, to excite in us a continual desire for heaven. Let us be cautious and watchful, however, against sin in all its forms: for it argues a deplorable state of mind when men love to practise sin, and then lay it upon constitution, the infirmity of nature, the decree of God, the influence of Satan, and thus attempt to excuse themselves by saying they could not avoid it. *Clark's Serm.*, ser. 12, vol. ix; *Massilon's Serm.*, vol. ii, p. 213, Eng. trans.

INFINITY. Infinity is taken in two senses entirely different, i. e. in a positive and a negative one. *Positive infinity* is a quality of being perfect in itself, or capable of receiving no addition. *Negative* is the quality of being boundless, unlimited, or endless. That God is infinite is evident; for, as Doddridge observes, 1. If he be limited, it must either be by himself, or by another; but no wise being would abridge himself, and there could be no other being to limit God.—2. Infinity follows from self-existence; for a necessity that is not universal must depend on some external cause, which a self-existent Being does not.—3. Creation is so great an act of power, that we can imagine nothing impossible to that Being who has performed it, but must therefore ascribe to him infinite power.—4. It is more honourable to the Divine Being to conceive of him as infinite, than finite.—5. The scriptures represent all his attributes as infinite. His understanding is infinite. Psal. cxlvii, 5. His knowledge and wisdom, Rom. xi, 33. His power, Rom. i. 20. Heb. xi, 3. His goodness, Psal. xvi, 2. His purity, holiness, and justice, Job iv. 17. 18. Isa. vi, 2, 3. —6. His omnipresence and eternity prove his infinity; for were he not infinite, he would be bounded by space and by time, which he is not. *Doddridge's Lect.*, lec. 49; *Watts's Ontology*, ch. 17; *Locke on Underst.*, vol. i, ch. 17; *Howe's Works*, vol. i, p. 63, 64, 67.

INFLUENCES DIVINE, a term made use of to denote the operations of the Divine Being upon the mind. This doctrine of Divine Influences has been much called in question of late; but we may ask, 1. What Doctrine can be more *reasonable?* "The operations which the power of God carries on in the natural world are no less mysterious than those which the Spirit performs in the moral world. If

men, by their councils and suggestions, can influence the minds of one another, must not Divine suggestion produce a much greater effect? Surely the Father of Spirits, by a thousand ways, has access to the spirits he has made, so as to give them what determination, or impart to them what assistance he thinks proper, without injuring their frame or disturbing their rational powers."

We may observe, 2. Nothing can be more *scriptural*. Eminent men from the patriarchal age down to St. John, the latest writer, believed in this doctrine, and ascribed their religious feelings to this source. Our Lord strongly and repeatedly inculcated this truth; and that he did not mean miraculous, but moral influences of the Spirit, is evident, John iii, 5. Matt. vii, 22, 23. John vi, 44, 46. See, also, John xii, 32, 40, Rom. viii, 9. 1st Cor. ii, 14.—3. And we may add, nothing can be more *necessary*, if we consider the natural depravity of the heart, and the insufficiency of all human means to render ourselves either holy or happy without a supernatural power. See *Williams's Historic Defence of Experimental Religion; Williams's Answer to Belsham*, let. 13; *Hurrion's Sermons on the Spirit; Owen on the Spirit.*

INGRATITUDE, the vice of being insensible to favours received, without any endeavour to acknowledge and repay them. It is sometimes applied to the act of returning evil for good. Ingratitude, it is said, is no passion; for the God of nature has appointed no motion of the spirits whereby it might be excited; it is, therefore, a mere vice, arising from pride, stupidity, or narrowness of soul.

INIQUITY. See SIN.

INJURY, a violation of the rights of another. Some, says Grove, distinguish between *injustitia* and *injuria*. Injustice is opposed to justice in general, whether negative or positive; an injury to negative justice *alone*. See JUSTICE. An injury is, wilfully doing to another what ought not to be done. This is injustice, too, but not the whole idea of it; for it is injustice, also, to refuse or neglect doing what ought to be done. An injury must be wilfully committed; whereas it is enough to make a thing unjust, that it happens through a culpable negligence. 1. *We may injure a person in his soul*, by misleading his judgment; by corrupting the imagination; perverting the will; and wounding the soul with grief. Persecutors who succeed in their compulsive measures, though they cannot alter the real sentiments by external violence, yet sometimes injure the soul by making the man a hypocrite.—2. *We may injure another in his body*, by homicide, murder, preventing life, dismembering the body by wounds, blows, slavery, and imprisonment, or any unjust restraint upon its liberty; by robbing it of its chastity, or prejudicing its health.—3. *We may injure another in his name and character*, by our own false and rash judgments of him; by false witness; by charging a man to his face with a crime which either we ourselves

have forged, or which we know to have been forged by some other person; by detraction or backbiting; by reproach, or exposing another for some natural infelicity either in body or mind; or for some calamity into which he is fallen, or some miscarriage of which he has been guilty; by inuendos, or indirect accusations that are not true. Now if we consider the *value* of character; the *resentment* which the injurious person has of such treatment when it comes to his own turn to suffer it; the *consequence* of a man's losing his good name; and, finally, the *difficulty* of making reparation, we must at once see the injustice of lessening another's good character. There are these two considerations which should sometimes restrain us from speaking the whole truth of our neighbour, when it is to his disadvantage. 1. That he may possibly live to see his folly, and repent and grow better.—2. Admitting that we speak the truth, yet it is a thousand to one but, when it is handed about for some time, it will contract a deal of falsehood.—3. *We may injure a person in his relations and dependencies.* In his servants, by corrupting them; in his children, by drawing them into evil courses; in his wife, by sowing strife, attempting to alienate her affections.—4. *We may be guilty of injuring another in his worldly goods or possessions.* 1. By doing him a mischief, without any advantage to ourselves, through envy and malice.—2. By taking what is another's, which is theft. See *Grove's Mor. Phil.*, ch. 8, p. 2; *Watts's Sermons*, vol. ii, ser. 33; *Tillotson's Serm.*, serm. 42.

INJURIES, *Forgiveness of.* See Forgiveness.

INJUSTICE. See Injury.

INNOCENCE, acting in perfect consonance to the law, without incurring guilt or consequent punishment. See Man.

INQUISITION, in the church of Rome, a tribunal, in several Roman Catholic countries, erected by the popes for the examination and punishment of heretics. This court was founded in the twelfth century, under the patronage of pope Innocent, who issued out orders to excite the Catholic princes and people to extirpate heretics, to search into their number and quality, and to transmit a faithful account thereof to Rome. Hence they were called inquisitors, and gave birth to this formidable tribunal called the Inquisition. That nothing might be wanting to render this spiritual court formidable and tremendous, the Roman pontiffs persuaded the European princes, and more especially the emperor Frederick II, and Lewis IX, king of France, not only to enact the most barbarous laws against heretics, and to commit to the flames, by the ministry of public justice, those who were pronounced such by the inquisitors, but also to maintain the inquisitors in their office, and grant them their protection in the most open and solemn manner. The edicts to this purpose issued out by Frederick II are well known; edicts sufficient to have excited the greatest horror, and which rendered the

most illustrious piety and virtue incapable of saving from the cruellest death such as had the misfortune to be disagreeable to the inquisitors. These abominable laws were not, however, sufficient to restrain the just indignation of the people against those inhuman judges, whose barbarity was accompanied with superstition and arrogance, with a spirit of suspicion and perfidy; nay even with temerity and imprudence. Accordingly, they were insulted by the multitude in many places, were driven in an ignominious manner out of some cities, and were put to death in others; and Conrad, of Marpurg, the first German inquisitor who derived his commission from Gregory IX, was one of the many victims that were sacrificed on this occasion to the vengeance of the public, which his incredible barbarities had raised to a dreadful degree of vehemence and fury.

This diabolical tribunal takes cognizance of heresy, judaism, mahometanism, sodomy, and polygamy; and the people stand in so much fear of it, that parents deliver up their children, husbands their wives, and masters their servants, to its officers, without daring in the least to murmur. The prisoners are kept for a long time, till they themselves turn their own accusers, and declare the cause of their imprisonment, for which they are neither told their crime, nor confronted with witnesses. As soon as they are imprisoned, their friends go into mourning, and speak of them as dead, not daring to solicit their pardon, lest they should be brought in as accomplices. When there is no shadow of proof against the pretended criminal, he is discharged, after suffering the most cruel tortures, a tedious and dreadful imprisonment, and the loss of the greatest part of his effects. The sentence against prisoners is pronounced publicly, and with extraordinary solemnity. In Portugal they erect a theatre capable of holding three thousand persons, in which they place a rich altar, and raise seats on each side, in the form of an amphitheatre. There the prisoners are placed, and over against them is a high chair, whither they are called one by one to hear their doom from one of their inquisitors. These unhappy persons know what they are to suffer by the clothes they wear that day: those who appear in their own clothes are discharged on paying a fine; those who have a *santo benito*, or strait yellow coat without sleeves, charged with St. Andrew's cross, have their lives, but forfeit all their effects; those who have the resemblance of flames made of red serge sewed upon their santo benito, without any cross, are pardoned, but threatened to be burnt if ever they relapse; but those who, besides these flames, have on their santo benito their own picture surrounded with devils, are condemned to expire in the flames. The inquisitors, who are ecclesiastics, do not pronounce the sentence of death, but form and read an act, in which they say, that the criminal, being convicted of such a crime by his own confession, is,

with much reluctance, delivered to the secular power, to be punished according to his demerits; and this writing they give to the seven judges, who attend at the right side of the altar, and immediately pass sentence. For the conclusion of this horrid scene, see ACT OF FAITH. We rejoice however, to hear, that, in many Roman Catholic countries, the inquisition is now shut. May the God of mercy and love prevent its ever being employed again! See *Baker's History of the Inquisition*; and *Limborch's History of the Inquisition, translated by Chandler.*

INSPIRATION, the conveying of certain extraordinary and supernatural notices or motions into the soul; or it denotes any supernatural influence of God upon the mind of a rational creature, whereby he is formed to any degree of intellectual improvement, to which he could not, or would not, in fact, have attained in his present circumstances in a natural way. Thus the prophets are said to have spoken by divine inspiration. Theological writers have enumerated several kinds of inspiration. 1. An inspiration of *superintendency*, in which God does so influence and direct the mind of any person as to keep him more secure from error in some various and complex discourse, than he would have been merely by the use of his natural faculties.—2. *Plenary superintendent inspiration*, which excludes any mixture of error at all from the performance so superintended.—3. *Inspiration of elevation*, where the faculties act in a regular, and, as it seems, in a common manner, yet are raised to an extraordinary degree, so that the composure shall, upon the whole, have more of the true sublime or pathetic than natural genius could have given.—4. *Inspiration of suggestion*, where the use of the faculties is superseded, and God does, as it were, speak directly to the mind, making such discoveries to it as it could not otherwise have obtained, and dictating the very words in which such discoveries are to be communicated, if they are designed as a message to others. It is generally allowed that the scriptures were written by divine inspiration. The matter of them, the spirituality and elevation of their design, the majesty and simplicity of their style, the agreement of their various parts, their wonderful efficacy on mankind; the candour, disinterestedness, and uprightness of the penmen; their astonishing preservation; the multitude of miracles wrought in confirmation of the doctrines they contain, and the exact fulfilment of their predictions, prove this. It has been disputed, however, whether this inspiration is in the most absolute sense *plenary*. As this is a subject of importance, and ought to be carefully studied by every christian, in order that he may render a reason of the hope that is in him, I shall here subjoin the remarks of an able writer, who though he may differ from some others as to the terms made use of above, yet I am persuaded his arguments will be found weighty and powerful. "There are many

things in the scriptures," says Mr. Dick, "which the writers might have known, and probably did know, by ordinary means. As persons possessed of memory, judgment, and the other intellectual faculties which are common to men, they were able to relate certain events in which they had been personally concerned, and to make such occasional reflections as were suggested by particular subjects and occurrences. In these cases no supernatural influence was necessary to invigorate their minds; it was only necessary that they should be infallibly preserved from error. It is with respect to such passages of scripture alone, as did not exceed the natural ability of the writers to compose, that I would admit the notion of *superintendence*, if it should be admitted at all. Perhaps this word, though of established use and almost undisputed authority, should be entirely laid aside, as insufficient to express even the lowest degree of inspiration. In the passages of scripture which we are now considering, I conceive the writers to have been not merely superintended, that they might commit no error, but likewise to have been moved or excited by the Holy Ghost to record particular events, and set down particular observations. The passages written in consequence of the direction and under the care of the Divine Spirit, may be said, in an inferior sense, to be inspired; whereas if the men had written them at the suggestion of their own spirit, they would not have possessed any more authority, though they had been free from error, than those parts of profane writings which are agreeable to truth.

2. "There are other parts of the scriptures in which the faculties of the writers were supernaturally invigorated and elevated. It is impossible for us, and perhaps it was not possible for the inspired person himself, to determine where nature ended and inspiration began. It is enough to know, that there are many parts of scripture in which, though the unassisted mind might have proceeded some steps, a Divine impulse was necessary to enable it to advance. I think, for example, that the evangelists could not have written the history of Christ if they had not enjoyed miraculous aid. Two of them, Matthew and John, accompanied our Saviour during the space of three years and a half. At the close of this period, or rather several years after it, when they wrote their gospels, we may be certain that they had forgotten many of his discourses and miracles; that they recollected others indistinctly; and that they would have been in danger of producing an inaccurate and unfair account, by confounding one thing with another. Besides, from so large a mass of particulars, men of uncultivated minds, who were not in the habit of distinguishing and classifying, could not have made a proper selection; nor would persons unskilled in the art of composition have been able to express themselves in such terms as should ensure a faithful representation of doctrines and facts,

and with such dignity as the nature of the subject required. A divine influence, therefore, must have been exerted on their minds, by which their memories and judgments were strengthened, and they were enabled to relate the doctrines and miracles of their Master in a manner the best fitted to impress the readers of their histories. The promise of the Holy Ghost to bring to their remembrance all things whatsoever Christ had said to them, proves, that, in writing their histories, their mental powers were endowed, by his agency, with more than usual vigour.

"Farther; it must be allowed that in several passages of scripture there is found such elevation of thought and of style, as clearly shews that the powers of the writers were raised above their ordinary pitch. If a person of moderate talents should give as elevated a description of the majesty and attributes of God, or reason as profoundly on the mysterious doctrines of religion, as a man of the most exalted genius and extensive learning, we could not fail to be convinced that he was supernaturally assisted; and the conviction would be still stronger, if his composition should far transcend the highest efforts of the human mind. Some of the sacred writers were taken from the lowest ranks of life; and yet sentiments so dignified, and representations of divine things so grand and majestic, occur in their writings, that the noblest flights of human genius, when compared with them, appear cold and insipid.

3. "It is manifest, with respect to many passages of scripture, that the subjects of which they treat must have been directly revealed to the writers. They could not have been known by any natural means, nor was the knowledge of them attainable by a simple elevation of the faculties. With the faculties of an angel we could not discover the purposes of the Divine mind. This degree of inpsiration we attribute to those who were empowered to reveal heavenly mysteries, 'which eye had not seen, and ear had not heard,' to those who were sent with particular messages from God to his people, and to those who were employed to predict future events. The plan of redemption being an effect of the sovereign councils of heaven, it could not have been known but by a communication from the Father of lights.

"This kind of inspiration has been called the inspiration of *suggestion*. It is needless to dispute about a word; but *suggestion* seeming to express an operation on the mind, by which ideas are excited in it, is of too limited signification to denote the various modes in which the prophets and apostles were made acquainted with supernatural truths. God revealed himself to them not only by suggestion, but by dreams, visions, voices, and the ministry of angels. This degree of inspiration, in strict propriety of speech, should be called *revelation*; a word

preferable to suggestion, because it is expressive of all the ways in which God communicated new ideas to the minds of his servants. It is a word, too, chosen by the Holy Ghost himself, to signify the discovery of truths formerly unknown to the apostles. The last book of the New Testament, which is a collection of prophecies, is called the *Revelation* of Jesus Christ. Paul says, that he received the gospel by *revelation*; that 'by *revelation* the mystery was made known to him, which in other ages was not made known unto the sons of men, as it was then *revealed* unto his holy apostles and prophets by the Spirit;' and in another place, having observed that 'eye had not seen, nor ear heard, neither had entered into the heart of man the things which God had prepared for them that love him,' he adds, 'But God hath *revealed* them unto us by his Spirit,' Rev. i, 1. Gal. i, 12. Eph. ii, 5. 1st Cor. ii, 9, 10.

"I have not names to designate the other two kinds of inspiration. The names used by Doddridge, and others, Superintendence, Elevation, and Suggestion, do not convey the ideas stated in the three preceding particulars, and are liable to other objections, besides those which have been mentioned. This account of the inspiration of the scriptures has, I think, these two recommendations; that there is no part of scripture which does not fall under one or other of the foregoing heads; and that the different degrees of the agency of the Divine Spirit on the minds of the different writers are carefully discriminated.

"Some men have adopted very strange and dangerous notions respecting the inspiration of the scriptures. Dr. Priestley denies that they were written by a particular Divine inspiration; and asserts that the writers, though men of the greatest probity, were fallible, and have actually committed mistakes in their narrations and their reasonings. But this man and his followers find it their interest to weaken and set aside the authority of the scriptures, as they have adopted a system of religion from which all the distinguishing doctrines of revelation are excluded. Others consider the scriptures as inspired in those places where they profess to deliver the word of God; but in other places, especially in the historical parts, they ascribe to them only the same authority which is due to the writings of well informed and upright men. But as this distinction is perfectly arbitrary, having no foundation in any thing said by the sacred writers themselves, so it is liable to very material objections. It represents our Lord and his apostles, when they spoke of the Old Testament, as having attested, without any exception or limitation, a number of books as divinely inspired, while some of them were partly, and some were almost entirely, human compositions: it supposes the writers of both Testaments to have profanely mixed their own productions with the dictates of the Spirit, and to have passed the unhallowed

compound on the world as genuine. In fact, by denying that they were constantly under infallible guidance, it leaves us utterly at a loss to know when we should or should not believe them. If they could blend their own stories with the revelations made to them, how can I be certain that they have not, on some occasions, published, in the name of God, sentiments of their own, to which they were desirous to gain credit and authority? Who will assure me of their perfect fidelity in drawing a line of distinction between the divine and the human parts of their writings? The denial of the plenary inspiration of the scriptures tends to unsettle the foundations of our faith, involves us in doubt and perplexity, and leaves us no other method of ascertaining how much we should believe, but an appeal to reason. But when reason is invested with the authority of a judge, not only is revelation dishonoured, and its author insulted, but the end for which it was given is completely defeated.

"A question of very great importance demands our attention, while we are endeavouring to settle, with precision, the notion of the inspiration of the scriptures: it relates to the words in which the sacred writers have expressed their ideas. Some think, that in the choice of words they were left to their own discretion, and that the language is human, though the matter be divine; while others believe, that in their expressions, as well as in their sentiments, they were under the infallible direction of the Spirit. It is the last opinion which appears to be most conformable to truth, and it may be supported by the following reasoning.

"Every man, who hath attended to the operations of his own mind, knows that we think in words, or that, when we form a train or combination of ideas, we clothe them with words; and that the ideas which are not thus clothed are indistinct and confused. Let a man try to think upon any subject, moral or religious, without the aid of language, and he will either experience a total cessation of thought, or, as this seems impossible, at least while we are awake, he will feel himself constrained, notwithstanding his utmost endeavours, to have recourse to words as the instrument of his mental operations. As a great part of the scriptures was suggested or revealed to the writers, as the thoughts or sentiments, which were perfectly new to them, were conveyed into their minds by the Spirit, it is plain that they must have been accompanied with words proper to express them; and, consequently, that the words were dictated by the same influences on the mind which communicated the ideas. The ideas could not have come without the words, because without them they could not have been conceived. A notion of the form and qualities of a material object may be produced by subjecting it to our senses; but there is no conceivable method of making us acquainted with new ab-

stract truths, or with things which do not lie within the sphere of sensation, but by conveying to the mind, in some way or other, the words significant of them. In all those passages of scripture, therefore, which were written by revelation, it is manifest that the words were inspired; and this is still more evident with respect to those passages which the writers themselves did not understand. No man could write an intelligible discourse on a subject which he does not understand, unless he were furnished with the words as well as the sentiments; and that the penmen of the scriptures did not always understand what they wrote, might be safely inferred from the comparative darkness of the dispensation under which some of them lived; and is intimated by Peter, when he says, that the prophets 'enquired and searched diligently what, and what manner of time the spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow,' 1st Pet. i, 10, 11.

"In other passages of scripture, those not excepted in which the writers relate such things as had fallen within the compass of their own knowledge, we will be disposed to believe that the words are inspired, if we calmly and seriously weigh the following considerations. If Christ promised to his disciples, that, when they were brought before kings and governors for his sake, 'it should be given them in that same hour what they should speak, and that the Spirit of their Father should speak in them,' Matt. x, 19, 20. Luke xii, 11, 12. a promise which cannot be reasonably understood to signify less than that both words and sentiment should be dictated to them, it is fully as credible that they would be assisted in the same manner when they wrote, especially as the record was to last through all ages, and to be a rule of faith to all the nations of the earth. Paul affirms, that he and the other apostles spoke 'not in the words which man's wisdom teacheth, but which the Holy Ghost taught,' 1st Cor. ii, 13. and this general assertion may be applied to their writings as well as to their sermons. Besides, every person who hath reflected upon the subject is aware of the importance of a proper selection of words in expressing our sentiments; and knows how easy it is for a heedless or unskilful person not only to injure the beauty and weaken the efficacy of a discourse by the impropriety of his language, but, by substituting one word for another, to which it seems to be equivalent, to alter the meaning, and perhaps render it totally different. If, then, the sacred writers had not been directed in the choice of words, how could we have been assured that those which they have chosen were the most proper? Is it not possible, nay, is it not certain, that they would have sometimes expressed themselves inaccurately, as many of them were illiterate; and by consequence would have obscured and misrepresented the

truth? In this case, how could our faith have securely rested on their testimony? Would not the suspicion of error in their writings have rendered it necessary, before we received them, to try them by the standard of reason? and would not the authority and the design of revelation have thus been overthrown? We must conclude, therefore, that the words of scripture are from God, as well as the matter; or we shall charge him with a want of wisdom in transmitting his truths through a channel by which they might have been, and most probably have been, polluted.

"To the inspiration of the words, the difference in the style of the sacred writers seems to be an objection; because, if the Holy Ghost were the author of the words, the style might be expected to be uniformly the same. But in answer to this objection it may be observed, that the Divine Spirit, whose operations are various, might act differently on different persons, according to the natural turn of their minds. He might enable one man, for instance, to write more sublimely than another, because he was naturally of a more exalted genius than the other, and the subject assigned to him demanded more elevated language; or he might produce a difference in the style of the same man, by raising, at one time, his faculties above their ordinary state; and by leaving them, at another, to act according to their native energy under his inspection and control. We should not suppose that inspiration, even in its higher degrees, deprived those who were the subjects of it of the use of their faculties. They were, indeed, the organs of the Spirit; but they were conscious, intelligent organs. They were dependent, but distinct agents; and the operation of their mental powers, though elevated and directed by superior influence, was analogous to their ordinary mode of procedure. It is easy, therefore, to conceive that the style of the writers of the scriptures should differ, just as it would have differed if they had not been inspired. A perfect uniformity of style could not have taken place, unless they had all been inspired in the same degree, and by inspiration their faculties had been completely suspended; so that divine truths were conveyed by them in the same passive manner in which a pipe affords a passage to water, or a trumpet to the breath." See *Dick's Essay on the Inspiration of the Scriptures; Hawker on Plenary Inspiration; Appendix to* 3d vol. *of Doddridge's Expositor; Calamy and Bennett on Inspiration; Dr. Stennett on the Authority and Use of Scripture; Parry's Enquiry into the Nature and Extent of the Inspiration of the Apostles; Brown's Nat. and Rev. Relig.*, p. 78; and art. CHRISTIANITY and SCRIPTURE, in this work.

INSTINCT, that power which acts on and impels any creature to any particular manner of conduct, not by a view of the beneficial consequences, but merely from a strong

impulse supposed necessary in its effects, and to be given them to supply the place of reason.

INSTITUTE, INSTITUTION, an established custom or law; a precept, maxim, or principle. Institutions may be considered as positive, moral, and human. 1. Those are called *positive* institutions or precepts which are not founded upon any reasons known to those to whom they are given, or discoverable by them, but which are observed merely because some superior has commanded them.—2. *Moral* are those, the reasons of which we see, and the duties of which arise out of the nature of the case itself, prior to external command.——3. *Human*, are generally applied to those inventions of men, or means of honouring God, which are not appointed by him, and which are numerous in the church of Rome, and too many of them in Protestant churches. *Butler's Analogy*, p. 214; *Doddridge's Lec.*, lec. 158; *Robinson's Claude*, 217, vol. i, and 258, vol. ii; *Burrough's two Dis. on Positive Institutions*; *Bp. Headley's Plain Account*, p. 3.

INTEGRITY, purity of mind, free from any undue bias or principle, Prov. xi, 3. Many hold, that a certain artful sagacity, founded upon knowledge of the world, is the best conductor of every one who would be a successful adventurer in life, and that a strict attention to integrity would lead them into danger and distress; but, in answer to this, it is justly observed, 1. That the guidance of integrity is the safest under which we can be placed; that the road in which it leads us is, upon the whole, the freest from dangers, Prov. iii, 21, &c.—2. It is unquestionably the most honourable; for integrity is the foundation of all that is high in character among mankind, Prov. iv, 8.—3. It is the most conducive to felicity, Phil. iv, 6, 7. Prov. iii, 17.—4. Such a character can look forward to eternity without dismay, Rom. ii, 7.

INTEMPERANCE, excess in eating or drinking. This is the general idea of it; but we may observe, that whatever indulgence undermines the health, impairs the senses, inflames the passions, clouds and sullies the reason, perverts the judgment, enslaves the will, or in any way disorders or debilitates the faculties, may be ranked under this vice. See article TEMPERANCE.

INTERCESSION OF CHRIST is his interposing for sinners by virtue of the satisfaction he made to Divine justice. 1. *As to the fact itself*, it is evident, from many places of scripture, that Christ pleads with God in favour of his people, Rom. viii, 34. Heb. vii, 25. 1st John ii, 1.—2. *As to the manner of it*: the appearance of the high-priest among the Jews, in the presence of God, on the day of atonement, when he offered before him the blood of the sin-offering, is at large referred to by St. Paul, as illustrating the intercession of Christ, Heb. ix, 11, 14, 22, 26. Heb. x, 19, 21. Christ appears before God with his own body; but whether he intercedes vocally or not, cannot be known; though it is most probable, I think, that he does not: however, it is certain that he does

does not intercede in like manner as when on earth, with prostration of body, cries, and tears, which would be quite inconsistent with his state of exaltation and glory; nor as supplicating an angry judge, for peace is made by the blood of the cross; nor as litigating a point in a court of judicature; but his intercession is carried on by shewing *himself* as having done, as their surety, all that law and justice could require, by representing his blood and sacrifice as the ground of his people's acceptance with the Father, Rev. v, 6. John xvii, 24.—3. *The end of Christ's intercession* is not to remind the Divine Being of any thing which he would otherwise forget, nor to persuade him to any thing which he is not disposed to do; but it may serve to illustrate the holiness and majesty of the Father, and the wisdom and grace of the Son; not to say that it may have other unknown uses with respect to the inhabitants of the invisible world. He is represented, also, as offering up the prayers and praises of his people, which become acceptable to God through him, Rev. viii, 3, 4. Heb. xiii, 15. 1st Pet. ii, 5. He there pleads for the conversion of his unconverted ones; and for the consolation, preservation, and glorification of his people, John xvii. 1st John ii, 1, 2.—4. *Of the properties of Christ's intercession* we may observe, 1. That it is authoritative. He intercedes not without right, John xvii, 24. Ps. ii, 8.—2. Wise: he understands the nature of his work, and the wants of his people, John ii, 25.—3. Righteous; for it is founded upon justice and truth, 1st John iii, 5. Heb. vii, 26.—4. Compassionate, Heb. ii, 17. Heb. v, 8. Is. lxiii, 9.—5. He is the sole advocate, 1st Tim. ii, 5.—6. It is perpetual, Heb. vii, 25.—7. Efficacious, 1st John ii, 1, 2.—5. The *use* we should make of Christ's intercession is this: 1. We may learn the wonderful love of God to man, Rom. v, 10.—2. The durability and safety of the church, Luke xxii, 31, 32. Is. xvii, 24.—3. The ground we have for comfort, Heb. ix, 24. Rom. viii, 34.—4. It should excite us to offer up prayers to God, as they are acceptable through him, Rev. viii, 3, 4. See *Charnock's Works*, vol. ii, p. 1109; *Flavel's Works*, vol. i, p. 72; *Doddridge's Lec.*, vol. ii, p. 294, 8vo; *Gill's Body of Div.*, vol. ii, p. 126, 8vo. edit.; 348 *Brown's Nat. and Rev. Rel.*; *Berry Street Lec.*, No. 18; *Ridgley's Body of Div.*, ques. 55.

INTERDICT, an ecclesiastical censure, by which the church of Rome forbids the performance of divine service in a kingdom, province, town, &c. This censure has been frequently executed in France, Italy, and Germany; and in the year 1170, pope Alexander III put all England under an interdict, forbidding the clergy to perform any part of divine service, except baptizing infants, taking confessions, and giving absolution to dying penitents; but this censure being liable to ill consequences, of promoting libertinism and a neglect of religion, the succeeding popes have very seldom made use of it. There was also an interdict of persons, who were

deprived of the benefit of attending on divine service. Particular persons were also anciently interdicted of fire and water, which signifies a banishment for some particular offence: by this censure no person was permitted to receive them, or allow them fire or water; and, being thus wholly deprived of the two necessary elements of life, they were, doubtless, under a kind of civil death.

INTEREST IN CHRIST, a term often made use of in the religious world; and implies our having a right to claim him as our mediator, surety, advocate, and saviour, and with him all those spiritual blessings which are purchased and applied by him to those whom he has redeemed. The term, "*having a right to claim him*," perhaps, is preferable to that often used, "*being enabled to claim him*," as many have an interest in Christ who are destitute of that assurance which gives them a comfortable sense thereof. *Ridgley's Div.*, 228, 3d edit.; *Pike's Cases of Conscience*, p. 130.

INTERIM, the name of a formulary, or confession of faith, obtruded upon the Protestants, after the death of Luther. by the emperor Charles V, when he had defeated their forces. It was so called, because it was only to take place in the *interim*, till a general council should decide all the points in question between the Protestants and Catholics. The occasion of it was this: The emperor had made choice of three divines, viz. Julius Phlug, bishop of Naumberg; Michael Helding, titular bishop of Sidon; and John Agricola, preacher to the elector of Brandenburgh; who drew up a project, consisting of 26 articles, concerning the points of religion in dispute between the Catholics and Protestants. The controverted points were, the state of Adam before and after his fall; the redemption of mankind by Jesus Christ; the justification of sinners; charity and good works; the confidence we ought to have in God; that our sins are remitted; the church and its true marks, its power, its authority, and ministers; the pope and bishops; the sacraments; the mass; the commemoration of saints; their intercession; and prayers for the dead.

The emperor sent this project to the pope for his approbation, which he refused; whereupon Charles V published the imperial constitution, called the Interim, wherein he declared, that "it was his will, that all his Catholic dominions should, for the future, inviolably observe the customs, statutes, and ordinances of the universal church; and that those who had separated themselves from it should either reunite themselves to it, or, at least, conform to this constitution; and that all should quietly accept the decisions of the general council." This ordinance was published in the diet of Augsburg, May 15, 1548; but this device neither pleased the pope nor the Protestants: the Lutheran preachers openly declared they would not receive it, alleging that it re-established popery: some chose rather to quit their chairs and livings than to subscribe it;

nor would the duke of Saxony receive it. Calvin, and several others, wrote against it. On the other side, the emperor was so severe against those who refused to accept it, that he disfranchised the cities of Magdeburg and Constance for their opposition.

INTERMEDIATE STATE, a term made use of to denote the state of the soul between death and the resurrection. From the scriptures speaking frequently of the dead as sleeping in their graves, many have supposed that the soul sleeps till the resurrection, i. e. is in a state of entire insensibility. But against this opinion, and that the soul, after death, enters immediately into a state of reward or punishment, the following passages seem to be conclusive, Matt. xvii, 3. Luke xxiii, 42. 2d Cor. v, 6. Phil. i, 21. Luke xvi, 22, 23. Rev. vi, 9. See articles RESURRECTION, SOUL, and FUTURE STATE; *Bishop Law's Appendix to his Theory of Religion; Search's Light of Nature pursued; Bennet's Olam Haneshamoth, or View of the Intermediate State; Archdeacon Blackburne's Historical View of the Controversy concerning an Intermediate State, and the separate Existence of the Soul between Death and the general Resurrection;* in which last the reader will find a large account of the writings on this subject, from the beginning of the reformation to almost the present time. See, also, *Doddridge's Lectures*, lect. 219.

INTERPRETING OF TONGUES, a gift bestowed on the apostles and primitive christians, so that in a mixt assembly consisting of persons of different nations, if one spoke in a language understood by one part, another could repeat and translate what he said into different languages understood by others, 1st Cor. xii, 10. 1st Cor. xiv, 5, 6, 13.

INTOLERANCE is a word chiefly used in reference to those persons, churches, or societies, who do not allow men to think for themselves, but *impose* on them articles, creeds, ceremonies, &c., of their own devising. See TOLERATION. Nothing is more abhorrent from the genius of the christian religion than an intolerant spirit, or an intolerant church. "It has inspired its votaries with a savage ferocity; has plunged the fatal dagger into innocent blood; depopulated towns and kingdoms; overthrown states and empires, and brought down the righteous vengeance of heaven upon a guilty world. The pretence of superior knowledge, sanctity, and authority for its support, is the disgrace of reason, the grief of wisdom, and the paroxysm of folly. To fetter the conscience, is injustice; to ensnare it, is an act of sacrilege; but to torture it, by an attempt to force its feelings, is horrible intolerance; it is the most abandoned violation of all the maxims of religion and morality. Jesus Christ formed a kingdom purely spiritual; the apostles exercised only a spiritual authority under the direction of Jesus Christ; particular churches were united only by faith and love; in all civil affairs they submitted to civil magistracy; and in religious concerns they were governed by the reasoning, advice, and exhortations

of their own officers: their censures were only honest reproofs; and their excommunications were only declarations that such offenders, being incorrigible, were no longer accounted members of their communities." Let it ever be remembered, therefore, that no man or men have any authority whatever from Christ to domineer over the consciences or persecute the persons of any whose religious principles agree not with their own. See *Lowell's Sermons*, ser. 6; *Robinson's Claude*, vol. ii, p. 227, 299; *Saurin's Ser.*, 3d vol., p. 30, preface; *Locke on Government and Toleration*.

INTREPIDITY, a disposition of mind unaffected with fear at the approach of danger. *Resolution* either banishes fear or surmounts it, and is firm on all occasions. *Courage* is impatient to attack, undertakes boldly, and is not lessened by difficulty. *Valour* acts with vigour gives no way to resistance, but pursues an enterprise in spite of opposition. *Bravery* knows no fear; it runs nobly into danger, and prefers honour to life itself. *Intrepidity* encounters the greatest points with the utmost coolness, and dares even present death. See COURAGE, FORTITUDE.

INVESTITURE in ecclesiastical policy, is the act of conferring any benefice on another. It was customary for princes to make investiture of ecclesiastical benefices, by delivering to the person they had chosen a pastoral staff and a ring. The account of this ceremony may be seen at large in *Mosheim's Ecclesiastical Hist.*, cent. xi, part ii, chap. ii.

INVISIBLES, a name of distinction given to the disciples of Osiander, Flacius, Illyricus, Swenkfeld, &c. because they denied the perpetual visibility of the church.

INVOCATION, a calling upon God in prayer. It is generally considered as the first part of that necessary duty, and includes, 1. A making mention of one or more of the names or titles of God, indicative of the object to whom we pray.—2. A declaration of our desire and design to worship him.—And, 3. A desire of his assistance and acceptance, under a sense of our own unworthiness. In the church of Rome, *invocation* also signifies adoration of and prayers to the saints. The council of Trent expressly teaches, that the saints who reign with Jesus Christ offer up their prayers to God for men, and condemn those who maintain the contrary doctrine. The Protestants censure and reject this opinion, as contrary to scripture; deny the truth of the fact; and think it highly unreasonable to suppose that a limited, finite Being should be in a manner omnipresent, and, at one and the same time, hear and attend to the prayers that are offered up to him in England, China, and Peru; and from hence infer, that, if the saints cannot hear their request, it is inconsistent with common sense to address any kind of prayer to them.

JOACHIMITES, the disciples of Joachim, abbot of Flora, in Calabria. Joachim was a Cistertian

monk, and a greater pretender to inspiration. He relates of himself, that, being very young, he went to Jerusalem in the dress of a hermit to visit the holy places; and that, while he was in prayer to God in the church of that city, God communicated to him, by infusion, the knowledge of divine mysteries, and of the holy scriptures. He wrote against Lombard, the master of the sentences, who had maintained that there was but one essence in God, though there were three persons; and he pretended, that, since there were three persons, there must be three essences. This dispute was in the year 1195. Joachim's writings were condemned by the fourth Lateran council.

His followers, the Joachimites, were particularly fond of certain *ternaries*. The Father, they said, operated from the beginning until the coming of the Son; the Son from that time to their's, viz. the year 1260; and the Holy Spirit then took it up, and was to operate in his turn. They likewise divided every thing relating to men, doctrine, and manner of living, into three classes, according to the three persons of the Trinity. The *first ternary* was that of men; of whom, the first class was that of married men, which had lasted during the whole period of the Father; the second was that of clerks, which lasted during the time of the Son; and the last was that of Monks, wherein was to be an uncommon effusion of grace by the Holy Spirit. The *second ternary* was that of doctrine, viz. the Old Testament, the New, and the everlasting Gospel: the first they ascribed to the Father, the second to the Son, and the third to the Holy Spirit. A *third ternary* consisted in the manner of living, viz. under the Father, men lived according to the flesh; under the Son, they lived according to the flesh and the spirit; and under the Holy Ghost, they were to live according to the spirit only.

JOHN, ST. *Christians of.* See CHRISTIANS.

JOY, a delight of the mind arising from the consideration of a present or assured approaching possession of a future good. When it is moderate, it is called *gladness;* when raised on a sudden to the highest degree, it is then *exultation* or *transport;* when we limit our desires by our possessions, it is *contentment;* when our desires are raised high, and yet accomplished, this is called *satisfaction;* when our joy is derived from some comical occasion or amusement, it is *mirth;* if it arise from considerable opposition that is vanquished in the pursuit of the good we desire, it is then called *triumph;* when joy has so long possessed the mind that it is settled into a temper, we call it *cheerfulness;* when we rejoice upon the account of any good which others obtain, it may be called *sympathy* or *congratulation.* This is *natural joy;* but there is,—2. A *moral joy*, which is a self-approbation, or that which arises from the performance of any good actions; this is called peace, or serenity of conscience: if the action be honourable, and the joy rise high, it may be called glory. —3. There is also a *spiritual joy*, which the scripture calls a "fruit

of the Spirit," Gal. v, 22. "the joy of faith," Phil. i, 25. and "the rejoicing of hope," Heb. iii, 6. *The objects of it are*, 1. God himself, Ps. xliii, 4. Is. lxvi, 10.—2. Christ, Phil. iii, 3. 1st Pet. i, 8.—3. The promises, Ps. cxix, 162.—4. The administration of the gospel, and gospel ordinances, Ps. lxxxix, 15.—5. The prosperity of the interest of Christ, Acts xv, 3. Rev. xi, 15, 17.—6. The happiness of a future state, Rom. v, 2. Matt. xxv. *The nature and properties of this joy:* 1. It is or should be constant, Phil. iv, 4.—2. It is unknown to the men of the world, 1st Cor. ii, 14.—3. It is unspeakable, 1st Pet. i, 8.—4. It is permanent, John xvi, 22. *Watts on Pass.*, sect. 11; *Gill's Body of Div.*, p. 111, 3d vol., 8vo. edit.; *Grove's Mor. Phil.* vol. i, p. 356.

JOY OF GOD relates, 1. To the delight and complacency he has in himself, his own nature, and perfections.—2. He rejoices in his own works, Ps. civ, 31.—3. In his Son Christ Jesus, Matt. iii, 17.—4. In the work of redemption, John iii, 15.—5. In the subjects of his grace, Ps. cxlvii, 11. Zeph. iii, 17. Ps. cxlix, 4.

IRRESISTIBLE GRACE. See GRACE.

ISBRANIKI, a denomination which appeared in Russia about the year 1666, and assumed this name, which signifies the multitude of the elect. But they were called by their adversaries Rolskolsnika, or the seditious faction. They professed a rigorous zeal for the letter of the holy scriptures. They maintained that there is no subordination of rank among the faithful, and that a Christian may kill himself for the love of Christ.

ISRAELITES, the descendants of Israel, who were at first called Hebrews, by reason of Abraham, who came from the other side of the Euphrates; and afterwards Israelites, from Israel, the father of the twelve patriarchs; and, lastly, Jews, particularly after their return from the captivity of Babylon, because the tribe of Judah was then much stronger and more numerous than the other tribes, and foreigners had scarce any knowledge of this tribe. For the history of this people, see article JEWS.

ITINERANT PREACHERS, those who are not settled over any particular congregation, but go from place to place for the purpose of preaching to and instructing the ignorant. A great deal has been said against persons of this description; and, it must be acknowledged, that there would not be so much necessity for them, were every minister of his parish to do his duty. But the sad declension of morals in many places; the awful ignorance that prevails as to God and real religion; the little or no exertion of those who are the guides of the people; "villages made up of a train of idle, profligate, and miserable poor, and where the barbarous rhymes in their church-yards inform us that they are all either gone or going to heaven;" these things, with a variety of others, form a sufficient reason for every able and benevolent person to step forward, and to do all that he can to enlighten the minds, lessen the miseries, and promote the welfare of his fellow-creatures. A cler-

gyman of the church of England, of respectable talents, very judiciously observes, that, "Notwithstanding the prejudices of mankind, and the indiscretions of some individuals, an *itinerant teacher* is one of the most honourable and useful characters that can be found upon earth; and there needs no other proof than the experience of the church in all ages, that, when this work is done properly and with perseverance, it forms the grand method of spreading wide and rendering efficacious religious knowledge, for great reformations and revivals of religion have uniformly been thus effected; and it is especially sanctioned by the example of Christ and his apostles, and recommended as the divine method of spreading the gospel through the nations of the earth; itinerant preaching having almost always preceded and made way for the solid ministry of regular pastors. But it is a work which requires peculiar talents and dispositions, and a peculiar call in God's providence; and is not rashly and hastily to be ventured upon by every novice who has learned to speak about the gospel, and has more zeal than knowledge, prudence, humility, or experience. An unblemished character, a disinterested spirit, an exemplary deadness to the world, unaffected humility, deep acquaintance with the human heart, and preparation for enduring the cross not only with boldness, but with meekness, patience, and sweetness of temper, are indispensably necessary for such a service."

JUBILEE, a public festivity. Among the Jews it was held every 49th or 50th year. It was proclaimed with the sound of ram's horns: no servile work was done on it; the land lay untilled; what grew of itself belonged to the poor and needy: whatever debts the Hebrews owed to one another were wholly remitted; hired as well as bond servants of the Hebrew race obtained their liberty; inheritances reverted to their original proprietors. See 25th chap. Leviticus. Jubilee, in a more modern sense, denotes a grand church solemnity or ceremony celebrated at Rome, wherein the pope grants a plenary indulgence to all sinners; at least to as many as visit the churches of St. Peter and St. Paul, at Rome. The jubilee was first established by Boniface VII, in 1300, which was only to return every hundred years; but the first celebration brought in such store of wealth, that Clement VI, in 1343, reduced it to the period of fifty years. Urban VI, in 1389, appointed it to be held every thirty-five years, that being the age of our Saviour; and Paul II, and Sixtus IV, in 1475, brought it down to every twenty-five, that every person might have the benefit of it once in his life. Boniface IX granted the privilege of holding jubilees to several princes and monasteries; for instance, to monks of Canterbury, who had a jubilee every fifty years, when people flocked from all parts to visit the tomb of Thomas-à-Becket.—Afterwards jubilees became more frequent: there is generally one at the inauguration of a new pope; and the pope grants them as often as the church or himself

have occasion for them. To be entitled to the privileges of the jubilee, the bull enjoins fasting, alms, and prayers. It gives the priests a full power to absolve in all cases, even those otherwise reserved to the pope; to make commutations of vows, &c., in which it differs from a plenary indulgence. During the time of jubilee, all other indulgences are suspended. One of our kings, viz. Edward III, caused his birth-day to be observed in the manner of a jubilee, when he became fifty years of age, in 1362, but never before nor after. This he did by releasing prisoners, pardoning all offences except treason, making good laws, and granting many privileges to the people. In 1640, the Jesuits celebrated a solemn jubilee at Rome, that being the centenary, or hundredth year from their institution; and the same ceremony was observed in all their houses throughout the world.

JUDAISING CHRISTIANS: the first rise of this denomination is placed under the reign of Adrian. For when this emperor had at length razed Jerusalem, entirely destroyed its very foundations, and enacted laws of the severest kind against the whole body of the Jewish people, the greatest part of the Christians who lived in Palestine, to prevent their being confounded with the Jews, abandoned entirely the Mosaic rites, and chose a bishop, namely Mark, a foreigner by nation, and an alien from the commonwealth of Israel. Those who were strongly attached to the Mosaic rites separated from their brethren, and founded at Pera, a country of Palestine, and in the neighbouring parts, particular assemblies, in which the law of Moses maintained its primitive dignity, authority, and lustre. The body of Judaising Christians, which set Moses and Christ upon an equal footing in point of authority, were afterwards divided into two sects, extremely different both in their rites and opinions, and distinguished by the names of Nazarenes and Ebionites, which see.

JUDAISM, the religious doctrines and rites of the Jews, the descendants of Abraham. Judaism was but a temporary dispensation, and was to give way, at least the ceremonial part of it, at the coming of the Messiah. The principal sects among the Jews were the Pharisees, who placed religion in external ceremony; the Sadducees, who were remarkable for their incredulity; and the Essenes, who were distinguished for their austere sanctity. At present, the Jews have two sects; the *Caraites*, who admit no rule of religion but the law of Moses; and the *Rabbinists*, who add to the law the traditions of the Talmud. See those articles, and books recommended under article JEWS, in this work.

JUDGING RASH, the act of carelessly, precipitately, wantonly, or maliciously censuring others. This is an evil which abounds too much among almost all classes of men. "Not contented with being in the right ourselves, we must find all others in the wrong. We claim an exclusive possession of

goodness and wisdom; and from approving warmly of those who join us, we proceed to condemn, with much acrimony, not only the principles, but the characters of those from whom we differ. We rashly extend to every individual the severe opinion which we have unwarrantably conceived of a whole body. This man is of a party whose principles we reckon slavish; and therefore his whole sentiments are corrupted. That man belongs to a religious sect, which we are accustomed to deem bigoted; and therefore he is incapable of any generous and liberal thought. Another is connected with a sect, which we have been taught to account relaxed; and therefore he can have no sanctity. We should do well to consider, 1. That this practice of rash judging is absolutely forbidden in the sacred scriptures, Matt. vii, 1.—2. We thereby authorize others to requite us in the same kind.—3. It often evidences our pride, envy, and bigotry.—4. It argues a want of charity, the distinguishing feature of the Christian religion.—5. They who are most forward in censuring others are often most defective themselves. *Barrow's Works*, vol. i, ser. 20; *Blair's Ser.*, ser. 10, vol. ii; *Saurin's Ser.*, ser. 4, vol. v.

JUDGMENT is that act of the mind whereby one thing is affirmed or denied of another; or that power of the soul which passes sentence on things proposed to its examination, and determines what is right or wrong; and thus it approves or disapproves of an action, or an object considered as true or false, or unfit, good or evil. Dr. Watts gives us the following directions to assist us in judging right. 1. We should examine all our old opinions afresh, and enquire what was the ground of them, and whether our assent were built on just evidence; and then we should cast off all those judgments which were formed heretofore without due examination.—2. All our ideas of objects, concerning which we pass judgment, should be clear, distinct, complete, comprehensive, extensive, and orderly.—3. When we have obtained as clear ideas as we can, both of the subject and predicate of a proposition, then we must compare those ideas of the subject and predicate together with the utmost attention, and observe how far they agree, and wherein they differ.—4. We must search for evidence of truth with diligence and honesty, and be heartily ready to receive evidence, whether for the agreement or disagreement of ideas.—5. We must suspend our judgment, and neither affirm or deny until this evidence appear.—6. We must judge of every proposition by those proper and peculiar means or mediums whereby the evidence of it is to be obtained, whether it be sense, consciousness, intelligence, reason, or testimony.—7. It is very useful to have some general principles of truth settled in the mind, whose evidence is great and obvious, that they may be always ready at hand to assist us in judging of the great variety of things which occur.—8. Let the degrees of our assent to every proposition bear an

exact proportion to the different degrees of evidence.——9. We should keep our minds always open to receive truth, and never set limits to our own improvements. *Watts's Logic*, ch. 4, p. 231; *Locke on the Understanding*, p. 222, 256, vol. i; p. 271, 278, vol. ii; *Duncan's Logic*, p. 145; *Reid on the Intellectual Powers*, p. 497, &c.

JUDGMENT LAST, the sentence that will be passed on our actions at the last day.

I. *The proofs of a general judgment* are these: 1. The justice of God requires it; for it is evident that this attribute is not clearly displayed in the dispensation of things in the present state. 2d Thess. i, 6, 7. Luke xiv, 26.—2. The accusations of natural conscience are testimonies in favour of this belief, Rom. ii, 15. Dan. v, 5, 6. Acts xxiv, 25.—3. It may be concluded from the relation men stand in to God, as creatures to a creator. He has a right to give them a law, and to make them accountable for the breach of it, Rom. xiv, 12.—4. The resurrection of Christ is a certain proof of it. See Acts xvii, 31. Rom. xiv, 9.—5. The scripture, in a variety of places, sets it beyond all doubt, Jude xiv, 15. 2d Cor. v, 10. Matt. xxv. Rom. xiv, 10, 11. 2d Thess. i, 7, 10. 1st Thess. iv, 16, 17.

II. *As to the Judge:* the Bible declares that God will judge the world by Jesus Christ, Acts xviii, 31. The triune God will be the Judge, as to original authority, power, and right of judgment; but, according to the œconomy settled between the three Divine persons, the work is assigned to the Son. Romans xiv, 9 and 10, who will appear in his human nature, John v, 27. Acts xvii, 31. with great power and glory, 1st Thess. iv, 16, 17. visible to every eye, Rev. i, 7. penetrating every heart, 1st Cor. iv, 5. Rom. ii, 16. with full authority over all, Matt. xxviii, 18. and acting with strict justice, 2d Tim. iv, 8. As for the concern of others in the judgment; angels will be no otherwise concerned than as attendants, gathering the elect, raising the dead, &c., but not as advising or judging. Saints are said to judge the world; not as co-judges with Christ, but as approvers of his sentence, and as their holy lives and conversations will rise up in judgment against their wicked neighbours.

III. *As to the persons that will be judged:* these will be men and devils. The righteous, probably, will be tried first, as represented in Matt. xxv. They will be raised first, though perhaps not a thousand years before the rest, as Dr. Gill supposes; since the resurrection of all the bodies of the saints is spoken of as in a moment, in the twinkling of an eye, at the last trump, in order to their meeting the Lord in the air, and being with him not on earth, but for ever in heaven, 1st Cor. xv, 52. 1st Thess. iv, 16, 17.

Here we may take notice of a difficult question which is proposed by some, namely, *Whether the sins of God's people shall be published in the great day*, though it is certain they shall not be al-

leged against them to their condemnation? "This," says Dr. Ridgley, "is one of the secret things which belong to God, which he has not so fully or clearly revealed to us in his word; and therefore we can say little more than what is matter of conjecture about it. Some have thought that the sins of the godly, though forgiven, shall be made manifest, that so the glory of that grace which has pardoned them may appear more illustrious, and their obligation to God for this farther enhanced. They also think, that the justice of the proceedings of that day requires it, since it is presumed and known by the whole world that they were prone to sin, as well as others; and, before conversion, as great sinners as any, and after it their sins had a peculiar aggravation. Therefore, why should not they be made public, as a glory due to the justice and holiness of God, whose nature is opposite to all sin? And this they farther suppose to be necessary, that so the impartiality of Divine Justice may appear. Moreover, since God, by recording the sins of his saints in scripture, has perpetuated the knowledge thereof; and if it is to their honour that the sins there mentioned were repented of, as well as forgiven, why may it not be supposed that the sins of believers shall be made known in the great day? And, besides, this seems agreeable to those expressions of every word, and every action, as being to be brought into judgment, whether it be good, or whether it be bad.

"But it is supposed by others, that though the making known of sin that is subdued and forgiven, tends to the advancement of Divine grace, yet it is sufficient to answer this end, as far as God designs it shall be answered, that the sins which have been subdued and forgiven should be known to themselves, and thus forgiveness afford matter of praise to God. Again; the expressions of scripture, whereby forgiveness of sin is set forth, are such as seem to argue that those sins which were forgiven shall not be made manifest: thus they are said to be *blotted out*, Isa. xliii, 25. *covered*, Ps. xxxii, 1. *subdued*, and *cast into the depths of the sea*, Micah vii, 19. and *remembered no more*, &c. Jer. xxxi, 34. Besides, Christ's being a judge, doth not divest him of the character of an advocate, whose part is rather to conceal the crimes of those whose cause he pleads, than to divulge them: and to this we may add, that the law which requires duty, and forbids the contrary sins, is not the rule by which they who are in Christ are to be proceeded against, for then they could not stand in judgment; but they are dealt with according to the tenor of the gospel, which forgives and covers all sin. And, farther, it is argued that the public declaring of all their sins before the whole world, notwithstanding their interest in forgiving grace, would fill them with such shame as is hardly consistent with a state of perfect blessedness. And, lastly, the principal argument insisted on is, that our Saviour, in Matt. xxv, in which he gives a

particular account of the proceedings of that day, makes no mention of the sins, but only commends the graces of his saints."

As to the wicked, they shall be judged, and all their thoughts, words, and deeds, be brought into judgment, Ecc. xii, 14. The fallen angels, also, are said to be reserved unto the judgment of the great day, Jude 6. They shall receive their final sentence, and be shut up in the prison of hell, Rev. xx, 10. Matt. viii, 29.

IV. *As to the rule of judgment:* we are informed the books will be opened, Rev. xx, 12.—1. The book of divine omniscience, Mal. iii, 5. or remembrance, Mal. iii, 16.—2. The book of conscience. Rom. i, 15.—3. The book of Providence, Rom. ii, 4, 5.—4. The book of the scriptures, law, and gospel, John xii, 48. Rom, ii, 16. Rom. ii, 12.—5. The book of life, Luke x, 20. Rev. iii, 5. Rev. xx, 12, 15.

V. *As to the time of judgment:* the soul will be either happy or miserable immediately after death, but the general judgment will not be till after the resurrection, Heb. ix, 27. There is a day appointed, Acts xvii, 31. but it is unknown to men.

VI. *As to the place:* this also is uncertain. Some suppose it will be in the air, because the Judge will come in the clouds of heaven, and the living saints will then be changed, and the dead saints raised, and both be caught up to meet the Lord in the air, 1st Thess. iv, 16, 17. Others think it will be on the earth, on the new earth, on which they will descend from the air with Christ. The place *where*, however, is of no consequence, when compared with the state *in which* we shall appear. And as the scriptures represent it as *certain*, Eccl. xi, 9. *universal*, 2d Cor. v, 11. *righteous*, Rom. ii, 5. *decisive*, 1st Cor. xv, 52. and *eternal* as to its consequences, Heb. vi, 2. let us be concerned for the welfare of our immortal interests, flee to the refuge set before us, improve our precious time, depend on the merits of the Redeemer, and adhere to the dictates of the Divine word, that we may be found of him in peace. *Bates's Works*, p. 449; *Bishop Hopkins and Stoddard on the Last Judgment; Gill's Body of Divinity*, 467, vol. ii, 8vo.; *Boston's Fourfold State; Hervey's Works*, new edition, p. 72, 75, vol. i; 156, vol. iv; 82, 233, vol. iii.

JUDGMENTS OF GOD, are the punishments inflicted by him for particular crimes. The scriptures give us many awful instances of the display of Divine Justice in the punishment of nations, families, and individuals, for their iniquities. See Gen. vii. Gen. xix, 25. Exod. xv. Judges i, 6, 7. Acts xii, 23. Esther v, 14, with ch. vii, 10. 2d Kings xi. Lev. x, 1, 2. Acts v, 1 to 10. Is. xxx, 1 to 5. 1st Sam. xv, 9. 1st Kings xii, 25, 33. It becomes us, however, to be exceedingly cautious how we interpret the severe and afflictive dispensations of Providence. Dr. Jortin justly observes, that there is usually much rashness and presumption in pronouncing that the calamities of sinners are particular judgments of

God; yet, saith he, if from sacred and profane, from ancient and modern historians, a collection were made of all the cruel persecuting tyrants who delighted in tormenting their fellow creatures, and who died not the common death of all men, nor were visited after the visitation of all men, but whose plagues were horrible and strange, even a sceptic would be moved at the evidence, and would be apt to suspect that it was θεῖόν τι, that the hand of God was in it. As Dr. Jortin was no enthusisiast, and one who would not overstrain the point, we shall here principally follow him in his enumeration of some of the most remarkable instances.

Herod the Great was the first persecutor of Christianity. He attempted to destroy Jesus Christ himself, while he was yet but a child, and for that wicked purpose slew all the male children that were in and about Bethlehem. What was the consequence? Josephus hath told us: he had long and grievous sufferings, a burning fever, a voracious appetite, a difficulty of breathing, swellings in his limbs, loathsome ulcers within and without, breeding vermin, violent torments and convulsions, so that he endeavoured to kill himself, but was restrained by his friends. The Jews thought these evils to be Divine judgments upon him for his wickedness. And what is still more remarkable in his case is, he left a numerous family of children and grand-children, though he had put some to death, and yet in about the space of one hundred years the whole family was extinct.

Herod Antipas, who beheaded John the Baptist, and treated Christ contemptuously when he was brought before him, was defeated by Aretas, an Arabian king, and afterwards had his dominions taken from him, and was sent into banishment along with his infamous wife Herodias, by the emperor Caius.

Herod Agrippa killed James the brother of John, and put Peter in prison. The angel of the Lord soon after smote him, and he was eaten of worms, and gave up the ghost.

Judas, that betrayed our Lord, died, by his own hands, the most ignominious of all deaths.

Pontius Pilate, who condemned our blessed Saviour to death, was not long afterwards deposed from his office, banished from his country, and died by his own hands, the Divine vengeance overtaking him soon after his crime.

The high priest, Caiaphas, was deposed by Vitellius, three years after the death of Christ. Thus this wicked man, who condemned Christ for fear of disobliging the Romans, was ignominiously turned out of his office by the Roman governor, whom he had sought to oblige.

Ananias, the high priest, persecuted St. Paul, and insolently ordered the by-standars to smite him on the mouth. Upon which the apostle said, *God shall smite thee, thou whited wall.* Whether he spake this prophetically or not, may be difficult to say; but cer-

tain it is, that some time after he was slain, together with his brother, by his own son.

Ananus, the high priest, slew St. James the Less; for which and other outrages he was deposed by king Agrippa the younger, and probably perished in the last destruction of Jerusalem.

Nero, in the year sixty-four, turned his rage upon the Christians, and put to death Peter and Paul, with many others. Four years after, in his great distress, he attempted to kill himself; but being as mean-spirited and dastardly as he was wicked and cruel, he had not the resolution to do that piece of justice to the world, and was forced to beg assistance.

Domitian persecuted the Christians also. It is said he threw St. John into a caldron of boiling oil, and afterwards banished him into the isle of Patmos. In the following year this monster of wickedness was murdered by his own people.

The Jewish nation persecuted, rejected, and crucified the Lord of glory. Within a few years after, their nation was destroyed, and the Lord made their plagues wonderful.

Flaccus was governor of Egypt, near the time of our Saviour's death, and a violent persecutor of the Jews. The wrath of God, however, ere long overtook him, and he died by the hands of violence.

Catullus was governor of Lybia about the year seventy-three. He was also a cruel persecutor of the Jews, and he died miserably. For though he was only turned out of his office by the Romans, yet he fell into a complicated and incurable disease, being sorely tormented both in body and mind. He was dreadfully terrified, and continually crying out that he was haunted by the ghosts of those whom he had murdered; and, not being able to contain himself, he leaped out of his bed, as if he were tortured with fire and put to the rack. His distemper increased till his entrails were all corrupted, and came out of his body; and thus he perished, as signal an example as ever was known of the Divine justice rendering to the wicked according to their deeds.

Caius, the Roman emperor, was a great persecutor of the Jews and Christians, and a blasphemer of the God of heaven. Soon after his atrocities, however, he was murdered by one of his own people.

Severus, emperor of Rome, was a violent and cruel persecutor of the followers of Christ. He, also, and all his family, perished miserably, about the year two hundred after our Saviour.

About the same time, Saturninus, governor of Afric, persecuted the Christians, and put several of them to death. Soon after, he went blind.

Heliogabalus, the emperor, brought a new god to Rome, and would needs compel all his subjects to worship him. This was sure to have ended in a persecution of the Christians. But, soon after, this vile monster was slain by his own soldiers, about the

year two hundred and twenty-two.

Claudius Herminianus was a cruel persecutor of the Christians in the second century; and he was eaten of worms while he lived.

Decius persecuted the church about the year two hundred and fifty: he was soon after killed in battle.

Gullus succeeded, and continued the persecution. He, too, was killed the year following.

Valerian, the emperor, had many good qualities; but yet he was an implacable enemy to the Lord Jesus Christ and his gospel. Some time after he came to the throne, he was taken prisoner by Sapor, king of Persia, and used like a slave and a dog; for the Persian monarch, from time to time, obliged this unhappy emperor to bow himself down, and offer him his back, on which to set his foot, in order to mount his chariot or his horse. He died in this miserable state of captivity.

Æmilian, governor of Egypt, about two hundred and sixty-three, was a virulent persecutor of the church of Christ. He was soon after strangled by order of the emperor.

Aurelian, the emperor, just intending to begin a persecution against the followers of Christ, was killed in the year two hundred and seventy-four.

Maximinus was a persecutor of the church. He reigned only three years, and then fell under the hands of violence.

About the year three hundred was the greatest possible contest between Christ and the Roman emperors, which should have the dominion. These illustrious wretches seemed determined to blot out the Christian race and name from under heaven. The persecution was far more fierce and brutal than it had ever been. It was time, therefore, for the Lord Jesus Christ, the great head of the church, to arise and plead his own cause: and so, indeed, he did. The examples we have mentioned are dreadful: these that follow are not less astonishing, and they are all delivered upon the best authorities.

Dioclesian persecuted the church in three hundred and three. After this nothing ever prospered with him. He underwent many troubles: his senses became impaired; and he quitted the empire.

Severus, another persecuting emperor, was overthrown and put to death in the year three hundred and seven.

About the same time, Urbanus, governor of Palestine, who had signalized himself by tormenting and destroying the disciples of Jesus, met with his due reward; for almost immediately after the cruelties committed, the Divine vengeance overtook him. He was unexpectedly degraded and deprived of all his honours; and dejected, dispirited, and meanly begging for mercy, was put to death by the same hand that raised him.

Firmilianus, another persecuting governor, met with the same fate.

Maximianus Herculius, another of the wretched persecuting emperors, was compelled to hang himself, in the year three hundred and ten.

Maximianus Gelerius, of all the

tyrants of his time the most cruel, was seized with a grievous and horrible disease, and tormented with ulcers and worms to such a degree, that they who were ordered to attend him could not bear the stench. Worms proceeded from his body in a fearful manner; and several of his physicians were put to death because they could not endure the smell, and others because they could not cure him. This happened in the year of our Lord three hundred and eleven.

Maxentius, another of the inhuman monsters, was overthrown in battle by Constantine; and in his flight he fell into the Tiber, and was drowned in the year three hundred and twelve.

Maximinus put out the eyes of many thousands of Christians. Soon after the commission of his cruelties, a disease arose among his own people, which greatly affected their eyes, and took away their sight. He himself died miserably, and upon the rack, his eyes starting out of his head through the violence of his distemper, in the year three hundred and thirteen. All his family likewise were destroyed, his wife and children put to death, together with most of his friends and dependants, who had been the instruments of his cruelty.

A Roman officer, to oblige this Maximinus, greatly oppressed the church at Damascus: not long after, he destroyed himself.

Licinius, the last of these persecuting emperors before Constantine, was conquered and put to death in the year three hundred and twenty-three. He was equally an enemy to religion, liberty, and learning.

Cyril, the Deacon, was murdered by some Pagans, at Heliopolis, for his opposition to their images. They ripped open his belly, and ate his liver: the Divine vengeance, however, pursued all those who had been guilty of this crime; their teeth came out, their tongues rotted, and they lost their sight.

Valens was made emperor in 364; and though a Christian himself, he is said to have caused fourscore Presbyters, who differed from him in opinion, to be put to sea, and burnt alive in the ship. Afterwards, in a battle with the Goths, he was defeated and wounded, and fled to a cottage, where he was burnt alive, as most historians relate: all agree that he perished.

The last Pagan prince, who was a formidable enemy to christianity, was Radagaisus, a king of the Goths. He invaded the Roman empire with an army of 400,000 men, about the year 405, and vowed to sacrifice all the Romans to his gods. The Romans, however, fought him, and obtained a complete victory, taking him and his sons prisoners, whom they put to death.

Hunneric, the Vandal, though a Christian, was a most cruel persecutor of those who differed from him in opinion, about the year of our Lord 484. He spared not even those of his own persuasion, neither his friends nor his kindred. He reigned, however, not quite eight years, and died with all the marks of Divine indignation upon him.

Julian the apostate greatly op-

pressed the Christians; and he perished soon after, in his rash expedition against the Persians.

Several of those who were employed or permitted by Julian to persecute the Christians, are said to have perished miserably and remarkably. I will here relate the fate of a few of these unhappy wretches in the words of Tillemont, who faithfully collected the account from the ancients. We have observed, says this learned man, that count Julian, with Felix, superintendant of the finances, and Elpidius, treasurer to the emperor, apostates all three, had received orders to go and seize the effects of the church of Antioch, and carry them to the treasury. They did it on the day of the martyrdom of St. Theodoret, and drew up an account of what they had seized. But count Julian was not content with taking away the sacred vessels of the church, and profaning them by his impure hands: carrying to greater lengths the outrage he was doing to Jesus Christ, he overturned and flung them down on the ground, and sat upon them in a most criminal manner; adding to this all the banters and blasphemies that he could devise against Christ, and against the Christians, who, he said, were abandoned of God.

Felix, the superintendant, signalized himself also by another impiety; for as he was viewing the rich and magnificent vessels which the emperors Constantine and Constantius had given to the church, "Behold," said he, "with what plate the son of Mary is served!" It is said, too, that count Julian and he made it the subject of banter, that God should let them thus profane his temple, without interposing by visible miracles.

But these impieties remained not long unpunished, and Julian had no sooner profaned the sacred utensils, than he felt the effect of Divine vengeance. He fell into a grievous and unknown disease; and his inward parts being corrupted, he cast out his liver and his excrements, not from the ordinary passages, but from his miserable mouth, which had uttered so many blasphemies. His secret parts, and all the flesh round about them, corrupted also, and bred worms; and to shew that it was a Divine punishment, all the art of physicians could give him no relief. In this condition he continued forty days, without speech or sense, preyed on by worms. At length he came to himself again. The imposthumes, however, all over his body, and the worms which gnawed him continually, reduced him to the utmost extremity. He threw them up, without ceasing, the last three days of his life, with a stench which he himself could not bear.

The disease with which God visited Felix was not so long. He burst suddenly in the middle of his body, and died of an effusion of blood in the course of one day.

Elpidius was stripped of his effects in 366, and shut up in prison, where, after having continued for some time, he died without reputation and honour, cursed of all the world, and surnamed the apostate.

To these instances many more might be added nearer our own times, did our room permit. These, however, as sufficient to shew us

what a fearful thing it is to fall into the hands of the living God, and how fruitless and awful it is to oppose his designs, and to attempt to stop the progress of his gospel. "Why do the heathen rage, and the people imagine a vain thing? He that sitteth in the heavens shall laugh; the Lord shall have them in derision. Thou shalt break them with a rod of iron; thou shalt dash them to pieces as a potter's vessel. Be wise now, therefore, O ye kings; be instructed, ye judges of the earth. Serve the Lord with fear, and rejoice with trembling," Psa. ii. *Jortin's Remarks on Ecclesiastical History*, vol. iii, p. 246, &c.; *Simpson's Key to the Prophecies*, § 29; *Newton on the Prophecies*, dis. 24; *Bryant's Observations on the Plagues of Egypt; Tillemont Histoire des Emp.*

JUDICIUM DEI, or Judgment of God, was a term anciently applied to all extraordinary trials of secret crimes; as those by arms and single combat; and the ordeals, or those by fire, or red hot plough-shares, by plunging the arm in boiling water, or the whole body in cold water, in hopes God would work a miracle, rather than suffer truth and innocence to perish. These customs were a long time kept up even among Christians, and they are still in use in some nations. Trials of this sort were usually held in churches, in the presence of the bishop, priest, and secular judges, after three days fasting, confession, communion, and many adjurations and ceremonies, described at large by Du Cange.

JUMPERS, persons so called from the practice of jumping during the time allotted for religious worship. This singular practice began, it is said, in the western part of Wales, about the year 1760. It was soon after defended by Mr. William Williams (the Welch poet, as he is sometime called) in a pamphlet, which was patronized by the abettors of jumping in religious assemblies. Several of the more zealous itinerant preachers encouraged the people to cry out *gogoniant* (the Welch word for glory), amen, &c. &c.; to put themselves in violent agitations; and, finally, to jump until they were quite exhausted, so as often to be obliged to fall down on the floor or the field where this kind of worship was held. These scenes continue sometimes for two or three hours, and sometimes during half the night, after having produced the greatest confusion, and too often turned the solemnities of religion into the most extravagant clamours and gestures.

Though the Jumpers have not, it is said, passed the boundaries of Wales, we find there have been others not less frantic in other parts. See articles DANCERS and SHAKERS. We are happy to find, however, that the practice of jumping is on the decline; and we hope that these people and their leaders, whom we believe are many of them not only sincere, but pious too, will consider that such disorderly scenes are not compatible with the service of that God, who is a God of order; not the author of confusion, but of peace.

JUSTICE consists in an exact and scrupulous regard to the rights of others, with a deliberate purpose to preserve them on all occasions sacred and inviolate. It is often

divided into *commutative* and *distributative* justice. The former consists in an equal exchange of benefits; the latter in an equal distribution of rewards and punishments. Dr. Watts gives the following rules respecting justice.—"1. It is just that we honour, reverence, and respect those who are superiors in any kind, Eph. vi, 1, 3. 1st Pet ii, 17. 1st Tim. v, 17.—2. That we shew particular kindness to near relations, Prov. xvii, 17.—3. That we love those who love us, and shew gratitude to those who have done us good, Gal. iv, 15.—4. That we pay the full due to those whom we bargain or deal with, Rom. xiii. Deut. xxiv, 14.—5. That we help our fellow-creatures in cases of great necessity, Ex. xxiii, 4.—6. Reparation to those whom we have wilfully injured." *Watts's Serm.*, ser. 24, 25, vol. ii; *Berry Street Lect.*, ser. 4; *Grove's Mor. Phil.*, p. 332, vol. ii; *Wollaston's Relig. of Nature*, p. 137, 141; *Jay's Ser.*, vol. ii, p. 131.

JUSTICE OF GOD is that perfection whereby he is infinitely righteous and just, both in himself and in all his proceedings with his creatures. Mr. Ryland defines it thus: "The ardent inclination of his will to prescribe equal laws as the supreme governor, and to dispense equal rewards and punishments as the supreme judge," Rev. xvi, 5. Psal. cxlv, 7. Psal. xcvii, 1.—2. It is distinguished into *remunerative* and *punitive* justice. Remunerative justice is a distribution of rewards, the rule of which is not the merit of the creature, but his own gracious promise, Jas. i, 12. 2d Tim. iv, 8. *Punitive*, or *vindictive* justice, is the infliction of punishment for any sin committed by men, 2d Thess. i, 6. That God will not let sin go unpunished is evident, 1. From the word of God, Ex. xxxiv, 6, 7. Numb. xiv, 18. Neh. i, 3.—2. From the nature of God, Isa. i, 13, 14. Psal. v, 5, 6. Heb. xii, 29.—3. From sin being punished in Christ, the surety of his people, 1st Pet. iii, 18.—4. From all the various natural evils which men bear in the present state. The use we should make of this doctrine is this: 1. We should learn the dreadful nature of sin, and the inevitable ruin of impenitent sinners, Psalm ix, 17.—2. We should highly appreciate the Lord Jesus Christ in whom justice is satisfied, 1st Pet. iii, 18.—3. We should imitate the justice of God, by cherishing an ardent regard to the rights of God, and to the rights of mankind.—4. We should abhor all sin, as it strikes directly at the justice of God.—5. We should derive comfort from the consideration that the judge of all the earth will do right as it respects ourselves, the church, and the world at large, Psal. xcvii, 1, 2. *Ryland's Conts.*, vol. ii, p. 439; *Witsius's Economy*, lib. 11, ch. 8, § 11; *Dr. Owen on the Justice of God; Gill's Body of Divinity*, p. 155, vol. i, 8vo.; *Elisha Cole on the Righteousness of God.*

JUSTIFICATION, a forensic term, and signifies the declaring or the pronouncing a person righteous according to law. It stands opposed to condemnation; and this is the idea of the word whenever it is used in an evangelical sense, Rom. v, 18. Deut. xxv, 1. Prov.

xvii, 15. Matt. xii, 37. It does not signify to make men holy, but the holding and declaring them so. It is defined by the assembly thus: "An act of God's free grace, in which he pardoneth all our sins, and accepteth us as righteous in his sight only, for the righteousness of Christ imputed to us, and received by faith alone."

The doctrine of justification, says Mr. Booth, makes a very distinguished figure in that religion which is from above, and is a capital article of that faith which was once delivered to the saints. Far from being a merely speculative point, it spreads its influence through the whole body of divinity, runs through all Christian experience and operates in every part of practical godliness. Such is its grand importance, that a mistake about it has a malignant efficacy, and is attended with a long train of dangerous consequences. Nor can this appear strange when it is considered that the doctrine of justification is no other than *the way of a sinner's acceptance with God.* Being of such peculiar moment, it is inseparably connected with many other evangelical truths, the harmony and beauty of which we cannot behold while this is misunderstood. It is, if any thing may be so called, an *essential* article, and certainly requires our most serious consideration.

Justification, in a theological sense, is either *legal* or *evangelical.* If any person could be found that had never broken the Divine law, he might be justified by it in a manner strictly legal. But in this way none of the human race can be justified, or stand acquitted before God. For all have sinned; there is none righteous; no, not one, Rom. iii. As sinners, they are under the sentence of death by his righteous law, and excluded from all hope and mercy. That justification, therefore, about which the scriptures principally treat, and which reaches the case of a sinner, is not by a personal, but an imputed righteousness; a righteousness without the law, Rom. iii, 21, provided by grace, and revealed in the gospel; for which reason, that obedience by which a sinner is justified, and his justification itself, are called *evangelical.* In this affair there is the most wonderful display of Divine justice and boundless grace. Of *Divine justice*, if we regard the meritorious cause and ground on which the Justifier proceeds in absolving the condemned sinner, and in pronouncing him righteous. Of *boundless grace*, if we consider the state and character of those persons to whom the blessing is granted. Justification may be farther distinguished as being either at the bar of God, and in the court of conscience; or in the sight of the world, and before our fellow-creatures. The former is by mere grace through faith; and the latter is by works.

To justify is evidently a Divine prerogative. *It is God that justifieth*, Rom. viii, 33. That sovereign Being, against whom we have so greatly offended, whose law we have broken by ten thousand acts of rebellion against him, has, in the way of his own appointment, the sole right of acquitting the guilty, and of pro-

nouncing them righteous. He appoints the way, provides the means, and imputes the righteousness; and all in perfect agreement with the demands of his violated law, and the rights of his offended justice. But although this act is in some places of the infallible word more particularly appropriated personally to the Father, yet it is manifest that all the Three Persons are concerned in this grand affair, and each performs a distinct part in this particular, as also in the whole œconomy of salvation. The eternal Father is represented as appointing the way, and as giving his own Son to perform the conditions of our acceptance before him, Rom. viii, 32. The divine Son as engaged to sustain the curse, and make the atonement; to fulfil the terms, and provide the righteousness by which we are justified, Tit. ii, 14. And the Holy Spirit as revealing to sinners the perfection, suitableness, and freeness of the Saviour's work, enabling them to receive it as exhibited in the gospel of sovereign grace; and testifying to their consciences complete justification by it in the court of heaven, John xvi, 8, 14.

As to the *objects* of justification, the scripture says, they are *sinners*, and *ungodly*. For thus runs the Divine declaration: *To him that worketh is the reward* of justification, and of eternal life as connected with it; *not reckoned of grace, but of debt.* But to him *that worketh not, but believeth on Him that justifieth*—whom? the righteous? the holy? the eminently pious? Nay, verily, but the *ungodly*; his *faith*, or that in which he believes, *is counted unto him for righteousness*, Rom. iv, 4, 5. Gal. ii, 17. Here, then, we learn, that the subjects of justification, considered in themselves, are not only destitute of a perfect righteousness, but have performed no good works at all. They are denominated and considered as the ungodly, when the blessing is bestowed upon them. Not that we are to understand that such remain ungodly. "All," says Dr. Owen, "that are justified, were before ungodly; but all that are justified, are, at the same instant, made godly." That the mere sinner, however, is the subject of justification, appears from hence. The Spirit of God, speaking in the scripture, repeatedly declares that we are justified by grace. But grace stands in direct opposition to works. Whoever, therefore, is justified by grace, is considered as absolutely unworthy in that very instant when the blessing is vouchsafed to him, Rom. iii, 24. The person, therefore, that is justified, is accepted *without any cause* in himself. Hence it appears, that, if we regard the persons who are justified, and their state prior to the enjoyment of the immensely glorious privilege, Divine grace appears, and reigns in all its glory.

As to the *way* and *manner* in which sinners are justified, it may be observed that the Divine Being can acquit none without a complete righteousness. Justification, as before observed, is evidently a forensic term, and the thing intended by it a judicial act. So that, were a person to be justified without a righteousness, the judgment would not be according

to truth: it would be a false and unrighteous sentence. That righteousness by which we are justified must be equal to the demands of that law according to which the Sovereign Judge proceeds in our justification. Many persons talk of *conditions* of justification (see article CONDITION); but the only condition is that of *perfect righteousness:* this the law requires, nor does the gospel substitute another. But where shall we find or how shall we obtain a justifying righteousness? Shall we flee to the law for relief? Shall we apply with diligence and zeal to the performance of duty, in order to attain the desired end? The apostle positively affirms, that there is no acceptance with God *by the works of the law;* and the reasons are evident. Our righteousness is imperfect, and consequently cannot justify. If justification were by the works of men, it could not be by grace: it would not be a righteousness without works.—There would be no need of the righteousness of Christ; and, lastly, if justification were by the law, then boasting would be encouraged; whereas God's design, in the whole scheme of salvation, is to exclude it, Rom. iii, 27. Eph. ii, 8, 9. Nor is faith itself our righteousness, or that for the sake of which we are justified: for, though believers are said to be justified *by* faith, yet not *for* faith: faith can only be considered as the instrument, and not the cause. That faith is not our righteousness, is evident from the following considerations: No man's faith is perfect; and, if it were, it would not be equal to the demands of the Divine law. It could not, therefore, without an error in judgment, be accounted a complete righteousness. But the judgment of God, as before proved, is according to truth, and according to the rights of his law. That obedience by which a sinner is justified is called the *righteousness of faith, righteousness by faith,* and is represented as revealed *to* faith; consequently it cannot be faith itself. Faith, in the business of justification, stands opposed to all works; *to him that worketh not, but believeth.* Now, if it were our justifying righteousness, to consider it in such a light would be highly improper. For in such a connexion it falls under the consideration of *a work;* a condition, on the performance of which our acceptance with God is manifestly suspended. If faith itself be that on account of which we are accepted, then some believers are justified by a more, and some by a less perfect righteousness, in exact proportion to the strength or weakness of their faith. That which is the end of the law is our righteousness, which certainly is not faith, but the obedience of our exalted substitute, Rom. x, 4. Were faith itself our justifying righteousness, we might depend upon it before God, and rejoice in it. So that, according to this hypothesis, not Christ, but faith, is the capital thing; the object to which we must look, which is absurd. When the apostle says, "faith was imputed to him for righteousness," his main design was to prove that the eternal Sovereign justifies *freely*, without any cause in the creature,

Nor is man's obedience to the gospel as to a new and milder law the matter of his justification before God. It was a notion that some years ago obtained, that a relaxation of the law, and the severities of it, has been obtained by Christ; and a new law, a remedial law, a law of milder terms, has been introduced by him, which is the gospel; the terms of which are faith, repentance, and obedience; and though these are imperfect, yet, being sincere, they are accepted of by God in the room of a perfect righteousness. But every part of this scheme is wrong, for the law is not relaxed, nor any of its severities abated; there is no alteration made in it either with respect to its precepts or penalty: besides, the scheme is absurd, for it supposes that the law which a man is now under requires only an *imperfect* obedience: but an imperfect righteousness cannot answer its demands; for every law requires perfect obedience to its own precepts and prohibitions.

Nor is a profession of religion, or sincerity, or good works, at all the ground of our acceptance with God, for all our righteousness is imperfect, and must therefore be entirely excluded. *By grace*, saith the apostle, *ye are saved, not of works, lest any man should boast*, Eph. ii, 8, 9. Besides, the works of sanctification and justification are two distinct things: the one is a work of grace within men; the other an act of grace for or towards men: the one is imperfect, the other complete; the one carried on gradually, the other done at once. See SANCTIFICATION.

If, then, we cannot possibly be justified by any of our own performances, nor by faith itself, nor even by the graces of the Holy Spirit, where then shall we find a righteousness by which we can be justified? The scripture furnishes us with an answer—"By Jesus Christ all that believe are *justified* from all things from which they could not be justified by the law of Moses," Acts xiii, 38, 39. "He was delivered for our offences, and raised again for our *justification*," Rom. iv, 25. "Being *justified* by his blood, we shall be saved from wrath through him," Rom. v, 9. The spotless obedience, therefore, the bitter sufferings, and the accursed death of our heavenly Surety, constitute that very righteousness by which sinners are justified before God. That this righteousness is imputed to us, and that we are not justified by a personal righteousness, appears from the scripture with superior evidence. "By the obedience of one shall many be made righteous," Rom. v, 19. "He hath made him to be sin for us, who knew no sin, that we might be made the righteousness of God in him," 2d Cor. v, 21. "And be found in him, not having mine own righteousness which is of the law, but that which is through the faith of Christ; the righteousness which is of God by faith," Phil. iii, 8. See also Jer. xxiii, 6. Dan. ix, 24. the whole of the ivth. ch. Romans, and the ii ch. of Galatians. See articles RECONCILIATION, RIGHTEOUSNESS.

As to the *properties* of justification: 1. It is an act of God's free grace, without any merit

whatever in the creature, Rom. iii, 24.—2. It is an act of justice as well as grace: the law being perfectly fulfilled in Christ, and Divine justice satisfied, Rom. iii, 26. Ps. lxxxv, 10.—3. It is an individual and instantaneous act done at once, admitting of no degrees, John xix, 30.—4. It is irreversible, and an unalterable act, Mal. iii, 6.

As to the *time* of justification, divines are not agreed. Some have distinguished it into decretive, virtual, and actual. 1. Decretive, is God's eternal purpose to justify sinners in time by Jesus Christ.—2. Virtual justification has a reference to the satisfaction made by Christ.—3. Actual, is when we are enabled to believe in Christ, and by faith are united to him. Others say it is *eternal*, because his purpose respecting it was from everlasting; and that, as the Almighty viewed his people in Christ, they were, of consequence, justified in his sight. But it appears to me, that the principle on which the advocates for this doctrine have proceeded is wrong. They have confounded the design with the execution; for if this distinction be not kept up, the utmost perplexity will follow the consideration of every subject which relates to the decrees of God; nor shall we be able to form any clear ideas of his moral government whatever. To say, as one does, that the eternal will of God to justify men is the justification of them, is not to the purpose; for, upon the same ground, we might as well say that the eternal will of God to convert and glorify his people is the real conversion and glorification of them. That it was eternally determined that there should be a people who should believe in Christ, and that his righteousness should be imputed to them, is not to be disputed; but to say that these things were really done from eternity (which we must say if we believe eternal justification), this would be absurd. It is more consistent to believe, that God from eternity laid the plan of justification; that this plan was executed by the life and death of Christ; and that the blessing is only manifested, received, and enjoyed, when we are regenerated; so that no man can say, or has any reason to conclude, he is justified until he believes in Christ, Rom. v, 1.

The *effects* or *blessings* of justification are, 1. An entire freedom from all penal evils in this life, and that which is to come, 1st Cor. iii, 22.—2. Peace with God, Rom. v, 1.——3. Access to God through Christ, Eph. iii, 12.—4. Acceptance with God, Eph. v, 27.—5. Holy confidence and security under all the difficulties and troubles of the present state, 2d Tim. i, 12.—6. Finally, eternal salvation, Rom. viii, 30. Rom. v, 18.

Thus we have given as comprehensive a view of the doctrine of justification as the nature of this work will admit; a doctrine which is founded upon the sacred scriptures; and which so far from leading to licentiousness, as some suppose, is of all others the most replete with motives to love, dependance, and obedience, Rom. vi, 1, 2. A doctrine which the primitive Christians held as con-

stituting the very essence of their system; which our reformers considered as the most important point; which our venerable martyrs gloried in, and sealed with their blood; and which, as the church of England observes, is a "very wholesome doctrine, and full of comfort." See *Dr. Owen on Justification; Rawlins on Justification; Edwards's Sermons on ditto; Lime Street Lect.*, p. 350; *Hervey's Theron and Aspasio*, and *Eleven Letters; Witherspoon's Connexion between Justification and Holiness; Gill and Ridgley's Div.*; but especially *Booth's Reign of Grace*, to which I am indebted for great part of the above article.

K.

KEITHIANS, a party which separated from the Quakers in Pennsylvania in the year 1691. They were headed by the famous George Keith, from whom they derived their name. Those who persisted in their separation, after their leader deserted them, practised baptism, and received the Lord's supper. This party were also called *Quaker Baptists*, because they retained the language, dress, and manner of the Quakers.

KEYS, *power of the*, a term made use of in reference to ecclesiastical jurisdiction, denoting the power of excommunicating and absolving. The Romanists say that the pope has the power of the keys, and can open and shut paradise as he pleases; grounding their opinion on that expression of Jesus Christ to Peter—"I will give thee the keys of the kingdom of heaven," Matt. xvi, 19. But every one must see that this is an absolute perversion of scripture; for the keys of the kingdom of heaven most probably refer to the gospel dispensation, and denotes the power and authority of every faithful minister to preach the gospel, administer the sacraments, and exercise government, that men may be admitted to or excluded from the church, as is proper. See ABSOLUTION.

In St. Gregory we read, that it was the custom for the popes to send a golden key to princes, wherein they inclosed a little of the filings of St. Peter's chain, kept with such devotion at Rome; and that these keys were worn in the bosom, as being supposed to contain some wonderful virtues! Such has been the superstition of past ages!!

KIRK SESSIONS, the name of a petty ecclesiastical judicatory in Scotland. Each parish, according to its extent, is divided into several particular districts, every one of which has its own elder and deacon to oversee it. A consistory of the ministers, elders, and deacons of a parish form a kirk session. These meet once a week, the minister being their moderator, but without a negative voice. It regulates matters relative to public worship, elections, catechising, visitations, &c. It judges in matters of less scandal; but greater, as adultery, are left to the presbytery, and in all cases an appeal

lies from it to the presbytery.—Kirk sessions have likewise the care of the poor, and poor's funds. See PRESBYTERIANS.

KINDNESS, civil behaviour, favourable treatment, or a constant and habitual practice of friendly offices and benevolent actions. See CHARITY, GENTLENESS.

KNIPPERDOLINGS, a denomination in the 16th century; so called from Bertrand Knipperdoling, who taught that the righteous before the day of judgment shall have a monarchy on earth, and the wicked be destroyed; that men are not justified by their faith in Christ Jesus; that there is no original sin; that infants ought not to be baptized, and that immersion is the only mode of baptism; that every one has authority to preach and administer the sacraments; that men are not obliged to pay respect to magistrates; that all things ought to be in common, and that it is lawful to marry many wives.

KNOWLEDGE is defined by Mr. Locke to be the perception of the connexion and agreement, or disagreement and repugnancy of our ideas. It also denotes *learning*, or the improvement of our faculties by reading; *experience*, or the acquiring new ideas or truths, by seeing a variety of objects, and making observations upon them in our own minds. No man, says the admirable Dr. Watts, is obliged to learn and know every thing; this can neither be sought nor required, for it is utterly impossible: yet all persons are under some obligation to improve their own understanding, otherwise it will be a barren desert, or a forest overgrown with weeds and brambles. Universal ignorance, or infinite error, will overspread the mind which is utterly neglected and lies without any cultivation. The following rules, therefore, should be attended to, for the improvement of knowledge. 1. Deeply possess your mind with the vast importance of a good judgment, and the rich and inestimable advantage of right reasoning.—2. Consider the weaknesses, failings, and mistakes of human nature in general.—3. Be not satisfied with a slight view of things, but take a wide survey now and then of the vast and unlimited regions of learning, the variety of questions and difficulties belonging to every science.—4. Presume not too much upon a bright genius, a ready wit, and good parts; for this, without study, will never make a man of knowledge.—5. Do not imagine that large and laborious reading, and a strong memory, can denominate you truly wise, without meditation and studious thought.—6. Be not so weak as to imagine that a life of learning is a life of laziness.—7. Let the hope of new discoveries, as well as the satisfaction and pleasure of known truths, animate your daily industry.—8. Do not hover always on the surface of things, nor take up suddenly with mere appearances.—9. Once a day, especially in the early years of life and study, call yourselves to an account what new ideas you have gained.—10. Maintain a constant watch, at all times, against a dogmatical spirit.—11. Be humble and courageous enough

to retract any mistake, and confess an error.—12. Beware of a fanciful temper of mind, and a humorous conduct.—13. Have a care of trifling with things important and momentous, or of sporting with things awful and sacred.—14. Ever maintain a virtuous and pious frame of spirit.—15. Watch against the pride of your own reason, and a vain conceit of your own intellectual powers, with the neglect of Divine aid and blessing.—16. Offer up, therefore, your daily requests to God, the Father of Lights, that he would bless all your attempts and labours in reading, study, and conversation. *Watts on the Mind*, chap. i; *Dr. John Edwards's Uncertainty, Deficiency, and Corruptions of Human Knowledge; Reid's Intellectual Powers of Man; Stennett's Sermon on Acts* xxvi, 24, 25.

KNOWLEDGE OF GOD is often taken for the fear of God and the whole of religion. There is, indeed, a *speculative* knowledge, which consists only in the belief of his existence, and the acknowledgment of his perfections, but has no influence on the heart and conduct. A *spiritual saving* knowledge consists in veneration for the Divine Being, Psal. lxxxix, 7. love to him as an object of beauty and goodness, Zech. ix, 17. humble confidence in his mercy and promise, Psal. ix, 10. and sincere, uniform, and persevering obedience to his word, 1st John ii, 3. It may farther be considered as a knowledge of God, the Father; of his love, faithfulness, power, &c. Of the Son, as it relates to the dignity of his nature, 1st John v, 20. the suitability of his offices, Heb. ix. the perfection of his work. Psalm lxviii, 18. the brightness of his example, Acts x, 38. and the prevalency of his intercession, Heb. vii, 25. Of the Holy Ghost, as equal with the Father and the Son; of his agency as enlightener and comforter; as also in his work of witnessing, sanctifying, and directing his people, John xv, xvi. 2d Cor. iii, 17, 18. John iii, 5, 6. Rom. viii, 16. This knowledge may be considered as experimental, 2d Tim. i, 12. fiducial, Job xiii, 15, 16. affectionate, 1st John iii, 19. influential, Ps. ix, 10. Matt. v, 16. humiliating, Isa. vi. Job xlii, 5, 6. satisfying, Psal. xxxvi, 7. Prov. iii, 17. and superior to all other knowledge, Phil. iii, 8. The advantages of religious knowledge are every way great. It forms the basis of true honour and felicity. "Not all the lustre of a noble birth, not all the affluence of wealth, not all the pomp of titles, not all the splendor of power, can give dignity to a soul that is destitute of inward improvement. By this we are allied to angels, and are capable of rising for ever in the scale of being. Such is its inherent worth, that it hath always been represented under the most pleasing images. In particular, it hath been compared to light, the most valuable and reviving part of Nature's works, and to that glorious luminary which is the most beautiful and transporting object our eyes behold. If we entertain any doubts concerning the intrinsic value of religious knowledge, let us

look around us, and we shall be fully convinced how desirable it is to be acquainted with God, with spiritual, with eternal things. Observe the difference between a cultivated and a barren country. While the former is a lovely, cheerful, and delightful sight, the other administers a spectacle of horror. There is an equal difference between the nations among whom the principles of piety prevail, and the nations that are overrun with idolatry, superstition, and error. Knowledge, also, is of great importance to our personal and private felicity: it furnishes a pleasure that cannot be met with in the possession of inferior enjoyments; a fine entertainment, which adds a relish to prosperity, and alleviates the hour of distress. It throws a lustre on greatness, and reflects an honour upon poverty. Knowledge will likewise instruct us how to apply our several talents for the benefit of mankind. It will make us capable of advising and regulating others. Hence we may become the lights of the world, and may diffuse those beneficent beams around us, which shall shine on benighted travellers, and discover the path of rectitude and bliss. This knowledge, also, tends to destroy bigotry and enthusiasm. To this we are indebted for the important change which hath been made since the beginning of the reformation. To this we are indebted for the general cultivation and refinement of the understandings of men. It is owing to this that even arbitrary governments seem to have lost something of their original ferocity, and that there is a source of improvement in Europe which will, we hope, in future times, shed the most delightful influences on society, and unite its members in harmony, peace, and love. But the advantages of knowledge are still greater, for it points out to us an eternal felicity. The several branches of human science are intended only to bless and adorn our present existence; but religious knowledge bids us provide for an immortal being, sets the path of salvation before us, and is our inseparable companion in the road to glory. As it instructs in the way to endless bliss, so it will survive that mighty day when all worldly literature and accomplishments shall for ever cease. At that solemn period, in which the records and registers of men shall be destroyed, the systems of human policy be dissolved, and the grandest works of genius die, the wisdom which is spiritual and heavenly shall not only subsist, but be increased to an extent that human nature cannot in this life admit. Our views of things, at present, are obscure, imperfect, partial, and liable to error; but when we arrive to the realms of everlasting light, the clouds that shadowed our understanding will be removed; we shall behold with amazing clearness the attributes, ways, and works of God; shall perceive more distinctly the design of his dispensations; shall trace with rapture the wonders of nature and grace, and become acquainted with a thousand glorious objects, of which the imagination can as yet have no conception."

In order to increase in the knowledge of God, there must be dependance on Him from whom all light proceeds, James i, 6. attention to his revealed will, John v, 39. a watchful spirit against corrupt affections, Luke xxi, 34. a humble frame of mind, Ps. xxv, 9. frequent meditation, Ps. civ, 34. a persevering desire for conformity to the Divine image, Hos. vi, 3. *Charnock's Works*, vol ii, p. 381; *Saurin's Serm.*, vol. i, ser. 1; *Gill's Body of Div.*, vol. iii, p. 12, oct.; *Tillotson's Serm.*, ser. 113; *Watts's Works*, vol. i, ser. 45.

KNOWLEDGE OF GOD. See OMNISCIENCE.

KORAN, or ALCORAN, the scripture or bible of the Mahometans, containing the revelations and doctrines of their pretended prophet.

1. *Koran, divisions of the.* The Koran is divided into one hundred and fourteen larger portions of very unequal length, which we call *chapters*, but the Arabians *Sowar*, in the singular *Sura;* a word rarely used on any other occasion, and properly signifying a row, or a regular series; as a course of bricks in building, or a rank of soldiers in an army, and is the same in use and import with the Sura, or Tora, of the Jews; who also call the fifty-three sections of the Pentateuch *Sedarim*, a word of the same signification. These chapters are not, in the manuscript copies, distinguished by their numerical order, but by particular titles which are taken sometimes from a peculiar subject treated of, or person mentioned therein; usually from the first word of note, exactly in the same manner as the Jews have named their Sedarim; though the word from which some chapters are denominated be very distant towards the middle, or perhaps the end, of the chapter; which seems ridiculous. But the occasion of this appears to have been, that the verse or passage wherein such word occurs, was, in point of time, revealed and committed to writing before the other verses of the same chapter which precede it in order; and the title being given to the chapter before it was completed, or the passages reduced to their present order, the verse from whence such title was taken did not always happen to begin the chapter. Some chapters have two or more titles, occasioned by the difference of the copies. Some of them being pretended to have been revealed at Mecca, and others at Medina, the noting this difference makes a part of the title. Every chapter is divided into smaller portions, of very unequal length also, which we customarily call *verses;* but the Arabic word is *Ayat*, the same with the Hebrew *Oath*, and signifies *signs* or *wonders:* such as the secrets of God, his attributes, works, judgments, and ordinances delivered in those verses; many of which have their particular titles, also, imposed in the same manner as those of the chapters. Besides these unequal divisions, the Mahometans have also divided their Koran into sixty equal portions, which they call *Ahzab*, in the singular *Hizb*, each subdivided into four equal parts; which is likewise an imitation of the Jews,

who have an ancient division of their Mishna into sixty portions, called *Massictoth*. But the Koran is more usually divided into thirty sections only, named *Ajaza*, from the singular *Joz*, each of twice the length of the former, and in like manner subdivided into four parts. These divisions are for the use of the readers of the Koran in the royal temples, or in the adjoining chapels where the emperors and great men are interred; of whom there are thirty belonging to every chapel, and each reads his section every day; so that the whole Koran is read over once a day. Next after the title, at the name of every chapter except only the ninth, is prefixed the following solemn form, by the Mahometans called the *Bismallah*.—"In the name of the most merciful God;" which form they constantly place at the beginning of all their books and writings in general, as a peculiar mark or distinguishing characteristic of their religion, it being counted a sort of impiety to omit it. The Jews, and eastern Christians, for the same purpose, make use of similar forms. But Mahomet probably took this form from the Persian Magi, who began their books in these words, *Benam Yezdam bakshaishgher dodar*; that is, *In the name of the most merciful just* God. There are twenty-nine chapters of the Koran, which have this peculiarity, that they begin with certain letters of the alphabet, some with a single one, others with more. These letters the Mahometans believe to be the peculiar mark of the Koran, and to conceal several profound mysteries; the certain understanding of which, the more intelligent confess, has not been communicated to any mortal, their prophet only excepted: notwithstanding which, some take the liberty of guessing at their meaning by that species of cabala called by the Jews *Notarikon*.

2. *Koran, general design of the.* The general design of the Koran was to unite the professors of the three different religions, then followed in the populous country of Arabia (who, for the most part, wandered without guides, the far greater number being idolaters, and the rest Jews and Christians, mostly of erroneous opinions), in the knowledge and worship of one God, under the sanction of certain laws and ceremonies, partly of ancient, and partly of novel institution, enforced by the consideration of rewards and punishments both temporal and eternal; and to bring them all to the obedience of Mahomet, as the prophet and embassador of God; who, after the repeated admonitions, promises, and threats, of former ages, was sent at last to establish and propagate God's religion on earth; and to be acknowledged chief pontiff in spiritual matters, as well as supreme prince in temporal. The great doctrine, then, of the Koran is the unity of God; to restore which, Mahomet pretended, was the chief end of his mission; it being laid down by him as a fundamental truth, That there never was, nor ever can be, more than one true orthodox religion; that, though the particular laws or ceremonies are only temporary

and subject to alteration, according to the Divine direction; yet the substance of it, being eternal truth, is not liable to change, but continues immutably the same: and that, whenever this religion became neglected or corrupted in essentials, God had the goodness to re-inform and re-admonish mankind thereof by several prophets, of whom Moses and Jesus were the most distinguished, till the appearance of Mahomet, who is their seal, and no other to be expected after him. The more effectually to engage people to hearken to him, great part of the Koran is employed in relating examples of dreadful punishments formerly inflicted by God on those who rejected and abused his messengers; several of which stories, or some circumstances of them, are taken from the Old and New Testaments, but many more from the apocryphal books and traditions of the Jews and Christians of those ages, set up in the Koran as truths, in opposition to the scriptures, which the Jews and Christians are charged with having altered: and, indeed, few or none of the relations of circumstances in the Koran were invented by Mahomet, as is generally supposed; it being easy to trace the greatest part of them much higher, as the rest might be, were more of those books extant, and were it worth while to make the inquiry. The rest of the Alcoran is taken up in prescribing necessary laws and directions, frequent admonitions to moral and Divine virtues, the worship and reverence of the Supreme Being, and resignation to his will. One of their most learned commentators distinguishes the contents of the Alcoran into allegorical and literal: under the former are comprehended all the obscure, parabolical, and enigmatical passages, with such laws as are repealed or abrogated; the latter, such as are clear, and in full force. The most excellent moral in the whole Alcoran, interpreters say, is that in the chapter *Al Alraf*, viz. "Shew mercy, do good to all, and dispute not with the ignorant;" or, as Mr. Sale renders it, Use indulgence, command that which is just, and withdraw far from the ignorant. Mahomet, according to the authors of the *Keschaf*, having begged of the angel Gabriel a more ample explication of this passage, received it in the following terms: "Seek him who turns thee out, give to him who takes from thee, pardon him who injures thee; for God will have you plant in your souls the roots of his chief perfections." It is easy to see that this commentary is borrowed from the gospel. In reality, the necessity of forgiving enemies, though frequently inculcated in the Alcoran, is of a later date among the Mahometans than among the Christians; among those later than among the heathens; and to be traced originally among the Jews. (See Exodus xxxiii, 4, 5). But it matters not so much who had it first as who observes it best. The caliph Hassan, son of Hali, being at table, a slave let fall a dish of meat reeking hot, which scalded him severely. The slave fell on his knees rehearsing these words of

the Alcoran, "Paradise is for those who restrain their anger." "I am not angry with thee," answered the caliph. "And for those who forgive offences against them," continues the slave. "I forgive thee thine," replies the caliph. "But, above all, for those who return good for evil," adds the slave. "I set thee at liberty," rejoined the caliph; "and I give thee ten dinars." There are also a great number of occasional passages in the Alcoran relating only to particular emergencies. For this advantage Mahomet had, by his piecemeal method of receiving and delivering his revelations, that, whenever he happened to be perplexed with any thing, he had a certain resource in some new morsel of revelation. It was an admirable contrivance to bring down the whole Alcoran only to the lowest heaven, not to earth; since, had the whole been published at once, innumerable objections would have been made, which it would have been impossible for him to have solved; but as he received it by parcels, as God saw fit they should be published for the conversion and instruction of the people, he had a sure way to answer all emergencies, and to extricate himself with honour from any difficulty which might occur.

3. *Koran, history of the.* It is the common opinion, that Mahomet, assisted by one Sergius, a monk, composed this book; but the Mussulmen believe it as an article of their faith, that the prophet, who, they say, was an illiterate man, had no concern in inditing it; but that it was given him by God, who, to that end, made use of the ministry of the angel Gabriel; that, however, it was communicated to him by little and little, a verse at a time, and in different places during the course of 23 years.—"And hence," say they, "proceed that disorder and confusion visible in the work;" which, in truth, are so great, that all their doctors have never been able to adjust them; for Mahomet, or rather his copyist, having put all the loose verses promiscuously in a book together, it was impossible ever to retrieve the order wherein they were delivered. Those 23 years, which the angel employed in conveying the Alcoran to Mahomet, are of wonderful service to his followers; inasmuch as they furnish them with an answer to such as tax them with those glaring contradictions of which the book is full, and which they piously father upon God himself; alleging that, in the course of so long a time, he repealed and altered several doctrines and precepts which the prophet had before received of him. M. D'Herbelot thinks it probable, that when the heresies of the Nestorians, Eutychians, &c., had been condemned by œcumenical councils, many bishops, priests, monks, &c., being driven into the deserts of Arabia and Egypt, furnished the impostor with passages, and crude ill-conceived doctrines, out of the scriptures; and that it was hence that the Alcoran became so full of the wild and erroneous opinions of those heretics. The Jews also, who were very numerous in Arabia, furnished materials for the

Alcoran; nor is it without some reason that they boast twelve of their chief doctors to have been the authors of this work. The Alcoran, while Mahomet lived, was only kept in loose sheets: his successor, Abubeker, first collected them into a volume, and committed the keeping of it to Haphsa, the widow of Mahomet, in order to be consulted as an original; and there being a good deal of diversity between the several copies already dispersed throughout the provinces, Ottoman, successor of Abubeker, procured a great number of copies to be taken from that of Haphsa, at the same time suppressing all the others not conformable to the original. The chief differences in the present copies of this book consist in the points, which were not in use in the time of Mahomet and his immediate successors; but were added since, to ascertain the reading, after the example of the Massoretes, who added the like points to the Hebrew texts of scripture. There are seven principal editions of the Alcoran; two at Medina, one at Mecca, one at Cufa, one at Bassora, one in Syria, and the common, or Vulgate edition. The first contains 6000 verses, the others surpassing this number by 200 or 236 verses; but the number of words and letters is the same in all; viz. 77,639 words, and 323,015 letters. The number of commentaries on the Alcoran is so large, that the bare titles would make a huge volume. Ben Oschair has written the history of them, entitled, *Tarikh Ben Oschair*. The principal among them are, Reidhaori, Thaalebi, Zamalchschari, and Bacai. The Mahometans have a positive theology built on the Alcoran and tradition, as well as a scholastical one built on reason. They have likewise their casuists, and a kind of canon law, wherein they distinguish between what is of divine and what of positive right. They have their beneficiaries, too, chaplains, almoners, and canons, who read a chapter every day out of the Alcoran in the mosques, and have prebends annexed to their office. The *hatib* of the mosque is what we call the parson of the parish; and the *scheics* are the preachers, who take their texts out of the Alcoran.

4. *Koran, Mahometan faith concerning.* It is the general belief among the Mahometans that the Koran is of divine original; nay, that it is eternal and uncreated; remaining, as some express it, in the very essence of God: that the first transcript has been from everlasting, by God's throne, written on a table of vast bigness, called the *preserved table*, in which are also recorded the Divine decrees, past and future; that a copy from this table, in one volume on paper, was by the ministry of the angel Gabriel sent down to the lowest heaven in the month of Ramadan, on the night of *power*, from whence Gabriel revealed it to Mahomet by parcels, some at Mecca, and some at Medina, at different times, during the space of twenty-three years, as the exigency of affairs required; giving him, however, the consolation to shew him the whole

(which they tell us was bound in silk, and adorned with gold and precious stones of paradise) once a year; but in the last year of his life he had the favour to see it twice. They say, that only ten chapters were delivered entire, the rest being revealed piecemeal, and written down from time to time by the prophet's amanuensis, in such a part of such and such a chapter, till they were completed, according to the directions of the angel. The first parcel that was revealed is generally agreed to have been the five first verses of the ninety-sixth-chapter. In fine, the book of the Alcoran is held in the highest esteem and reverence among the Mussulmans. They dare not so much as touch the Alcoran without being first washed, or legally purified: to prevent which an inscription is put on the cover or label,—*Let none touch but they who are clean.* It is read with great care and respect, being never held below the girdle. They swear by it; take omens from it on all weighty occasions; carry it with them to war; write sentences of it on their banners; adorn it with gold and precious stones; and knowingly suffer it not to be in the possession of any of a different religion. Some say that it is punishable even with death, in a Christian, to touch it; others, that the veneration of the Mussulmans leads them to condemn the translating it into any other language, as a profanation: but these seem to be exaggerations. The Mahometans have taken care to have their scripture translated into the Persian, the Javan, the Malayan, and other languages; though, out of respect to the original, these versions are generally, if not always, interlineated.

5. Koran, success of the, accounted for. The author of the "View of Christianity and Mahometanism" observes, that, "by the advocates of Mahometanism, the Koran has always been held forth as the greatest of miracles, and equally stupendous with the act of raising the dead. The miracles of Moses and Jesus, they say, were transient and temporary; but that of the Koran is permanent and perpetual, and therefore far surpasses all the miraculous events of preceding ages. We will not detract from the real merit of the Koran; we allow it to be generally elegant, and often sublime; but at the same time we reject with disdain its arrogant pretence to any thing supernatural, all the real excellence of the work being easily referable to natural and visible causes. In the language of Arabia, a language extremely loved, and diligently cultivated by the people to whom it was vernacular, Mahomet found advantages which were never enjoyed by any former or succeeding impostor. It requires not the eye of a philosopher to discover in every soil and country a principle of national pride: and if we look back for many ages on the history of the Arabians, we shall easily perceive that pride among them invariably to have consisted in the knowledge and improvement of their native language. The Arabic, which has been justly esteemed the most

copious of the eastern tongues, which had existed from the remotest antiquity, which had been embellished by numberless poets, and refined by the constant exercise of the natives, was the most successful instrument which Mahomet employed in planting his new religion among them. Admirably adapted by its unrivalled harmony, and by its endless variety, to add painting to expression, and to pursue the imagination in its unbounded flight, it became in the hands of Mahomet an irresistible charm to blind the judgment and to captivate the fancy of his followers. Of that description of men who first composed the adherents of Mahomet, and to whom the Koran was addressed, few, probably, were able to pass a very accurate judgment on the propriety of the sentiments, or on the beauty of the diction: but all could judge of the military abilities of their leader; and in the midst of their admiration it is not difficult to conceive that they would ascribe to his compositions every imaginary beauty of inspired language. The shepherd and the soldier, though awake to the charms of those wild but beautiful compositions in which were celebrated their favourite occupations of love or war, were yet little able to criticise any other works than those which were addressed to their imagination or their heart. To abstract reasonings on the attributes and the dispensations of the Deity, to the comparative excellencies of rival religions, to the consistency of any one religious system in all its parts, and to the force of its various proofs, they were quite inattentive. In such a situation, the appearance of a work which possessed something like wisdom and consistence; which prescribed the rules and illustrated the duties of life; and which contained the principles of a new and comparatively sublime theology, independently of its real and permanent merit, was likely to excite their astonishment, and to become the standard of future composition. In the first periods of the literature of every country, something of this kind has happened. The father of Grecian poetry very obviously influenced the taste and imitation of his country. The modern nations of Europe all possess some original author, who, rising from the darkness of former ages, has begun the career of composition, and tinctured with the character of his own imagination the stream which has flowed through his posterity. But the prophet of Arabia had in this respect advantages peculiar to himself. His compositions were not to his followers the works of man, but the genuine language of heaven which had sent him. They were not confined, therefore, to that admiration which is so liberally bestowed on the earliest productions of genius, or to that fond attachment with which men every where regard the original compositions of their country; but with their admiration they blended their piety. To know and to feel the beauties of the Koran, was in some respect to share in the temper of heaven; and he who

was most affected with admiration in the perusal of its beauties, seemed fitly the object of that mercy which had given it to ignorant man. The Koran, therefore, became naturally and necessarily the standard of taste. With a language thus hallowed in their imaginations, they were too well satisfied either to dispute its elegance, or improve its structure. In succeeding ages, the additional sanction of antiquity, or prescription, was given to these compositions which their fathers had admired; and while the belief of its divine original continues, that admiration which has thus become the test and the duty of the faithful, can neither be altered nor diminished. When, therefore, we consider these peculiar advantages of the Koran, we have no reason to be surprised at the admiration in which it is held. But if, descending to a more minute investigation of it, we consider its perpetual inconsistence and absurdity, we shall indeed have cause for astonishment at that weakness of humanity, which could ever have received such compositions as the work of the Deity."

6. *Koran, the style and merits of the, examined.* "The first praise of all the productions of genius (continues this author) is invention; that quality of the mind, which, by the extent and quickness of its views, is capable of the largest conceptions, and of forming new combinations of objects the most distant and unusual. But the Koran bears little impression of this transcendent character. Its materials are wholly borrowed from the Jewish and Christian scriptures, from the Talmudical legends and apocryphal gospels then current in the east, and from the traditions and fables which abounded in Arabia. The materials collected from these several sources are here heaped together with perpetual and needless repetitions, without any settled principle or visible connexion. When a great part of the life of Mahomet had been spent in preparatory meditation on the system he was about to establish, its chapters were dealt out slowly and separately during the long period of twenty-three years. Yet, thus defective in its structure, and no less exceptionable in its doctrines, was the work which Mahomet delivered to his followers as the oracles of God. The most prominent feature of the Koran, that point of excellence in which the partiality of its admirers has ever delighted to view it, is the sublime notion it generally impresses of the nature and attributes of God. If its author had really derived these just conceptions from the inspiration of that Being whom they attempt to describe, they would not have been surrounded, as they now are on every side, with error and absurdity. But it might be easily proved, that whatever it justly defines of the Divine attributes was borrowed from our holy scripture; which even from its first promulgation, but especially from the completion of the New Testament, has extended the views and enlightened the understandings of mankind; and thus furnished them with arms which

have too often been ineffectually turned against itself by its ungenerous enemies. In this instance, particularly, the copy is far below the great original, both in the propriety of its images and the force of its descriptions."

7. *Koran, the sublimity of the, contrasted.* "Our holy scriptures are the only compositions that can enable the dim sight of mortality to penetrate into the invisible world, and to behold a glimpse of the Divine perfections. Accordingly, when they would represent to us the happiness of heaven, they describe it, not by any thing minute and particular, but by something general and great; something that, without descending to any determinate object, may at once by its beauty and immensity excite our wishes, and elevate our affections. Though in the prophetical and evangelical writings the joys that shall attend us in a future state are often mentioned with ardent admiration, they are expressed rather by allusion than by similitude; rather by indefinite and figurative terms, than by any thing fixed and determinate. 'Eye hath not seen, nor ear heard, neither have entered into the heart of man the things which God hath prepared for them that love him,' 1st Cor. ii, 9. What a reverence and astonishment does this passage excite in every hearer of taste and piety! What energy, and at the same time what simplicity, in the expression! How sublime, and at the same time how obscure, is the imagery! Different was the conduct of Mahomet in his descriptions of heaven and paradise. Unassisted by the necessary influence of virtuous intentions and Divine inspiration, he was neither desirous, nor indeed able, to exalt the minds of men to sublime conceptions, or to rational expectations. By attempting to explain what is inconceivable, to describe what is ineffable, and to materialize what in itself is spiritual, he absurdly and impiously aimed to sensualize the purity of the Divine essence. Thus he fabricated a system of incoherence, a religion of depravity, totally repugnant to the nature of that Being, who, as he pretended, was its object; but therefore more likely to accord with the appetites and conceptions of a corrupt and sensual age. That we may not appear to exalt our scriptures thus far above the Koran by an unreasonable preference, we shall produce a part of the second chapter of the latter, which is deservedly admired by the Mahometans, who wear it engraved on their ornaments, and recite it in their prayers. 'God! there is no God but he; the living, the self-subsisting; neither slumber nor sleep seizeth him: to him belongeth whatsoever is in heaven, and on earth. Who is he that can intercede with him but through his good pleasure? He knoweth that which is past, and that which is to come. His throne is extended over heaven and earth, and the preservation of both is to him no burden. He is the high, the mighty.' *Sale's Koran*, v. ii, p. 30. To this description who can refuse the praise of magnificence? Part of that magnificence, however, is

to be referred to that verse of the psalmist whence it was borrowed: 'He that keepeth Israel shall neither slumber nor sleep,' Psal. cxxi, 4. But if we compare it with that other passage of the inspired psalmist (Psal. cii, 24-27), all its boasted grandeur is at once obscured, and lost in the blaze of a greater light. 'O my God, take me not away in the midst of my days; thy years are throughout all generations. Of old hast thou laid the foundation of the earth; and the heavens are the work of thy hands. They shall perish, but thou shalt endure; yea, all of them shall wax old like a garment; as a vesture shalt thou change them, and they shall be changed. But thou art the same, and thy years shall have no end.' The Koran, therefore, upon a fair examination, far from supporting its arrogant claim to a supernatural work, sinks below the level of many compositions confessedly of human original; and still lower does it fall in our estimation, when compared with that pure and perfect pattern which we justly admire in the scriptures of truth. It is, therefore, abundantly apparent, that no miracle either was externally performed for the support, or is internally involved in the composition of the Mahometan revelation." See *Sale's Koran; Prideaux's Life of Mahomet; White's Sermons at Bampton Lectures;* and article MAHOMETANISM.

KTISTOLATRÆ, a branch of the Monophysites which maintained that the body of Christ before his resurrection was corruptible.

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